

# MUNDAKA UPANIŞAD

ॐ भद्रं कर्णेभिः शृणुयाम देवा  
 भद्रं पश्येमाक्षभिर्यजत्राः ।  
 स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभि-  
 व्यंशेम देवहितं यदायुः ॥  
 स्वस्ति न इन्द्रो वृद्धश्रवाः  
 स्वस्ति नः पूषा विश्ववेदाः ।  
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः  
 स्वस्ति नो बृहस्पतिर्दधातु ॥  
 ॐ शान्तिः शान्तिः शान्तिः ॥

*Om!* O gods, may we hear auspicious words with the ears; while engaged in sacrifices, may we see auspicious things with the eyes; while praising the gods with steady limbs, may we enjoy a life that is beneficial to the gods.

May Indra of ancient fame be auspicious to us; may the supremely rich (or all-knowing) Pūṣā (god of the earth) be propitious to us; may Garuḍa, the destroyer of evil, be well disposed towards us; may Bṛhaspati ensure our welfare.

*Om!* Peace! Peace! Peace!

# MUNḌAKA UPANIṢAD

## FIRST MUNḌAKA

### CANTO I

*Introduction:* The Upaniṣad, commencing with “*Om brahmā devānām*” etc. belongs to the Atharva-Veda, (and it is being explained). By way of eulogy, the Upaniṣad itself reveals at the very beginning the connection, forged by a succession of teachers of the knowledge, that this Upaniṣad has (with the knowledge of Brahman). Thus with a view to arousing the interest of the hearers, the knowledge itself is being extolled by showing that this knowledge, that is a means for the highest human goal, was acquired with strenuous effort by great people. For, when this knowledge is made attractive by praise, they will engage in it. As to how this knowledge is related to its purpose (or goal), like a means to its end, will be spoken later on in “the knot of the heart gets untied” etc.<sup>1</sup> (Mu. II. ii. 8). And here, too, the Upaniṣad itself first distinguishes between the superior and inferior knowledge and then, through the text beginning with “remaining within the fold of ignorance” etc. (Mu. I. ii. 8), declares that the knowledge, called the inferior one, comprising the Ṛg-Veda etc. and devoted merely to injunction and prohibition, does not possess the power of removing the defects of ignorance etc. that

<sup>1</sup>The purpose of the knowledge being shown thus, the purpose of the Upaniṣad is shown *pari passu*.

are the causes of the worldly state; and then in the text beginning with "After examining the worlds" etc. (Mu. I. ii. 12), it speaks of the knowledge of Brahman that is the means for the highest goal and is achievable through the grace of the teacher after renouncing everything, whether it be an end or means. And of the purpose (i.e. the goal aimed at) it speaks more than once thus: "Anyone who knows Brahman becomes Brahman" (Mu. III. ii. 9), and "Having become identified with the supreme immortality, they become freed on every side" (Mu. III. ii. 6). And by mentioning "while begging for alms" (Mu. I. ii. 11), and "with the Yoga of monasticism" (Mu. III. ii. 6), the Upaniṣad shows that though people in all stages of life have a right to knowledge as such,<sup>1</sup> still the knowledge of Brahman, founded on monasticism only and not as associated with *karma*, is the means for emancipation. And this follows from the opposition between knowledge and *karma*: not even in dream can *karma* proceed side by side with the vision of the identity of the Self and Brahman. Knowledge brooks no temporal limitation, as it has no association with any time and is not dependent on definite causes.

As for the indirect indications (suggesting that knowledge and *karma* can co-exist), to wit, the fact that among the householders are found some with whom started the traditional lines of the knowers of

<sup>1</sup>According to the injunction, "The Vedas are to be studied," the three higher castes have a right to read the Upaniṣads and grasp their meaning.—A.G.

Brahman,<sup>2</sup> that cannot override the established rule. For when the co-existence of light and darkness cannot be brought about even by a hundred injunctions, much less can it be done so by mere indications.

Of the Upaniṣad, whose connection and goal have thus been shown, a brief explanation is begun. This is called Upaniṣad, because it mitigates (*niśātayati*) such numerous evils as birth, old age, disease, etc., for those who approach this knowledge of Brahman with loving eagerness; or it is called so, since it leads to the supreme Brahman, and completely weakens or destroys (*avasādayati*) the ignorance etc., that are the causes of the world; for traditionally, the meaning of the root *sad*, preceded by *upa* and *ni*, is shown to be so.

ॐ ब्रह्मा देवानां प्रथमः संबभूव  
विश्वस्य कर्ता भुवनस्य गोप्ता ।  
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठा-  
मथर्वाय ज्येष्ठपुत्राय प्राह ॥१॥

1. *Om!* Brahmā, the creator of the universe and the protector of the world, was the first among the gods to manifest Himself. To His eldest son Atharvā He imparted that knowledge of Brahman that is the basis of all knowledge.

The word *brahmā* means One who is all-surpassing, great, i.e. excels all others in virtue, knowledge, detachment, and splendour; (He) *prathamah!* (*san*), as the foremost in quality, or the first in precedence: *devānām*, among the shining ones, such as Indra and

<sup>2</sup>See Muṇḍaka, I. i. 1-3

others; *sambabhūva*, became perfectly manifest, that is to say, He was born independently, unlike other worldly creatures who take birth under the impulsion of virtue and vice. This agrees with the *Smṛti*, "He that is super-sensuous, and cannot be grasped, (subtle, unmanifested, eternal, existing in all beings, and beyond thought—is this One who was born independently)" (Manu, 1.7). *Kartā*, the creator; *viśvasya*, of the whole universe; *goptā*, the protector; *bhuvanasya*, of the world, after it is created. This description of Brahma is meant as a eulogy of the knowledge (in this way): *Salḥ*, He, Brahmā, whose fame is so well known; (*prāha*, imparted); the *brahmavidyām*: the *vidyā* or knowledge of Brahman, the supreme Self, is the *brahmavidyā*, for it relates to the supreme Self, inasmuch as it is described as "that by which one realises the true and immutable Puruṣa" (Mu. I. ii. 13); or it is called *brahmavidyā*, because the knowledge was imparted by Brahmā, the First Born. (He imparted) that knowledge that is *sarva-vidyā-pratiṣṭhām*, the support of all kinds of knowledge, since it is the source of them all, or since through it alone is known all that all kinds of knowledge aim at, in accordance with the Vedic text, "That by which all that cannot be heard becomes heard, all that is unthinkable becomes thought of, all that is unknowable becomes known" (Ch. VI. i. 3). By the phrase "basis of all kinds of knowledge" the knowledge is again being praised. (He) *prāha*, imparted, that knowledge; *atharvāya jyeṣṭhaputrāya*, to Atharvā, His eldest son. He is the eldest and he is also one among the sons of Brahmā. Atharvā is the eldest in the sense

that he was born at the beginning of one of the many cycles of Brahmā's creation. To that eldest son He said:

अथर्वणे यां प्रवदेत ब्रह्माऽ-

थर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।

स भारद्वाजाय सत्यवहाय प्राह

भारद्वाजोऽङ्गिरसे परावराम् ॥२॥

2. The knowledge of Brahman that Brahmā imparted to Atharvā, Atharvā transmitted to Aṅgir in days of yore. Aṅgir passed it on to Satyavaha of the line of Bharadvāja. He of the line of Bharadvāja handed down to Aṅgiras this knowledge that had been received in succession from the higher by the lower ones.

*Yām Brahmavidyām*, that knowledge of Brahman, which; *brahmā*, Brahmā; *pravadeta*, said; *atharvaṇe*, to Atharvā; *tām*, that very knowledge, received from Brahmā; *atharvā*, Atharvā; *purā*, in days of yore; *uvāca*, said; *aṅgire*, to one named Aṅgir. And *saḥ*, he, Aṅgir; *prūha*, said; *satyavahūya bhāradvājāya*, to one named Satyavaha of the line of Bharadvāja. *Bhāradvājāḥ*, he of the line of Bharadvāja; (imparted) *aṅgirase*, to Aṅgiras, who was either his son or disciple; *parāvarām*, (the knowledge) that had been received from the higher (*para*) by the lower (*avara*), in succession;<sup>1</sup> or it is so called because it permeates all things that come within the scope of the higher (*para*) or lower (*avara*) knowledge.

<sup>1</sup>i.e. it ran through a line of masters and disciples.

He imparted to Aṅgiras this knowledge that had been received from the higher by the lower in succession, the verb "imparted" being understood.

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपमन्नः  
पप्रच्छ । कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं  
भवतीति ॥३॥

3. Śaunaka, well known as a great householder, having approached Aṅgiras duly, asked, "O adorable sir, (which is that thing) which having been known, all this becomes known?"

Śaunakah, the son of Śunaka: mahāśālah, a great householder: upasannah (san), having approached; vidhivat, duly, that is to say, in accordance with the scriptures; the teacher aṅgirasam. Aṅgiras, disciple of Bharadvāja; paprachha, asked. From the use of the adverb "duly" from the time of contact between Śaunaka and Aṅgiras, it is understood that for their predecessors there was no established rule about the method of approach. The adverb is used by way of delimitation, or it is used on the analogy of a lamp placed in a house,<sup>1</sup> for the rule regarding the manner of approach is intended for us as well. What (did he ask)? That is being stated: "Bhagavaḥ, kasmin nu vijñāte, O adorable sir, (which is that thing) which having been known indeed; sarvam idam, all that there is, that is to be known; bhavati, becomes; vijñā-

<sup>1</sup>The lamp placed in the threshold of a house illuminates the inside as well as the outside. The rule may thus relate both to those who preceded and succeeded Aṅgiras and Śaunaka.

*tam*, well known?" The particle *nu* is used to express reflection. Śaunaka had heard the traditional utterance of the good people that there is something by knowing which one becomes omniscient. Being desirous of knowing that thing specifically, he asks thoughtfully, "which indeed?" Or by following the common-sense view, he puts this question knowingly: "There are in the world varieties of pieces of gold etc. which are known by ordinary people from the recognised fact of the substantial oneness of gold etc. Similarly, does there exist a single (substance that is the) cause of the whole universe of diversity, by knowing which all things become known?"

*Objection:* The question with the word "which" is improper with regard to an unknown thing. In that case the reasonable form of the question is: "Does such a thing exist?" "Which" can occur only when the existence is already established, as in, "Into which is it to be deposited?"

*Answer:* No, for the question, "Which is that thing which having been known, one becomes all knowing?" is admissible from the standpoint of avoiding trouble arising from verbosity.

तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म  
यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥४॥

4. To him he said, "There are two kinds of knowledge to be acquired — the higher and the lower', this is what, as tradition runs, the knowers of the import of the Vedas say."

*Tasmai*, to him, to Śaunaka; *saḥ* he, Aṅgiras; *uvāca* *ha*, did say. What did he say? That is being stated: “ ‘*Dve vidye veditavye*, two kinds of knowledge are to be acquired’—*iti*, this, is; *ha sma*, as the tradition goes; *yat*, what; *brahmavidah*, the knowers of the import of the Vedas, those who have realised the supreme Truth; *vadanti*, say.” Which are the two? That is being said: “*Parā ca*, the higher, the knowledge of the supreme Self; *aparā ca*, and the lower, the knowledge of virtue and vice and their means and ends.”

*Objection*: The question put by Śaunaka was, “Which is it which having been known one becomes all-knowing?” The answer should have related to that, whereas Aṅgiras says in his answer, “There are two kinds of knowledge” etc.—something beside the question.

*Answer*: That is nothing wrong, for the answer requires an order of procedure. For the lower knowledge is ignorance which has to be eradicated, inasmuch as nothing in reality is known by knowing the objects of ignorance; and the rule is that the conclusion should be stated after refuting the faulty standpoints.

Which of these two is the lower knowledge? The answer is:

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा  
कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथ परा  
यया तदक्षरमधिगम्यते ॥५॥

5. Of these, the lowers comprises the R̥g-Veda, Yajur-Veda, Sāma-Veda, Atharva-Veda, the science of pronunciation etc., the code of

rituals, grammar, etymology, metre, and astrology. Then there is the higher (knowledge) by which is realised that Immutable.

Ṛg-Veda, Yajur-Veda, Sāma-Veda, Atharva-Veda—these are the four Vedas. *Śikṣā*, the science of pronunciation etc.; *kalpah*, the code of rituals; *vyākaraṇam*, grammar; *niruktam*, etymology; *chandaḥ*, metre; *jyotiṣam*, astrology;—these are the six auxiliary parts (of the Vedas). These constitute the *aparā* (lower) knowledge. *Atha*, now is being stated; the *parā*, higher knowledge: *yayū*, by which *tat*, that; *akṣaram*, the Immutable, whose attributes will be stated hereafter; *adhigamyate*, is attained; for (the root) *gam*, preceded by (the prefix) *adhi*, generally means attainment. Besides, the sense of realisation does not differ from that of attainment in the case of the Highest; for the attainment of the Highest consists merely in removing ignorance, and nothing more.

*Objection*: From this point of view, then, the knowledge (of Brahman) is outside the Ṛg-Veda etc.; and so how can it be the higher knowledge, and how can it be the means for emancipation? The view accepted traditionally is this: “The Smṛtis that are outside the Vedic pale, and those that propound perverted views, are all useless in the next world; and they are counted as occupied with dark things” (Manu, XII. 9); therefore it will be unacceptable as its outlook is perverted and it is useless. Moreover, the Upaniṣads will become excluded from the Ṛg-Veda etc. Again, if they are included in the Ṛg-Veda etc.

it is illogical to distinguish them by saying, "Then the higher" and so on.<sup>1</sup>

*Answer:* No, since (by the word *vidyā*) is implied the realisation of the thing to be known. What is primarily meant in this context by the term, "higher knowledge," is that knowledge of the Immutable that is imparted only by the Upaniṣads (considered as revealed knowledge), and not merely the assemblage of words found in the (books called) Upaniṣads. But by the word Veda the meaning implied everywhere is the assemblage of words. The knowledge of Brahman is distinctively mentioned and it is called the higher knowledge since, even after the mastery of the assemblage of words, the realisation of the Immutable is not possible without some other effort consisting in approaching the teacher and so on, as well as detachment.

In connection with the subject-matter of injunctions are to be found certain acts which are like the Agnihotra (sacrifice) to be performed subsequent to the understanding of the text, through a combination of numerous accessories, to wit, the agent etc. Unlike this, nothing remains to be performed here within the domain of the higher knowledge; but all actions cease simultaneously with the comprehension of the meaning of the sentences, inasmuch as nothing remains to be done apart from continuance in the mere knowledge revealed by the words. Therefore the higher knowledge is being specified here by referring to the Immutable, possessed of attributes stated in "(The

<sup>1</sup>There is another reading, "*Atha katham pareti*, how then is, it called the higher?"

wise realise ...) that which cannot be perceived" etc.

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण-

मचक्षुःश्रोत्रं तदपाणिपादं ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं

तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥६॥

6. (By the higher knowledge) the wise realise everywhere that which cannot be perceived and grasped; which is without source, features, eyes, and ears; which has neither hands nor feet; which is eternal, multiformed, all-pervasive, extremely subtle, and undiminishing; and which is the source of all.

By the expression, "yat tat—that which", is called up to memory something as a realised entity that is still to be explained. (They realise that which is) *adreṣyam* (should rather be *adrēyam*), not visible (or not perceptible), i.e. beyond the range of all the organs of knowledge, for the power of perception, as directed outward, has the five senses as its gates. *Agrūhyam*, beyond one's grasp, i.e. beyond the range of the organs of action. *Agotram*: *gotra* is synonymous with connection or root; so *agotram* means unconnected, for It has no root with which It can get connected. *Varṇāḥ*, (features), are those that can be described; they are qualities of a thing, such as grossness etc. or whiteness etc. That Immutable which is devoid of *varṇāḥ* is the *avarṇam*, featureless. *Acakṣuḥśrotram*; the *cakṣuḥ*, eye, and *śrotram*, ear, are the organs in all

beings for perceiving forms and names; that in which these two do not exist is *ackṣuḥśrotram*, without eye and ear. From the ascription of sentience in the text: "He who is omniscient in general and all-knowing in detail" (Mu. I. i. 9), it may follow that, just like ordinary beings, the Immutable, too, achieves Its purposes with the help of such organs as eyes, ears, etc. That supposition is refuted here by "without ear and eyes"; for this accords with what is found (elsewhere): "He sees without eyes, and He hears without ears" (Śv. III. 11). Moreover, that Immutable is *apānīpādam*, without hands and feet, that is to say, devoid of the organs of action. Since It cannot thus be seized, nor does It seize, therefore. It is *nityam* (eternal), indestructible. It is *vibhum*, multi-formed because of assuming diverse forms in all the different creatures from Brahmā to a motionless thing. *Sarvagatam*, all-pervasive, like space. *Susūkṣmam*, extremely subtle, being devoid of such causes of grossness as sound etc. Sound etc. are verily the causes of the progressive grossness of space, air, etc. Being free from these, It is extremely subtle. Furthermore, *tat*, that; is *avyayam*, undiminishing, one that does not decrease, because of those very virtues. For a partless thing cannot have any diminution by way of loss of Its parts as in the case of a body; nor can It sustain any loss by way of decrease of treasure as in the case of a king; nor can there be any shrinkage through loss of qualities, since It is attributeless and all-pervasive. *Yat*, that, which is possessed of such characteristics; *bhūtaḥ*, the source of all creation, just as the earth is of all moving and unmoving things;

—that Immutable, *dhīrāḥ*, the intelligent, the discriminating ones; *paripaśyanti*, see everywhere, as the Self of all. The purport of the whole verse is this: “That is the higher knowledge by which the Immutable of this kind is realised.”

It has been said that the Immutable is the source of all creation. Now is being shown with the help of familiar illustrations how It can be so:

यथोर्णनाभिः सृजते गृह्णते च  
 यथा पृथिव्यामोषधयः संभवन्ति ।  
 यथा सतः पुरुषात् केशलोमानि  
 तथाऽक्षरात् संभवतीह विश्वम् ॥७॥

7. As a spider spreads out and withdraws (its thread), as on the earth grow the herbs (and trees), and as from the living man issues out hair on the head and body, so out of the Immutable does the universe emerge here (in this phenomenal creation).

*Yathā*, as it is a familiar fact, in the world, that the *ūrṇanābhiḥ*, spider, by itself and independently of any other auxiliary; *sṛjate*, spreads out, the threads that are non-different from its own body; *ca*, and, again; *gṛhṇate* (should rather be *gṛhṇāti*), withdraws, those very threads—makes them one with itself; *ca*, and; *yathā*, as; *pṛthivyām*, on the earth; (grow) *oṣadhayaḥ*, the herbs, that is to say, plants ranging from corn to trees—as they grow inseparably from the earth; and *yathā*, as; *sataḥ puruṣāt*, from the exist-

ing. living. man; *sambhavanti*, grow; *keśa-lomāni*, hair on the head and other parts of the body, that is dissimilar (to the body) in nature;—just as it is in these cases, so *akṣarāt*, from the Immutable, of the foregoing characteristics, that does not depend on any other auxiliary; *sambhavati*, originates: *iha*, here, in this phenomenal creation; *viśvam*, the entire universe—both similar and dissimilar. As for the citing of many illustrations, it is meant for easy comprehension.

The next verse is begun in order to show a fixed order of creation, viz that the universe, while emerging out of Brahman, does so in this order of succession and not simultaneously like a handful of jujubes thrown down:

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।

अन्नात्प्राणो मनः सत्यं लोकाः कर्ममु चामृतम् ॥८॥

8. Through knowledge Brahman increases in size. From that is born (the unmanifested) food. From food evolves Prāṇa (Hiraṇyagarbha); (thence the cosmic) mind, (thence) the five elements; (thence) the worlds; (thence) the immortality that is in *karmas*.

*Tapasū*, through knowledge, by virtue of possessing the knowledge of the process of creation; *brahma*, Brahman, the Immutable, the source of creation—when desirous of creating this world, like a seed sending out its sprout; *cīyate*, increases in size, as a father procreating a son does out of elation. From that Brahman, thus become inflated because of Its possession, through Its omniscience, of the power and know-

ledge of creation, preservation, and dissolution; *abhi-jāyate*; originates (grows) *annam*, food; the word being derived from the root *ad* in the sense of that which is eaten, i.e. enjoyed, means the Unmanifested (*Māyā*) that is common to all creatures. (That food originates or) gets evolved into the states of imminent manifestation.<sup>1</sup> From that Unmanifested, i.e. from that food in a state of imminent manifestation, (was born) *prāṇah*, Hiranyagarbha, who is common<sup>2</sup> to all the beings in the universe that are endued with (a part of His) power of knowledge and action, who sprouts from that seed of all beings, constituted by ignorance, desire, and action, and who identifies Himself with the universe; “was born” this is to be supplied. From that Hiranyagarbha evolved *manah*, that which is called the (cosmic) mind, comprising volition, deliberation, doubt, determination, etc. From that mind, again, as characterised by volition etc., evolved *satyam*, the five elements, such as space etc., which are called *satya* (i.e. the gross, *sat*, and the subtle, *tyat*). From those five elements, called *satya*, evolved the *lokāḥ*, the seven worlds, such as the earth etc., in succession, after the creation of the cosmic egg. Following the order of the evolution of creatures—beginning with men—there evolved on these (worlds) *karmas*,<sup>3</sup> castes, and stages of life. And *karmasu*, in the *karmas*,

<sup>1</sup>The beginningless *Māyā* is the unmanifested food; the Upaniṣad speaks of its origin in the sense of its becoming ready for evolution. Otherwise *Māyā* has no beginning.

<sup>2</sup>He is the sum total of all the individuals. Being common to all, He is called *Sūtra*, the thread (running through all).

<sup>3</sup>Rituals etc.

that acted as the cause, (there evolved) *amṛtam*, immortality, the fruit of *karmas*. It is called immortality, since it is not destroyed as long as *karma* is not eliminated in billions of *kalpas* (cycles).

With a view to concluding the subject-matter, dealt with above, the verse states as follows:

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः ।

तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥९॥

इति मुण्डकोपनिषदि प्रथममुण्डके प्रथमः खण्डः ॥

9. From Him, who is omniscient in general and all-knowing in detail and whose austerity is constituted by knowledge, evolve this (derivative) Brahman, name, colour, and food.

*Yah*, He, the one called the Immutable, and answering to the foregoing definition; that is *sarvajñah*, a knower of all things in general; (and) *sarvavit*, a knower of all things in detail; *yasya*, whose; the *tapah*, austerity; is *jñānamayam*, made up of knowledge—consists in omniscience, and not in effort; *tasmāt*, from that, from that omniscient Entity, as aforesaid; *jāyate*, is born; *etat brahma*, this, the derivative, Brahman, as said before, who is called Hiranyagarbha. Besides, (from It) evolve *nāma*, name, such as “That one is Devadatta or Yajñadatta” etc.; *rūpam*, colour, such as “This is white or blue” etc.; *ca annam*, and food, such as paddy, barley, etc. They evolve in the order shown in the preceding verse; and hence it is to be understood that there is no contradiction.

# FIRST MUNDAKA

## CANTO II

By the text starting with "R̥g-Veda, Yajur-Veda" (Mu. I. i. 5) it has been said that the Vedas, with their appendages, constitute the lower knowledge. And the higher knowledge, with its attributes, has been defined as that knowledge through which is realised the Immutable whose characteristics have been set forth in the text beginning with, "(The wise realise ...) that which cannot be perceived" etc. (I. i. 6) and ending with, "are evolved name, colour, and food" (I. i. 9). The following text starts by setting before it the task of distinguishing hereafter the subject matters of these two kinds of knowledge which relate to the states of bondage and freedom. Of these, the sphere of the lower knowledge is the state of bondage which involves a distinction of accessories like agent etc., and actions and results. This state has no beginning and no end; it has to be eradicated wholly<sup>1</sup> and individually by each embodied being, because it consists of sorrow; and it flows unbroken like the current of a river. And the subject-matter of the higher knowledge is freedom—which consists in the elimination of that bondage and is beginningless, endless, ageless, deathless, immortal, fearless, pure, and placid; and it is supreme bliss that is without a second and

<sup>1</sup>The world of diversity is not eradicated wholly in deep sleep; but on the rise of realisation, when nescience is destroyed, its effect, the world, also is eliminated entirely and for ever.

is nothing but remaining established in one's own Self. That being so, the text commences first to show the content of the lower knowledge; for detachment from it follows only as a consequence of recognising its nature. It will be said accordingly in, "After examining the worlds acquired through *karma*" etc. (I. ii. 12). And inasmuch as examination is not possible unless something is in view, the text says by way of presenting it:

तदेतत् सत्यं

मन्त्रेषु कर्माणि कवयो यान्यपश्यं-  
स्तानि त्रेतायां बहुधा सन्ततानि ।

तान्याचरथ नियतं सत्यकामा

एष वः पन्थाः सुकृतस्य लोके ॥१॥

1. That thing that is such is true.

The *karmanas* that the wise discovered in the *mantras* are accomplished variously (in the context of the sacrifice) where the three Vedic duties get united. You perform them for ever with desire for the true results. This is your path leading to the fruits of *karma* acquired by yourselves.

*Tat etat*, that thing that is such; is *satyam*, true. Which is that? The *karmāṇi*, *karmanas*, Agnihotra etc., *yāni*, which; *kavayaḥ*, the wise—Vasiṣṭha and others; *apaśyan*, saw; *mantraṣu*, in the *mantras*, known as the Rg-Veda etc.—these *karmanas* having been revealed by the *mantras* only. Those that were seen thus are *satyam*, true, they being unfailing in ensuring human

goals. And *tāni*, these, the *karmas* enjoined by the Vedas and visualised by the seers; *santatāni*, are in vogue, are accomplished; *bahudhā*, in various ways; by the people steeped in *karma*; *tretāyām*, where the three get united, in the context of the sacrifice consisting of three kinds of duties prescribed by the Ṛg-Veda, Yajur-Veda, and Sāma-Veda: or the meaning is that the *karmas* are very much in vogue *tretāyām*, in the Tretā Age. Therefore you *ācaratha tāni*, accomplish them; *nityam*, for ever; *satyakāmāḥ*, with a desire for the true results of *karma*. *Eṣaḥ*, this is *vaḥ*, your; *panthāḥ*, path; *sukṛtasya loke*, for the result (of *karma*) accomplished by yourselves. The result of *karma* is called *loka*, the word being derived from the root *luk* in the sense of that which is looked at or enjoyed (*lokyaṭe*) as a result. This is the path leading to it, or ensuring its achievement - this is the idea. These *karmas*, viz. Agnihotra etc., that are enjoined in the Vedas, constitute this path that is meant for the achievement of inevitable results.

The next verse proceeds now to present Agnihotra first, out of all these *karmas*, since it precedes all others. How is that presented?

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।

तदाऽऽज्यभागावन्तरेणाऽऽहुतीः प्रतिपादयेत् ॥२॥

2. When, on the fire being set ablaze, the flame shoots up, one should offer the oblations into that part that is in between the right and the left.

*Yadā*, at the (very) time when; *samidhḥe havya-vāhane*, on the fire being set ablaze, by a good supply

of fuel; *arcih*, the flame; *lelāyate*, shoots up; *tadā*, then; into the blazing, dancing flame; *ājyabhūgau* (should be rather *ājyabhūgayoh*) *antareṇa*, in the midst of the two places where oblations are poured, and which is called the *āvāpa-sthāna*; one *pratipādayet*, should offer;<sup>1</sup> *āhutīh*, oblations; in honour of the gods. The word *āhutīh* occurs in the plural number, since the offerings have to be made for many days.<sup>2</sup>

This path of *karma*, that consists in the adequate offering of oblations etc., is the road to the attainment of the results of *karma*. But it is difficult to follow it properly, and impediments crop up in galore. How?

यस्याग्निहोत्रमदर्शमपौर्णमास-

मचानुर्मास्यमनाग्रयणमतिथिवर्जितं च ।

अहुतमवैश्वदेवमविधिना हुत-

मासप्तमांस्तस्य लोकान् हिनस्ति ॥३॥

3. It (i.e. the Agnihotra) destroys the seven worlds of that man whose Agnihotra (sacrifice) is without Darśa and Paurṇamāsa (rites), devoid of Cāturmāsya, bereft of Āgrayana,

<sup>1</sup>In the Darśapūrṇamāsa sacrifice two oblations are offered in the right and left sides of the fire in honour of Fire and Soma respectively, the other oblations are offered in the middle portion called the *āvāpa-sthāna*.

<sup>2</sup>The Agnihotra sacrifice is performed twice a day—in the morning and the evening. But this is a daily duty to be followed throughout a man's whole life. And hence the plural, instead of the dual, number.

unblest with guests, goes unperformed, is unaccompanied by Vaiśvadeva (rite), and is performed, perfunctorily.

*Yasya*, of him, of that performer of the Agnihotra (sacrifice), whose; *agnihotram*, Agnihotra; is *adarśam*, devoid of the sacrifice called Darśa. The performance of the Darśa (sacrifice) being a necessary duty for the undertaker of Agnihotra, it becomes a qualifying word for Agnihotra, owing to its concomitance with the latter. The sense is that, it is an Agnihotra in which the Darśa is not accomplished. Similarly are to be understood the adjectival use in the words, *apaurṇamāsam* etc. with relation to Agnihotra, for they equally form parts of the Agnihotra. *Apaurṇamāsam*, without the Pūrṇamāsa sacrifice. *Acāturmāsyam*, devoid of the Cāturmāsyā<sup>1</sup> ritual. Āgrayaṇa rituals<sup>2</sup> are to be undertaken in autumn etc.; that Agnihotra in which these are not accomplished is *anūgrayaṇam*. So also *atithivarjitam*, that in which guests are not served, day in and day out. *Ahutam*, in which the Agnihotra itself remains unperformed at the proper time. Just like *adarśa* etc., *avaiśvadevam* means that in which the Vaiśvadeva rite remains unaccomplished. And although the Agnihotra is performed, it is *avidhinā hutam*, performed unduly, that is to say, not performed in the proper way. What

<sup>1</sup>The three sacrifices performed at the beginning of each season of four months, viz. Vaiśvadevam, Varuṇa-praghāsaḥ, Śākamedhaḥ.

<sup>2</sup>The Āgrayaṇa rituals are performed in autumn and spring with newly harvested corn.

these rites, viz Agnihotra and the rest, lead to, when they are thus accomplished perfunctorily or left undone, is being stated: (That rite) *hinasti*, destroys, *āsaptamān lokān*, the worlds up to and inclusive of the seventh; *taśya*, of him, of the performer. It destroys, as it were, for the only fruit is the trouble undergone. Inasmuch as the worlds counting from the earth to Satya,<sup>1</sup> accrue as a result, only when the rites are duly performed, and inasmuch as those worlds are not achievable through Agnihotra etc. of the above description, they are, so to say, destroyed. Since the mere trouble is a constant factor, it is said that such a rite is destructive. Or the meaning is this: The seven generations—viz father, grandfather, great-grandfather, son, grandson, great-grandson, (and the sacrificer), who become connected through the favourable influence of such services as the offering of lumps of food etc.<sup>2</sup> do not confer any benefit on oneself as a result of this kind of Agnihotra etc.; and this is affirmed by saying that they are destroyed.

काली कराली च मनोजवा च

मुलोहिता या च सुधूम्रवर्णा ।

स्फुलिङ्गिनी विश्वरुची च देवी

लेलायमाना इति सप्तजिह्वाः ॥४॥

4. Kālī, Karālī, Manojavā, and Sulohitā and that which is Sudhūmravarṇā, as also Sphul-

<sup>1</sup>Bhūr, Bhuvar, Svar, Maha, Jana, Tapas, Satya.

<sup>2</sup>The sacrificer serves the three past generations by offering *piṇḍa*, water etc., and the three living generations by feeding them. Thus the six generations get connected with himself as the seventh.

ingini, and the shining Viśvaruci—these are the seven flaming tongues.<sup>1</sup>

These, beginning from Kālī and ending with Viśvaruci are the *lelāyamānāḥ*, flaming; *sapta jihvāḥ*, seven tongues, of fire, meant for devouring the clarified butter offered as oblation.

एतेषु यश्चरते भ्राजमानेषु  
 यथाकालं चाहृतयो ह्याददायन् ।  
 तं नयन्त्येताः सूर्यस्य रश्मयो  
 यत्र देवानां पतिरेकोऽधिवासः ॥५॥

5. These oblations turn into the rays of the sun and taking him up they lead him, who performs the rites in these shining flames at the proper time, to where the single lord of the gods presides over all.

These *āhutayaḥ*, offerings of oblation, undertaken by the sacrificer, these libations that had been poured by him; *ādadāyan*, having taken him up; (carry him) by having become *sūryasya raśmayah*, the rays of the sun, that is to say, along the course of the sun's rays; (and) they *tan nayanti*, lead him—that performer of Agnihotra; *yah*, who; *carate*, performs the rites, e.g., Agnihotra etc.; *eteṣu bhrājamāneṣu*, in these different shining tongues; *yathākālam*, at the proper time, at the time fit for each rite;—(they carry him) to heaven *yatra*, where; *patīḥ*, the lord. Indra; *devā-*

<sup>1</sup>Literally the names mean: Black, terrible, speedy as mind, very red, coloured like thick smoke, emitting sparks, having innumerable rays.

*nām*, of the gods; *ekaḥ*, alone; *adhivāsaḥ*, dwells (presides), above all.

Now is being stated how they carry him along the rays of the sun:

एह्येहीति तमाहुतयः सुवर्चसः

सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।

प्रियां वाचमभिवदन्त्योऽर्चयन्त्य

एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥६॥

6. Saying, "Come, come", uttering pleasing words such as, "This is your well-earned, virtuous path which leads to heaven", and offering him adoration, the scintillating oblations carry the sacrificer along the rays of the sun.

The *suvarcasah*, scintillating (oblations); *ehi ehi iti*, welcoming (him) with the words "Come, come"; moreover, *abhivadantyaḥ*, uttering; *priyām vācam*, pleasant words, i.e. praise etc.; and *arcayantyaḥ* adoring—the idea being that they carry him while uttering such pleasant words as —"*Eṣaḥ*, this one, is; *vaḥ*, your; *puṇyaḥ*, virtuous; *sukṛtaḥ*, well-earned, road to; *brahmalokaḥ*, heaven, which is your result." From the context it follows that *brahmaloka* (lit. the world of Brahṁā) means heaven.

This *karma*, unassociated with knowledge, is being decried by showing that it has only this limited result; that it is the product of ignorance, desire, and action; and that it is for this reason unsubstantial and the source of misery:

प्लवा ह्येते अदृढा यज्ञरूपा  
 अष्टादशोक्तमवरं येषु कर्म ।  
 एतच्छ्रेयो येऽभिनन्दन्ति मढा  
 जरामृत्युं ते पुनरेवापि यन्ति ॥७॥

7. Since these eighteen constituents of a sacrifice, on whom the inferior *karma* has been said to rest, are perishable because of their fragility, therefore those ignorant people who get elated with the idea, "This is (the cause of) bliss", undergo old age and death over again.

*Plavāḥ* means perishable. *Hi*, since; *ete*, these; *yajñarūpāḥ*, the constituents of the sacrifice, the accomplisners of the sacrifice; (who are) *aṣṭādaśa*, eighteen in number, viz the sixteen priests, the sacrificer, and his wife; *yeṣu uktam*, on whom, on which eighteen of these, it has been said, by scripture, as resting: the *avaram karma*, the inferior *karma*, mere *karma*, without knowledge;—(these are perishable, because they are) *adr̥ḍhāḥ*, fragile, impermanent; therefore, the inferior *karma* accomplished by those eighteen factors. gets destroyed, along with its result, owing to the fragility of the eighteen factors on which it rests, just as milk or curd held in a vessel is destroyed on the destruction of the latter. This being so, *ye*, those, the non-discerning, ignorant people, who *abhinandanti*, delight with regard to this (*karma*); thinking, "*Etat sreyas*, this is good—the cause of bliss"; *te*, they; after staying in heaven for some time; *punar eva api*, over again; *yanti*, undergo; *jarāmṛtyum*, old age and death.

अविद्यायामन्तरे वर्तमानाः

स्वयं धीराः पण्डितं मन्यमानाः ।

जङ्घन्यमानाः परियन्ति मूढा

अन्धेनैव नीयमाना यथाऽन्धाः ॥८॥

8. Remaining within the fold of ignorance, and thinking, "We are ourselves wise and learned", the fools, while being buffeted very much, ramble about like the blind led by the blind alone.

Furthermore, *vartamānāḥ*, existing; *avidyāyām antare*, within the fold of ignorance; being steeped in non-discrimination; (and) *manyamānāḥ*, thinking; "Svayam dhīrāḥ, we ourselves are intelligent; and *paṇḍitāḥ*, learned, conversant with all that is to be learned"—flattering themselves in this way; those *mūḍhāḥ*, fools; *jaṅghanyamānāḥ*, while being buffeted, hurt very much, by hosts of evils like old age, disease, etc.; *pariyanti*, ramble about, because of their loss of vision; just as in the world *andhāḥ*, the blind, deprived of eyes; fall into pits or brambles; *nīyamānāḥ*, while being led, being shown their way; *andhena eva*, by the blind alone, by one who is himself without eyes.

Moreover,

अविद्यायां बहुधा वर्तमाना

वयं कृतार्था इत्यभिमन्यन्ति बालाः ।

यत्कर्मिणो न प्रवेदयन्ति रागात्

तेनाऽऽतुराः क्षीणलोकाश्च्यवन्ते ॥९॥

9. Continuing diversely in the midst of ignorance, the unenlightened take airs by thinking, "We have attained the fullest achievement." Since the men, engaged in *karma*, do not understand (the truth) under the influence of attachment, thereby they become afflicted with sorrow and are deprived of heaven on the exhaustion of the results of *karma*.

*Vartamānāḥ*, continuing; *avidyāyām*, in the midst of ignorance; *bahudhā*, in diverse ways; *bālāḥ*, the unenlightened; *abhimanyanti*, take airs by thinking, "*Vayam kṛtār-thāḥ*, we alone have attained the fullest achievement." *Yat*, since; in this manner; *karmināḥ*, the men engaged in *karma*; *na pravedayanti*, do not understand the truth; *rāgāt*, under the influence of attachment—to the results of *karma*; *tena*, thereby; *āturāḥ* (*santāḥ*), (becoming) afflicted with sorrow; they *cyavante*, get deprived, of heaven; *kṣīṇalokāḥ*, on the exhaustion of their results of *karma*.

इष्टापूर्तं मन्यमाना वरिष्ठं

नान्यच्छ्रेयो वेदयन्ते प्रमदाः ।

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वे-

मं लोकं हीनतरं वा विशन्ति ॥१०॥

10. The deluded fools, believing the rites inculcated by the Vedas and the Smṛtis to be the highest, do not understand the other thing that leads to liberation. They, having enjoyed (the fruits of actions) on the heights of heaven

that are the abodes of pleasure, enter this world or an inferior one.

*Manyamānāḥ*, thinking; *iṣṭam*, sacrifice and other rites, enjoined by the Vedas; *pūrtam*, (digging of) pools, wells, tanks, etc. inculcated by the Smṛtis;— thinking these to be the *variṣṭham*, best means, for the achievement of human objectives, the chief thing;— thinking thus, the *pramūdhāḥ*, deluded fools, who are so because of their infatuation for sons, cattle, friends, etc.; *na vedayante*, do not understand; *anyat*, the other thing, called the knowledge of the Self—to be the means for the achievement of *śreyas*, the highest goal (liberation). And *te*, they; *anubhūtvā* (should rather be *anubhūya*), having enjoyed, the fruits of their *karma*; *sukṛte*, in the abode of enjoyment; *nākasya pṛṣṭhe*, on the heights of heaven; again; *viśanti*, enter; into *imam lokam*, this, human, world; *vā hīnataram*, or a world inferior to it, e.g. that of the beasts, or hell, etc., in accordance with the residual results of *karma*.

तपःश्रद्धे ये ह्यपवसन्त्यरण्ये

शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।

सूर्यद्वारेण ते विरजाः प्रयान्ति

यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥११॥

11. Those who live in the forest, while begging for alms—viz those (forest-dwellers and hermits<sup>1</sup>) who resort to the duties of their

<sup>1</sup>The householders who repair to the forest in the third stage of their lives, or become monks in the fourth stage.

respective stages of life as well as to meditation, — and the learned (householders) who have their senses under control — (they) after becoming freed from virtue and vice, go by the path of the sun to where lives that Puruṣa, immortal and undecaying by nature.

On the other hand, as opposed to the former, *ye*, those, who—the forest-dwellers and the hermits, possessed of knowledge; while staying *araṇye*, in the forest; *upavasanti*, resort to; *tapahśraddhe*—*tapas*, the duties pertaining to that stage of life, and *śraddhā*, meditation on Hiranyagarbha and others; and the *śāntāḥ*, self-controlled, who have their senses under control; *vidvāṃsaḥ*, the learned, that is to say, the householders, too, who are devoted chiefly to meditation; (go). (*Upavasanti araṇye*) *bhaikṣya-caryām carantaḥ*, (live in the forest) while begging for alms, since they do not accept the customary gifts; they live in the forest while begging for alms—this is how the sentence is to be construed. *Te*, they; *virajāḥ*, becoming freed from *rajas*, that is to say, having got their virtue and vice attenuated; *prayānti*, move superbly; *sūryadvāreṇa*, along the path of the sun, along the Northern Path, indicated by the word sun, to the worlds called Satya etc.; *yatra* where (lives); *saḥ amṛtaḥ puruṣaḥ*, that immortal Puruṣa, the first-born Hiranyagarbha; *hi avyayātmā*, who is by nature undecaying, who lives as long as the world endures. The goals of this world, that are attainable through the lower knowledge, terminate here alone.

*Objection:* Is not this state considered to be liberation by some?

*Answer:* Theirs is not a correct view in accordance with such Vedic texts as: "All the desires vanish even here" (Mu. III. ii. 2). "Those discriminating people, ever merged in contemplation, attain the all-pervasive (Brahman) everywhere, and enter into the all" (Mu. III. ii. 5), etc.<sup>1</sup> Besides, that is not the topic here. Since the topic under discussion is that of the lower knowledge, the consideration of liberation cannot crop up all of a sudden. As for freedom from virtue and vice, it is only relatively so. All the results of the lower knowledge, comprising the ends and means, and diversified into varieties of action, accessories, and fruits, and consisting in duality, extend up to this only, or in other words, terminate with the realisation of Hiranyagarbha. So also it has been said by Manu, while recounting successively the courses of the world, starting with that of the motionless things, "The wise men say that this is the highest goal of holiness that consists in the attainment of (the state of) Hiranyagarbha, the Prajāpatis (lords of creatures, such as Marici), Dharma (Death), (the principle called) Mahat, and the Unmanifested" (XII. 50).

Now this verse is being said in order to show that one who becomes detached from this whole world of ends and means has competence for the higher knowledge:

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो  
 निर्वेदमायान्नास्त्यकृतः कृतेन ।  
 तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्  
 समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥१२॥

<sup>1</sup>These texts deny any course to be followed by the liberated soul after the death of the body.

12. A Brāhmaṇa should resort to renunciation after examining the worlds, acquired through *karma*, with the help of this maxim: "There is nothing (here) that is not the result of *karma*; so what is the need of (performing) *karma*?". For knowing that Reality he should go, with sacrificial faggots in hand, to a teacher, versed in the Vedas and absorbed in Brāhman.

*Parīkṣya*, examining—all these (rites) that are included within the scope of the lower knowledge constituted by the Ṛg-Veda etc., that are to be undertaken by persons subject to natural ignorance, desire, and action, they having been inculcated for the man swayed by the defects of ignorance etc.; and (examining) the worlds that are their results and are indicated by the Northern and Southern Paths, and the worlds of the beasts and ghouls that follow as the result of omission of obligatory duties and commission of prohibited ones—having examined all these, with the help of direct perception, inference, analogy, and scriptures, i.e. having ascertained: *lokān*, the worlds—in their essence from every point of view, the worlds that exist as the goals of transmigration ranging from the Unmanifested to a motionless thing, whether evolved or involved; that are productive of one another like the seed and the sprout; that are assailed with multifarious troubles in their hundreds and thousands; that are devoid of substance like the interior of a plantain tree; that appear like magic, water in a mirage, or a city in space; and that are

comparable to dream, water-bubbles, and foam, that get destroyed at every turn;—that is to say, turning one's back to virtue and vice acquired through *karma*, instigated by the defects of ignorance and desire, (a Brāhmaṇa should renounce). The Brāhmaṇa is mentioned because he alone is specially qualified for the acquisition of knowledge by renouncing everything. What should one do after examining the worlds? This is being said: *Nirvedam āyāt*, one should arrive at detachment, that is to say, should renounce—the root *vid* with the prefix *niḥ* being used here in the sense of renunciation. The process of renunciation is being shown: “In the universe there is nothing that is *akṛta*, a non-product; for all the worlds are effects of *karma*; and being products of action, they are impermanent. The idea is that there is nothing that is eternal. All actions are productive of transitory things, since all effects of actions are only of four kinds—they can be produced, acquired, purified, or modified; over and above these, action has no other distinctive result. But I am desirous of the eternal, immortal, fearless, unchanging, unmoving, absolute Entity, and not of its opposite. Therefore *kṛtena* (*kim*), what is the need of (accomplishing) any task, that involves great trouble and leads to evil?”<sup>1</sup> Having become detached in this way, *saḥ*, he, the dispassionate Brāhmaṇa; *abhiḡacchet*, should go; *gurum eva*, to a teacher alone, who is blessed with mental and physical self-control, mercy, etc.;

<sup>1</sup>Some annotators explain this portion thus: That (which is) *akṛtaḥ*, not a product, *na asti*, does not come to exist, is not produced, *kṛtena*, as a result of action. Liberation is not a product of *karma*.

*tad-vijñānārtham*, for the sake of understanding that fully. The emphasis in "the teacher alone" implies that he should not seek for the knowledge of Brahman independently, even though he is versed in the scriptures. (He will go) *samit-pūñih*, with a load of (sacrificial) faggots in hand; (to) *śrotriyaṃ brahmaniṣṭham*, (a teacher) who is versed in the meaning of the Vedas that he recites and hears, and who is absorbed in Brahman. One who renounces all activities and remains absorbed in the non-dual Brahman only is *brahmaniṣṭhaḥ* just as it is in the case of the words *japaniṣṭhaḥ* absorbed in self-repetition, *taponiṣṭhaḥ*, absorbed in austerity. For one, engrossed in *karma*, cannot have absorption in Brahman, *karma* and the knowledge of the Self being contradictory. Having approached that teacher in the proper way, and having pleased him, he should ask about the true and immutable Puruṣa (all-pervasive Reality).

तस्मै स विद्वानुपसन्नाय सम्यक्  
प्रशान्तचित्ताय शमान्विताय ।

येनाक्षरं पुरुषं वेद सत्यं  
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥१३॥

इति मुण्डकोपनिषदि प्रथममुण्डके द्वितीयः खण्डः ॥

13. To him who approaches duly, whose heart is calm and whose outer organs are under control, that man of enlightenment should adequately impart that knowledge of Brahman by which one realises the true and immutable Puruṣa.

*Saḥ vidvān*, that enlightened one, the teacher who has realised Brahman; (should say) *tasmai*, to him; *upasannāya*, to the one who has approached; *samyak*, duly, that is to say, in accordance with the scriptures; *praśāntacittāya*, to one whose heart is calm, who has become free from such faults as pride; and *śamānvitāya*, to one who is endued with control over the outer organs, i.e. who has become detached from everything; (to such a one) he *provāca*, said, or rather, should say: *tām brahmanavidyām*, that knowledge of Brahman; *tattvataḥ*, adequately; *vena*, by which, by which higher knowledge; *veda*, one realises; *akṣaram*, the Immutable, that is possessed of such attributes as being imperceptible etc. (Mu.I.i.3). That very Immutable is referred to by the word *Puruṣa*, because of all-pervasiveness or existence in all the hearts; and that again is *satyam*, true, because of being essentially the supreme Reality; and It is *akṣaram* (immutable) because of the absence of mutation, injury, and decay. For the teacher, too, this is imperative that he should save from the ocean of ignorance any good disciple that approaches him duly.

## SECOND MUNDAKA

### CANTO 1

All the effects of the lower knowledge have been stated. And that Immutable is true that is called Puruṣa (the all-pervasive Reality), and that is the essence of this phenomenal existence, the source from which it springs, and the place where it gets dissolved. The Reality, after knowing which all this becomes known, is the subject-matter of the higher knowledge of Brahman. That has to be stated. Hence commences the subsequent text:

तदेतत् सत्यं

यथा मुदीप्तात्पावकाद्विस्फुलिङ्गाः

सहस्रशः प्रभवन्ते सरूपाः ।

तथाऽक्षराद्विविधाः सोम्य भावाः

प्रजायन्ते तत्र चैवापि यन्ति ॥१॥

1. That thing, that is such, is true:

As from a fire, fully ablaze, fly off sparks, in their thousands, that are akin to the fire, similarly O good-looking one, from the Immutable originate different kinds of creatures and into It again they merge.

That truth that is constituted by the results of *karma*, the subject-matter of the lower knowledge, is only relatively so. But this truth is the subject-matter of

the higher knowledge, since it is possessed of the characteristics of the supreme Reality.<sup>1</sup> *Tat etat*, that thing, that is this (subject-matter of higher knowledge); is *satyam*, true; whereas the other is unreal, being within the domain of ignorance. Since the True and Immutable is altogether beyond direct cognition, an illustration is being cited with a view to making people somehow directly realise It: *Yathā*, as; *sudṛptāt pāvakāt*, from a fire well lighted up; *visphulingāḥ*, sparks; *sarūpāḥ*, that are akin to the fire; *prabhavante*, fly off; *sahasraśaḥ*, in their thousands, innumera- bly; *tathā*, similarly; *soṃya*, O good-looking (or amiable) one! *akṣarāt*, from the Immutable, of the foregoing characteristics; (originate) *vividhāḥ*, *bhāvāḥ*, different kinds of creatures—different because of conformity with the various bodies that form the limiting adjuncts. The different small empty spaces, circumscribed pots etc., are seen to spring from space in conformity with the differences in the limiting adjuncts viz the pots etc.; just in this way the creatures *prajāyante*, originate, in accordance with the creation, under various names and forms, of the bodies that are their limiting adjuncts; *tatra ca eva*, and into that again, into that very Immutable; they *apiyanti*, merge, following the dissolution of the bodies that are their limiting adjuncts, just as the different openings do on the disintegration of the pots etc. As in the origin and dissolution of the different cavities, space appears as a cause owing to the presence of the limiting adjuncts, viz pots etc., so also in the matter of the birth and death of the individuals, the Immutable appears

<sup>1</sup>Since it can never be sublated.

as a cause owing to the presence of the limiting adjuncts, viz the bodies created by name and form.

The text now proceeds to speak of the Immutable that is higher than the (other) immutable which is the seed of name and form, which is called the Unmanifested (*Māyā*), and which is itself higher than its own modifications; this (absolute) Immutable that is devoid of all limiting adjuncts, which is the very essence of the (other) immutable, is comparable to space, free from all forms, and is describable by such expressions as "Not this, not this":

दिव्यो ह्यमूर्तः पुरुषः सवाह्याभ्यन्तरो ह्यजः ।

अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥२॥

2. *Puruṣa* is transcendental, since He is formless. And since He is coextensive with all that is external and internal and since He is birthless, therefore He is without vital force and without mind; He is pure and superior to the (other) superior immutable (*Māyā*).

*Puruṣaḥ*, *Puruṣa*, who is so called because of (the derivative meaning of) all-pervasiveness or residence in all hearts; is *divyaḥ*, resplendent—because of self-effulgence or residence in His own resplendent Self—or transcendental; *hi*, because; *amūrtaḥ*, devoid of all forms. That self-effulgent *Puruṣa*, being formless and all-pervasive is *sabāhyābhyantaraḥ*, coextensive with all that is external or internal; *ajāḥ*, birthless, is not born of anything, since there is nothing else but Himself which can be His cause of birth, in the sense

that air is the cause of water-bubbles etc., or pots etc. are the causes of the different kinds of cavities of space. As all modifications of positive entities are preceded by their births, the denial of birth is tantamount to the denial of all modifications. *Hi*, as; as that Being is coeval with all that is external or internal, therefore It is unborn, and hence It is ageless, deathless and immutable, constant and fearless. This is the idea. Although like the sky, appearing as possessed of surface and taints, It appears in the context of the different bodies to be possessed of vital force, mind, senses, and objects, in the eyes of those people whose vision, owing to their ignorance, is fixed on the multiplicity of the limiting adjuncts, e.g. the bodies etc; yet from Its own point of view It is *aprāṇah*, without the vital force, to those whose eyes are fixed on the supreme Reality. That is called *aprāṇah* in which air, the principle of motion, does not exist in its diversity of the power of action. Similarly, *amanāh*, without mind, that in which mind, consisting of thinking etc., does not exist in its diversity of the power of knowledge. By the expressions "without vital force" and "without mind" it is to be understood that all the different vital forces, viz Prāṇa. (Apāna, etc.), the organs of action, and the objects of those organs, as also the intellect and the mind, the senses of perception, and their objects, are denied. In support of this, there occurs this passage in another Upaniṣad, "It thinks as it were, and shakes as it were" (Br. IV. iii. 7). As the two limiting adjuncts are denied for It, so It is *śubhraḥ*, pure. And hence (It is higher) *parataḥ akṣarūt*, as compared with the (other) higher immutable, called the Unmanifested

(i.e. Māyā). And the nature of this Māyā is inferred from the fact of its being the limiting adjunct of Brahman that appears to be the seed of name and form.<sup>1</sup> And that (other) immutable, called the Unmanifested, that is inferred as the limiting adjunct of that (higher) Immutable, is itself higher than all the modifications, because it is considered to be the seed of all the effects and accessories.<sup>2</sup> The unconditioned, all-pervasive entity is *paraḥ*, higher; *akṣarāt parataḥ*, than that immutable (Māyā) that is superior (in relation to its effects). This is the idea.

It is being shown how the entity that permeates through and through the (other) immutable, called *ākāśa*, and enters as an object into all empirical dealings, can be without the vital force etc. If, like Puruṣa (the all-pervasive Entity), the vital force etc. exist as such before creation, then the all-pervasive Entity will be possessed of the vital force etc. by virtue of their co-existence with It. But as a fact, unlike the all-pervasive Entity, the vital forces etc. do not exist as such before creation; therefore the supremely all-pervasive Entity is without vital forces, just as Devadatta is said to be without a son so long as a son is

<sup>1</sup>In such manifestations of consciousness as memory, doubt etc., the power of Brahman remains ingrained, and thus Brahman appears to be the cause of name and form; but in reality the transcendental Brahman cannot be so; and accordingly Māyā has to be assumed to be the limiting adjunct of Brahman, causing this appearance of causality in Brahman.

<sup>2</sup>Effects are known to be inferior to the causes; so the principle of Māyā, which is known as the cause, must be superior to its effects.

not born. As to how those vital forces etc. do not exist is being stated.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।

खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥३॥

3. From Him originates the vital force as well as the mind, all the senses, space, air, fire, water, and earth that supports everything.

*Etasmāt*, from this, this very Puruṣa that is supposed to be the seed of name and form; *jāyate*, originates; *prāṇah*, the vital force, that is an object and a modification of nescience, exists only in name, and is essentially unreal in accordance with another Vedic text, "All modification has speech only as its support: it is unreal" (Ch. VI. i. 4). For just as a man, who has no son, does not become possessed of one by seeing him in dream, similarly, the supreme Reality cannot become possessed of the vital force by being endued with a vital force that is included in ignorance and is unreal. In this way, the mind and all the senses, as well as the objects, originate from this One. Therefore it is proved that Puruṣa is devoid of the vital force etc. in the real sense of the term. And it is to be understood that just as these did not exist in reality before origination, so also they become non-existent after dissolution. And as is the case with the organs, senses, and mind, so also is the case with the elements that are the causes of the bodies and the objects—the elements that are *kham*, space; *vāyuh*, the air inside and outside, differentiated as *āvaha* (moving towards), *pravaha* (moving away from), etc.; *jyotiḥ*, fire; *āpah*, water;

*pṛthivī*, earth, that is *viśvasya dhāriṇī*, the support of all. All these elements that possess seriatim the qualities of sound, touch, colour taste, and smell, together with all the qualities that belong to the predecessors of each, (all these) originate from this very Puruṣa.

After the brief presentation in the verse "Puruṣa is transcendental, since He is formless" etc., of the Immutable, the unqualified Puruṣa, that is true and forms the subject-matter of the higher knowledge. He has again to be presented in detail in His conditioned state; and hence the following text. For when a subject-matter is stated in brief and *in extenso* like an aphorism and its commentary, it becomes easy of comprehension. As for that Virāṭ within the cosmic egg who takes His birth from the first-born Prāṇa, who is Hiranyagarbha, He (Virāṭ), too, though apparently separated from Puruṣa by another intervening principle (viz. Hiranyagarbha), is born of this Puruṣa and is a modification of Him. This fact is being stated, and He (Virāṭ) is being described:

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ

दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।

वायुः प्राणो हृदयं विश्वमस्य

पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥४॥

4. The indwelling Self of all is surely He of whom heaven is the head, the moon and sun are the two eyes, the directions are the two ears, the revealed Vedas are the speech, air is

the heart, and (It is He) from whose two feet emerged the earth.

Of whom *mūrdhā*, head, the best limb; is *agnih*, (lit. fire, means here) heaven, in accordance with the Vedic text, "O Gautama, that world is surely fire" (Ch. V. iv. 1). Of whom *cakṣuṣī*, the two eyes; are *candrasūryau*, the moon and the sun. The words "of whom" are to be supplied everywhere, by transforming the word "*asya*, of Him", that follows (in the third line), to "*yaśya*, of whom". Of whom *diśaḥ śrotre*, the directions are the two ears; of whom *vivṛtāḥ vedāḥ*, the revealed, well-known, Vedas; are the *vāk*, speech; of whom *vāyuh prāṇaḥ*, air is the vital force; *asya*, i.e. *yaśya*, of whom; *viśvam*, the whole universe; is *hrdayam*, the heart; for the entire world is a modification of the mind, inasmuch as it is seen to merge in the mind during deep sleep, and as even during the waking state it emerges out of it to exist divergently, like sparks out of fire. And of whom *padbhyām*, from the two feet; *pṛthivī*, the earth, is born. *Eṣaḥ*, this one—the deity who is Viṣṇu (the all-pervading), or Ananta (the infinite), the first embodied Being who has the three worlds as His physical limiting adjunct—is *sarvabhūtāntarātmā*, the indwelling Self of all.

He is in fact the seer, hearer, thinker, knower, and the reality of all the senses in all beings. And the creatures, too, that transmigrate through the five fires,<sup>1</sup> are born from that very Puruṣa. This is being said:

<sup>1</sup>Heaven, cloud, earth, father, and mother (Ch. V. iv-viii).

तस्मादग्निः समिधो यस्य सूर्यः  
 सोमात्पर्जन्य ओषधयः पृथिव्याम् ।  
 पुमान् रेतः सिञ्चति योषितायां  
 बह्वीः प्रजाः पुरुषात्संप्रसूताः ॥५॥

5. From Him emerges the fire (i.e. heaven) of which the fuel is the sun. From the moon emerges cloud, and (from cloud) the herbs and corns on the earth. A man sheds the semen into a woman. From Puruṣa have originated many creatures.

*Tasmāt*, from that supreme Puruṣa; (originates) *agnih*, fire that is a particular abode (or state) of creatures. That (fire) is being specified; *yasya*, of which; *sūryaḥ*, the sun; is *samidhaḥ*, the fuel, as it were; for heaven is lighted up by the sun. *Somāt*, from the moon, that evolves out of heaven; originates *parjanyaḥ*, cloud, which is the second fire. From that cloud originate *oṣadhayaḥ*, the herbs and corns; *pṛthivyām*, on the earth (the third fire). *Pumān*, man that is (also) a (fourth) fire; *siñcati*, sheds; the *retas*, semen, that originates from the herbs and corns when poured as an oblation into the fire that is man; *yoṣitāyām* (should rather be *yoṣiti*), into the woman that is (the fifth) fire. In this order *bahvīḥ* (rather *bahvyaḥ*), many; *prajāḥ*, creatures; *samprasūtāḥ*, have originated; *puruṣāt*, from the supreme Puruṣa.

Moreover, it is being said that the auxiliaries of *karmas*, as well as their fruits, emerge verily from Him. How?

तस्माद्दृचः साम यजूंषि दीक्षा  
 यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।  
 संवत्सरश्च यजमानश्च लोकाः  
 सोमो यत्र पवते यत्र सूर्यः ॥६॥

6. From Him (emerges) the *Ṛk*, *Sāma*, and *Yajur mantras*, initiation, all the sacrifices, whether with or without the sacrificial stake, offerings to Brāhmaṇas, the year, the sacrificer, and the worlds where the moon sanctifies (all) and where the sun (shines).

*Tasmāt*, from Him, from Puruṣa; (emerged) *ṛcaḥ*, the (metrical) *mantras* that have their letters, feet, and lines well regulated and have such metres as the *Gāyatrī* and so on. *Sāma* is that which is divided into five parts or seven parts and is embellished with *stobha* etc. and tune.<sup>1</sup> *Yajūṃṣi* are the *mantras* whose letters, feet, and lines are not fixed, and which merely take the form of sentences. These are the three kinds of *mantras*. *Dikṣūi*, initiation, consisting in wearing a girdle etc., made of Muñja grass—that is to say, the different observances to be followed by the sacrificer (preparatory to the actual rite). *Ca sarve yajñāḥ*, and all the sacrifices—Agnihotra etc.—(in which animals are not sacrificed). *Kratavaḥ*, the sacrifices involving the use of a sacrificial stake. *Ca dakṣiṇāḥ*, and the

<sup>1</sup>Consisting of five parts—*hīmkāra*, *prastāva*, *udgītha*, *pratihāra*, and *nidhana*; of the seven parts—the foregoing five and *upadrava* and *ādi*. *Stobhas* are chanted interjections in a *Sāma* song, such as *hum*, *ho* (Vide Ch. I. xiii—II. xxi).

offerings to priests and Brāhmaṇas, ranging from the giving of a cow to all one possesses. *Ca saṁvat-sarah*, and year, which, as time, forms a factor in a rite. *Ca yajamānah*, and the sacrificer, the master (of the sacrifice). *Lokāḥ*, the worlds, that are the results of that sacrifice. Those results are being specified: *Yatra*, where, in which worlds; *somaḥ pavate*, the moon sanctifies, the creatures; and *yatra*, where; *sūryaḥ tapati*, the sun shines. These (worlds) are attainable through the two paths, called the Southern Course and the Northern Course, and are the results of the rites performed by the ignorant and the knowing people.

तस्माच्च देवा बहुधा संप्रसूताः  
 साध्या मनुष्याः पशवो वयांसि ।  
 प्राणापानौ व्रीहियवौ तपश्च  
 श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥७॥

7. And from Him duly emerged the gods in various groups, the Sādhyas gods, human beings, beasts, birds, life, rice and barley, as well as austerity, faith, truth, continence, and dutifulness.

*Ca*, and; *tasmāt*, from that Puruṣa; *saṁprasūtāḥ*, duly issued out; *devāḥ*, the gods, that are ancillary to rites; *bahudhā*, variously in different groups of Vasus etc.<sup>1</sup> *sādhyāḥ*, Sādhyas, a particular class of gods; *manuṣyāḥ*, human beings who are entitled to undertake rites; *paśavaḥ*, beasts—both domestic and wild;

<sup>1</sup>Eight Vasus, twelve Ādityas, eleven Rudras, etc.

*vayūmsi*, birds; and *prāṇa-apānau*, breathing in and out, constituting life; *vṛīhi-yavau*, rice and barley—meant for sacrificial offering; *ca tapas*, and austerity, either as a part of a rite meant for personal sanctification, or as an independent act leading to some result; *śraddhā*, faith—mental tranquillity and belief in the truth of things (taught by the scriptures and the teacher)—which is a precondition for all application of auxiliaries that are productive of human objectives; so also *satyam*, truth—avoidance of falsehood as well as speaking of facts as they occur, without causing injury; *brahmacaryam*, avoidance of sexual relation; *ca vidhiḥ*, and dutifulness.

सप्त प्राणाः प्रभवन्ति तस्मात्  
 सप्तार्चिषः समिधः सप्त होमाः ।  
 सप्त इमे लोका येषु चरन्ति प्राणा  
 गुहाशया निहिताः सप्त सप्त ॥८॥

8. From Him emerge the seven sense-organs, the seven flames, the seven kinds of fuel, the seven oblations, and these seven seats where move the sense-organs that sleep in the cavity, having been deposited (by God) in groups of seven.

Moreover, *tasmāt*, from that very Puruṣa; *prabhavanti*, originate; *sapta prāṇāḥ*, the seven sense-organs, that are in the head;<sup>1</sup> and (so do) their *sapta arciṣaḥ*, seven flames—the illumination of their objects; simi-

<sup>1</sup>Two eyes, two ears, two nostrils, and tongue.

larly the *sapta samīdhaḥ*, seven kinds of fuel—seven sense-objects, for the sense-organs are kindled by their objects; *sapta homīḥ*, seven oblations—the perception of those sense-objects, for another Vedic text says, “That which is his sense-perception is what he offers as an oblation” (Mn. LXXX. 1). Besides, *ime sapta lokāḥ*, these seven seats of the senses; *yeṣu*, in which *caranti*, move about; *prāṇāḥ*, the sense-organs. The expression, “where move the sense-organs (*prāṇāḥ*)” is an attribute of the *prāṇas*, so as to exclude *Prāṇa* and *Apāna* (the functions of exhaling and inhaling). (They are) *guhāśayāḥ*; derived from the word *guhā* (cavity) and the root *si* (to sleep), *guhāśayāḥ*, means the sleepers in (the cavity of) the body or the heart, during sleep. *Nihitāḥ*, (having been) deposited—by the Ordainer; *sapta sapta*, in groups of seven, in each living being. The purport of the topic is that from the supreme, omniscient *Puruṣa* Himself emerge all that are the *karmas* or the fruits of *karmas* of those men of knowledge who sacrifice to the Self,<sup>1</sup> as well as all that are the *karmas* and the auxiliaries and results of *karmas* of the ignorant people.

अतः समुद्रा गिरयश्च सऽवै-

स्मात्स्यन्दन्ते सिन्धवः सर्वरूपाः ।

अतश्च सर्वा ओषधयो रसश्च

येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥९॥

<sup>1</sup>Those who perform sacrifices as a worship of the supreme Lord with this idea: “All this, as well as myself, is but the supreme Self.”—A.G.

9. From Him emerge all the oceans and all the mountains. From Him flow out the rivers of various forms. And from Him issue all the corns, as well as the juice, by virtue of which does the internal self exist in the midst of the elements.

*Ataḥ*, from this, Puruṣa, issue: *sarve*, all; *samudrāḥ*, the oceans, of Salt etc.; *ca girayaḥ*, and the mountains—Himalayas etc.; all these emerge from this Puruṣa Himself. *Asmāt*, from this Puruṣa; *syandante*, flow out; *sindhavaḥ*, the rivers—Gaṅgā etc.; *sarvarūpāḥ*, of various forms. *Ca ataḥ*, and from Him: *sarvaḥ ośadhayaḥ*, all corns—rice, barley, etc.; *ca rasaḥ*, and the juice—that is of six kinds;<sup>1</sup> *yena*, by virtue of which; *hi*, verily; *tiṣṭhate* (rather *tiṣṭhati*) exists; *bhūtāiḥ*, surrounded by the elements, that<sup>2</sup> are gross and five in number; *eṣaḥ antarātmā*, this internal self, the subtle body, so called because of its existence in between the (gross) body and the Self.

Thus from Puruṣa emerged all this. Therefore “all that is a modification is supported by speech and exists only in name” (Ch. VI. i. 5–6), and it is false; but that which is Puruṣa is true. Hence:

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् ।

एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं

विकिरतीह सोम्य ॥१०॥

इति मुण्डकोपनिषदि द्वितीयमुण्डके प्रथमः खण्डः ॥

<sup>1</sup>Has six kinds of taste—sweet, sour, bitter, pungent, astringent, saline.

10. Puruṣa alone is all this—(comprising, the *karma* and knowledge. He who knows this supremely immortal Brahman, as existing in the heart, destroys here the knot of ignorance, O good-looking one!

*Puruṣaḥ eva*, Puruṣa alone, is; *viśyam idam*, all this. There is no such thing as the universe apart from Puruṣa. Therefore the very thing that was asked in the question, "O adorable sir, (which is that thing) which having been known, all this becomes known?" (Mu. I. i. 3), has been stated here. For on knowing this Puruṣa, the supreme Self, the source of everything, there arises the realisation: "Puruṣa alone is all this—there is nothing besides." It is being explained as to what this "all" means; *Karma*, such as Agnihotra; *tapas*, knowledge and the separate fruit accruing from it; all these constitute this "all". And all that is but the product of Brahman. Therefore, *yaḥ*, he who; *veda*, knows, the *brahma parāmṛtam*, Brahman the supremely immortal—knows, (Brahman) thus—"I indeed am all this", (knows) as *nihitam guhāyām*, existing in the heart of every being; *saḥ*, he; by virtue of such realisation; *vikirati*, throws away, destroys; *avidyūgranthim*, the knot of ignorance, the tendencies and impressions created by ignorance that are hard to untie like knots; *iha*, here, even while living, and not after death; *soṃya*, O good-looking (amiable) one!

## SECOND MUNDAKA

### CANTO II

It is being stated how the Immutable can be known, though It is formless:

आविः संनिहितं गुहाचरं नाम  
महत्पदमत्रैतत् समर्पितम् ।

एजत्प्राणन्निमिषच्च यदेत-

ज्जानथ सदसद्वरेण्यं परं

विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥१॥

1. (It is) self-effulgent, well seated, and well known as moving in the heart, and (It is) the great goal. On It are fixed all these—that move, breathe, and wink or do not wink. Know this One that comprises the gross and the subtle, to be beyond the ordinary knowledge of creatures, and (It is) the eligible and the highest of all.

*Āviḥ*, self-effulgent, (and) *sannihitam*, well seated; appearing as though perceiving words etc. through the limiting adjuncts, viz the organs of speech etc., in accordance with another Vedic text, "It shines, It blazes up", It is cognised in the hearts of all beings as revealing Itself through such functions of the conditioning factors as seeing, hearing, thinking, knowing. That Brahman that is *āvīḥ*, effulgent and *sannihitam*, well seated, in the heart; is *guhācaram nāma*, well

known as moving in the cavity of the heart, through such modes as seeing and hearing. (It is) *mahat*, great, because It is the greatest of all; (It is) *padam*, the goal, since It is the resort of all beings, the word being derived from the root *pad* in the sense of that which is reached by all. Now is being shown how It is the great goal. Since *atra*, on this Brahman; *samarpitam*, is fixed—like the spokes to the nave of a chariot wheel: *ejat*, the moving, birds etc.: *prāṇat*, all that breathes—men and others who inhale and exhale; *yat nimīṣat*, all that has such activities as winking; *ca*, and—which word suggests all that does not wink; --*etat*, all this, is fixed on this very Brahman. *Etat*, this One, on which all things rest; *jñātha*, you know, O disciples! That which comprises the *sat* and the *asat* is what has become your Self; for the *sat*, formed, gross, and the *asat*, formless, subtle, do not exist apart from It. (Know) that very Entity alone that is surely the *vareṇyam*, eligible, covetable to all—because of Its eternity; (and that is) *param*, distinct; *vijñānāt*, from the knowledge; *prajānām*, of beings—this is how *vijñānāt* is connected with the remote *prajānām*; that is to say, It is beyond the range of ordinary knowledge. (Know) *yat variṣṭham*, that which is the highest; for that Brahman alone is the highest of all high things, by virtue of Its freedom from all defects.

यदर्चिमद्यदणभ्योऽण च

यस्मिँल्लोका निहिता लोकिनश्च ।

तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः

तदेतत्सत्यं तदमृतं तद्वेद्व्यं सोम्य विद्धि ॥२॥

2. That which is bright and is subtler than the subtle, and that on which are fixed all the worlds as well as the dwellers of the worlds, is this immutable Brahman; It is this vital force; It, again, is speech and mind. This Entity, that is such, is true, It is immortal. It is to be penetrated. O good-looking one, shoot at it.

Moreover, *yat*, that which is; *arcimat*, bright. Brahman is bright, because by Its light the sun etc. shine. Furthermore, *yat*, that which; is *aṇu*, subtle; *aṇubhyaḥ*, as compared with the minute things, e.g. the grain called *śyāmāka*. From the use of the word *ca* (and), it is implied that it is much bigger than the big earth etc. *Yasmin*, on which; *nihitāḥ*, are fixed; *lokāḥ*, worlds—earth etc.; *ca lokināḥ*, and the dwellers of the worlds—men and others; for all are known as dependent on Consciousness. *Tat etat akṣaram brahma*, It is this immutable Brahman, that is the support of all: that is *saḥ prāṇaḥ*, the familiar vital force; *tat u*, that, again, is the *vāñ-manāḥ*, speech and mind— as well as all the senses (of perception) and organs (of action). That Entity, again, is the inner Consciousness, for the assemblage of life and senses is dependent on Consciousness, as is shown in another Vedic text: “The Vital Force of the vital force” (Br. IV. iv. 18; Ke. I. 2). *Tat etat*, that Entity, the Immutable, that is thus the inner Consciousness within life etc.; is *satyam*, true; and therefore *tat amṛtam*, It is immortal, indestructible. *Tat veddhavyam*, that is to be penetrated, to be shot at, by the mind; the idea is that the mind is to be concentrated on It. Since this

is so, therefore *somya*, O good-looking one; *viddhi*, shoot—fix your mind on the Immutable.

It is being shown how It is to be shot at:

धनुर्गृहीत्वौपनिषदं महास्त्रं  
 शरं ह्यपासानिशितं संधयीत ।  
 आयम्य तद्भ्रावगतेन चेतसा  
 लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥३॥

3. Taking hold of the bow, that is the great weapon familiar in the Upaniṣads, one should fix on it an arrow, sharpened with meditation. Drawing the string with a mind absorbed in Its thought, hit, O good-looking one, that very target that is the Immutable.

*Gṛhītvā*, taking up; the *dhanuḥ*, bow; consisting in the *mahāstram aupaniṣadam*, the great weapon that occurs, i.e. is well known in the Upaniṣads; on that bow *sandhayīta*, one should fix; a *śaram*, arrow. What kind of arrow? That is being stated: *Upāsāniṣitam*, sharpened, that is to say purified by constant meditation. And after fixing the arrow, and *āyamyā*, having drawn the string, that is to say, having withdrawn the inner organ together with the senses from the objects, and concentrating them on the target alone; for the literal meaning of drawing the string with the hand is not admissible here; *cetasā tadbhāvagatena*, with the mind absorbed in the *bhāva* or *bhāvanā*, thought of that Brahman; *viddhi*, hit; *somya*, O good looking one; *tat eva lakṣyam akṣaram*, that very target that is the Immutable, described earlier.

The bow etc. that have been mentioned are being specified:

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।

अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ॥४॥

4. *Om* is the bow; the soul is the arrow; and Brahman is called its target. It is to be hit by an unerring man. One should become one with It just like an arrow.

*Pranavaḥ*, the syllable *Om*; is *dhanuḥ*, bow. Just as the bow is the cause of the arrow's hitting the target, so *Om* is the bow that brings about the soul's entry into the Immutable: For the soul when purified by the repetition of *Om*, gets fixed in Brahman with the help of *Om* without any hindrance, just as an arrow shot from a bow gets transfixed in the target. Therefore *Om* is a bow, being comparable to a bow. *Ātmā hi śarah*, the soul is surely the arrow—the soul that is but the supreme Self in Its conditioned state, that has entered here into the body as the witness of the modes of the intellect, like the sun etc. into water. That soul, like an arrow, is shot at the Self Itself that is the Immutable. Therefore *brahma*, Brahman, *ucyate*, is said to be, *tallakṣyam*, the target of the soul. It is called the target since, just as in the case of a mark, It is aimed at with self-absorption by those who want to concentrate their minds. That being so, the target that is Brahman, *veddhavyam*, should be shot at: *apramattena*, by one who is unerring, who is free from the error of desiring to enjoy external objects,

who is detached from everything, who has control over his senses and has concentration of mind. After that, after hitting the mark, *tanmayah bhavet*, one should remain identified with Brahman, *śaravat*, like an arrow. The idea is this: Just as the success of the arrow consists in its becoming one with the target, similarly one should bring about the result, consisting in becoming one with the Immutable, by eliminating ideas of self-identification with the body etc.

As the Immutable is hard to grasp, It is being presented over and over again so as to make It easily comprehensible:

यस्मिन्द्यौः पृथिवी चान्तरिक्ष-

मोतं मनः सह प्राणैश्च सर्वैः ।

तमेवैकं जानथ आत्मानमन्या

वाचो विमुञ्चथामृतस्यैष सेतुः ॥५॥

5. Know that Self alone that is one without a second, on which are strung heaven, the earth, and the inter-space, the mind and the vital forces together with all the other organs; and give up all other talks. This is the bridge leading to immortality.

*Yasmin*, that, the immutable Puruṣa, on whom; *dyauh*, heaven; *pṛithivī*, the earth; *ca antarikṣam*, and intermediate space; *otam*, are strung; *ca*, as also; *manas*, the mind; *saha sarvaiḥ prāṇaiḥ*, together with all the other organs; *tam eva*, Him alone—the support of all; the *ekam*, one without a second; *jānatha* (is the

same as *jānītha*), (you) know. O disciples; and having known, *ātmānam*, the Self, the inmost reality of yourselves and all beings; *vimuñcatha* (is the same as *vimuñcata*), discard; *anyāḥ vācaḥ*, other talks, that constitute the lower knowledge; and give up also all *karmas* together with their fruits that are presented by the lower knowledge; because *eṣaḥ*, this, this knowledge of the Self; is the *setuḥ*, bridge, the means of achievement; *amṛtasya*, of immortality, of liberation. It is comparable to a bridge, since it is a means for getting across the great sea of the world. In support of this here is another Vedic text: "Knowing Him alone, one goes beyond death; there is no other path to proceed by"<sup>1</sup> (Śv. III. 8, VI. 15).

अरा इव रथनाभौ संहता यत्र नाड्यः

स एषोऽन्तश्चरते बहुधा जायमानः ।

ओमित्येवं ध्यायथ आत्मानं

स्वस्ति वः पराय तमसः परस्तात् ॥६॥

6. Within that (heart) in which are fixed the nerves like the spokes on the hub of a chariot wheel, moves this aforesaid Self by becoming multiformed. Meditate on the Self thus with the help of *Om*. May you be free from hindrances in going to the other shore beyond darkness.

Moreover, *yatra*, where, in the heart in which; *arāḥ iva*, like the spokes; *rathanābhau*, fixed on the

<sup>1</sup>Or—"there is no other path for reaching (the goal)".

hub of a chariot wheel; *saṁhatāḥ*, are pinned; *nāḍyaḥ*, the nerves, that spread over the whole body; in that heart, *saḥ eṣaḥ*, that aforesaid One, the Self under discussion that is the witness of all the ideas occurring to the intellect; *antaḥ carate*, moves, exists, within, *carate* being the same as *carati*. (It exists) as though seeing, hearing, thinking, and knowing, and as though *bahudhā jāyamānaḥ*, becoming multiformed, in accordance with the mental states of anger, joy, etc., on account of Its conformity with the limiting adjunct, mind. Common people, accordingly say, "He has become joyous", "He has become angry". *Evam*, thus, resorting to the imagination stated above; you *dhyāyatha*, think; of that *ātmānam*, Self; *om iti*, with the help of *Om*. This is said, and has to be said, to the disciples by a teacher possessed of this knowledge. And the disciples have stepped on to the path of liberation after discarding all *karṁas*, for they hanker after the knowledge of Brahman. The teacher utters his benediction so that they may realise Brahman without any obstacle: *Svasti (astu)*, let there be no hindrance; *vaḥ*, for you; *parāya*,<sup>1</sup> for (reaching) the other shore; *parastāt*, beyond. Beyond what? *Tama-saḥ*, of the darkness, of ignorance; that is to say, for the realisation of the true nature of the Self as Brahman that is free from ignorance.

It is being shown as to where He exists who forms the subject-matter of the superior knowledge, who is beyond darkness, and who has to be reached after crossing the ocean of the world:

<sup>1</sup>Another reading is "pārāya, for crossing over (to the shore)".

यः सर्वज्ञः सर्वविद्यस्यैष महिमा भुवि ।  
 दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः ॥  
 मनोमयः प्राणशरीरनेता  
 प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।  
 तद्विज्ञानेन परिपश्यन्ति धीरा  
 आनन्दरूपममृतं यद्विभाति ॥७॥

7. That Self which is omniscient in general and all-knowing in detail and who has such glory in this world—that Self, which is of this kind—is seated in the space within the luminous city of Brahman.

It is conditioned by the mind, It is the carrier of the vital forces and the body, It is seated in food by placing the intellect (in the cavity of the heart). The discriminating people realise, through their knowledge, the Self as existing in Its fullness on all sides—the Self that shines surpassingly as blissfulness and immortality.

The portion *yaḥ sarvajñāḥ sarvavit* was explained earlier (I.i.9). He being distinguished again: *Yasya eṣaḥ mahimā bhuvī*, He who has this well-known splendour in the world. What is that splendour? He under whose sway these heaven and earth are held in position; under whose rule the sun and moon rotate interminably like fire-brands; under whose command the rivers and seas do not overflow their boundaries; similarly under whose authority are directed the moving

and the unmoving: in the same way, whose command the seasons, half years, and years do not transgress; and so also under whose rule the agents, *karmas*, and fruits do not violate their appointed hours; *yasya*, He whose; *mahimā*, glory; is *eṣaḥ*, such; *bhuvī*, in the world; *eṣaḥ*, that One;—the *sarvajñāḥ*, omniscient (in general); the effulgent One of such glory;—is *pratiṣṭhitāḥ*, seated: in the *divye*, luminous—illuminated by all the states of the intellect; *brahmapure*, in the city of Brahma—this being the place where Brahman is ever manifest in Its nature of Consciousness; so “the city of Brahman” means the lotus of the heart. *Vyomni*, in the space, that is within that heart; Brahman is perceived as though seated there in that space within the lotus of the heart; for any going, coming, or staying, in any other sense, is impossible for One who is all-pervasive like space.

*Saḥ*, He, the Self, as seated there, is revealed variously through the mental states: and hence He is *manomayaḥ*, associated with the mind, being conditioned by it; *prāṇa-sarīra-netā*, the carrier of the vital forces and the body, in the matter of transferring them from the gross body to the other (gross or finer<sup>1</sup>) body; *pratiṣṭhitāḥ anne*, existing in the food, that takes the shape of a body that is a modification of the food eaten and is subject to growth and decay day by day; *sannidhūya*, by depositing; the *hṛdayam*, intellect; in the cavity of the lotus (of the heart). The presence of the Self in the heart is what is meant by Its being seated in food (i.e. in the body), for the Self is not really seated in food. *Vijñānena*, through special knowledge, emerging from the instruction of

<sup>1</sup>According to one reading, the finer body is meant.

scriptures and the teacher, and arising from the control of the inner and outer organs, renunciation of everything, and detachment; *dhīrāḥ*, the discriminating people; *paripaśyanti*, realise as existing in Its fullness everywhere; *tat*, that, that reality of the Self; *yat*, which; *vibhāti*, shines surpassingly, for ever in one's own Self; as *ānandarūpam*, blissfulness; as *amṛtam*, immortality, freed from all evil, miseries, and troubles.

The result of this knowledge of this supreme Self is being stated:

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥८॥

8. When that Self, which is both high and low, is realised, the knot of the heart gets untied, all doubts become solved, and all one's actions become dissipated.

(When that which is both high and low is realised, then) *bhidyate*, is untied, is destroyed; *hṛdaya-granthiḥ*, the knot of the heart—the host of tendencies and impressions of ignorance, in the form of desires that hang on to the intellect, as is declared in another Vedic text: “the desires that subsist in one's heart” (Ka. II. iii. 14; Br. IV. iv. 7). They are based on one's heart and not on the Self. *Sarvasamśayāḥ*, all doubts, with regard to all objects of cognition, that persist in ordinary men continuously till death, like the current of the Gaṅgā; *chidyante*, are dispelled. *Ca*, and; *asya*, one's, of the man whose doubts have been solved, whose ignorance has been removed; *kṣīyante*, get

dissipated; *karmāṇi*, the actions, that preceded the rise of illumination but had not yielded results in earlier lives, as also those actions that accompany the rise of illumination, but not so the actions that produced the present life, since they have already begun to bear their fruits. All this happens *tasmin dr̥ṣṭe parāvare*, when that One, the omniscient and transcendent—who is both *para*, high, as the cause, and *avara*, low, as the effect—is seen directly as “I am this”. The idea is that one becomes free on the eradication of the causes of the worldly state.

The following three verses sum up briefly all that has been stated earlier:

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।

तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥९॥

9. In the supreme, bright sheath is Brahman, free from taints and without parts. It is pure, and is the Light of lights. It is that which the knowers of the Self realise.

*Para hiraṇmaye koṣe*, in the supreme, bright sheath; it is called a sheath because of its being the place for the realisation of the nature of the Self, just as a scabbard is in the case of a sword; it is *para*, supreme, being the inmost of all; and *hiraṇmaya*, shining, being illumined with the intellectual perceptions. There exists *brahma*, Brahman, so called because of being the greatest as well as the Self of all; (Brahman that is) *virajam*, free from taints, from all taints of *rajas*, defects, such as ignorance; (that is) *niṣkalam*, without

any connection with parts, that is to say, partless. Since It is taintless and partless, therefore *tat*, It; is *śubhram*, pure; *tat*, that; is *jyotiḥ*, the illuminator; *jyotiṣūm*, of all lights, of even fire etc. that are inherently bright. The purport is this: The brightness of even fire etc. is caused by the internal light of their Self that is identical with Brahman. That light of the Self is the highest light that is not ignited by anything else. It is *tat*, that; *yat*, which; they *viduḥ*, know, who are *ātma-viduḥ*, knowers of the Self—the discriminating people who know their own Self as the witness of all intellectual modifications with regard to such objects as sound etc. People, engaged in the pursuit of the experiences of the Self, *tat viduḥ*, know It. Since It is the highest light, therefore they alone know It, and not the others who are steeped in the pursuit of external experiences.

It is being shown how It is the Light of lights:

न तत्र सूर्यो भाति न चन्द्रतारकं  
 नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
 तमेव भान्तमनुभाति सर्वं  
 तस्य भासा सर्वमिदं विभाति ॥१०॥

10. There the sun does not shine, nor the moon or the stars; nor do these flashes of lightning shine there. How can this fire do so? Everything shines according as He does so; by His light all this shines diversely.

*Tatra*, there, in Brahman that is the Self of the sun

itself: *sūryaḥ*, the sun, that illuminates everything; *na bhāti*, does not shine. The purport is that the sun does not illuminate that Brahman, for it is by the light of Brahman that the sun lights up all that is not the Self. Not that the sun is intrinsically possessed of the power of illuminating. Similarly, *na candratāra-kam*, neither the moon nor the stars; *na imāḥ vidyutaḥ*, nor these lightning flashes; *bhānti*, shine; *kutaḥ ayam agniḥ*, how can this fire, that is known to us? To cut short, this universe *ambhāti*, shines in accordance *tam eva bhāntam*, as He, the supreme Lord, shines; because of the fact that He is naturally effulgent. Just as water, firebrand, etc., burn according as the fire does so, owing to their contact with fire, but not by themselves, similarly, only *tasya bhāsā*, by His light, *sarvam idam*, all this—the universe constituted by the sun etc., *ibhāti*, shines diversely. Since, in this way, it is that very Brahman that illuminates and shines through the different manifested lights, therefore it is inferred that Brahman has Its light by Its own right; for anything that is not possessed of natural luminosity cannot enkindle others, for pots etc. are not seen to illuminate others whereas luminous things, like the sun etc., are seen to do so.

It has been established elaborately with the help of reasoning that Brahman, which is the Light of lights, is alone true, and that everything else is Its modification—a modification that exists only in name, having speech alone as its support. That fact is being restated at the end by this *mantra* which is a sort of concluding reaffirmation of the foregoing:

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥११॥  
इति मुण्डकोपनिषदि द्वितीयमुण्डके द्वितीयः खण्डः ॥

11. All this that is in front is but Brahman, the immortal. Brahman is on the right, as well as on the left; above and below, too, is extended Brahman alone. This world is nothing but Brahman, the highest.

*Idam brahma eva*, this is but Brahman, as defined earlier; that is *purastāt*, in front; that which appears (as an object) in front of people, whose vision is affected by ignorance, is Brahman alone. Similarly, *brahma paścāt*, Brahman is at the back; so also *dakṣiṇataḥ*, on the right; *ca uttareṇa*, and on the left; similarly *adhaḥ*, below; *ca ūrdhvam*, and above, all that is *prasṛtam*, extended everywhere, in the shape of products, appears as different from Brahman, and is possessed of name and form. To be brief, *idam*, this; *viśvam*, universe; is *varīṣṭham*, the most high; *brahma eva*, Brahman alone. All ideas of non-Brahman are but ignorance like the idea of the snake superimposed on a rope.<sup>1</sup> Brahman alone is the supreme truth. This is the declaration of the Vedas.

<sup>1</sup>The identity of Brahman and the universe, implied by the sentence, is by way of elimination of the latter. We say, "That (supposed) ghost is but a stump", meaning thereby that the stump alone exists, the idea of ghost being false. So when we say, "The world is but Brahman", we mean that Brahman alone exists, and nothing else.

## THIRD MUNDAKA

### CANTO I

That higher knowledge has been presented, by which is attained that immutable Truth, called Puruṣa, from whose realisation follows the total eradication of such causes of the worldly state as the knots of the heart. And Yoga, as the means for this realisation, has also been stated with the help of such imagery as the taking up of a bow. Now have to be presented truth and the rest that are helpful auxiliaries to that Yoga; therefore the subsequent text is begun. And though Reality was determined earlier, It, too, is being primarily ascertained in a different way; for It is very inscrutable. While on this subject, a *mantra*, which takes the place of a brief enunciation, is being introduced as a help to the comprehension of the supreme Reality:

द्वा सुपर्णा सयुजा सखाया  
समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्त्य-  
नश्नन्नन्यो अभिचाकशीति ॥१॥

1. Two birds that are ever associated and have similar names, cling to the same tree. Of these, the one eats the fruit of divergent tastes, and the other looks on without eating.

*Dvī* (or rather *dvau*, means) two; *suparṇū* (being the same as *suparṇau*, means) entities who are well related,<sup>1</sup> or they are so called because of their analogy with birds:<sup>2</sup> (which are) *sayujā* (that is to say, *sayujau*), ever associated together; *sakhāyā* (or rather *sakhāyau*), bear the same names, and have the same cause of manifestation. Being of such characteristics, these two *pariśasvajāte*, hug (cling to), like two birds; *samānam vṛkṣam*, the same single tree, for enjoying the fruits. It is the "same" in the sense of the identity of the place of their perception; and "tree" means the body because of being demolished like the tree. This is the banyan tree<sup>3</sup> that has its roots upward and branches downward (G. XV. 1; Ka. II. iii. 1), that sprouts up from its material cause, the Unmanifested (*Māyā*), called the field (G. XIII. 1-3), and that provides a support for all the results of *karmas* of all beings. God and the soul—as conditioned by the subtle body which holds in itself the tendencies and impressions created by ignorance, desire, and action, —cling to it like two birds. *Tayoh*, of these two; who hug this tree; *anyah*, the one (the individual soul), the knower of the field who clings to the tree of the subtle body that is its limiting adjunct; *atti*, eats, enjoys, owing to non-discrimination; *pippalam*, the fruit, consisting of happiness and misery brought about by action; which is *svādu*, full of tastes, consist-

<sup>1</sup>The individual soul, with its limited knowledge, is under the control of God who is omniscient. Through this commendable dependence the former is related with the latter.

<sup>2</sup>Since clinging to the tree etc. are found in both the cases.

<sup>3</sup>*Aśvattha*, means a banyan; but derivatively it means transitory—whose existence tomorrow (*śvabh*) is unpredictable.

ing in the experience of multifarious mental reactions. *Anāśnan*, without tasting; *anyaḥ*, the other, God, who is by nature eternal, pure, wise, and free, who is omniscient and has the totality of *Māyā* as His limiting adjunct---that God does not taste; for merely by His presence as the eternal witness, He is the director of both the enjoyer and the enjoyed. He is the other one who merely *abhicākaśīti*, looks on, without enjoying; for His directorship consists in mere observation, as in the case of a king.

समाने वृक्षे पुरुषो निमग्नोऽ-

नीशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीश-

मस्य महिमानमिति वीतशोकः ॥२॥

2. On the same tree, the individual soul remains drowned (i.e. stuck); as it were; and so it moans, being worried by its impotence. When it sees thus the other, the adored Lord, and His glory, then it becomes liberated from sorrow.

Facts being as they are, *samāne vṛkṣe*, in the same tree, in the body mentioned earlier; (there moans) *puruṣaḥ*, the enjoying individual soul; being *nimagnaḥ*, sunken. Drowned in the water of the sea (of the world) like a bottle gourd, under the heavy weight of ignorance, desire, and attachment to the fruits of action, owing to complete identification with the body, this very being has such ideas as, "I am the son of such a one and the grandson of that

one; I am lean, I am stout; I have qualities, I am devoid of qualities; I am happy, I am miserable"; and he thinks that apart from that personality of his there is no other; and so he takes birth and dies, and gets united with or separated from friends and relatives. And therefore *anīśa-ya*, through impotence, consisting in such moods of despondency as, "I am good for nothing", "My son is lost, and my wife is dead; what avails my life?"—with such moods he *śocati*, grieves, is smitten; *muhyamānaḥ*, being worried, by various kinds of troubles because of his ignorance. That soul, while constantly undergoing the degradation of being born among ghosts, beasts, men, and others, is, in the course of multifarious births, perchance shown the path of Yoga, as a result of his accumulation of good deeds, by some very compassionate person; and then becoming endowed with non-injury, truth, continence, renunciation of everything, control of internal and external organs, and concentration of mind, *yadū*, when, while engaged in meditation; (it) *paśyati*, sees; through diverse paths of Yoga and through *karmas*, *juṣṭam*, the adored One; *anyam*, the One who is other—other than that conditioned by the limiting adjunct of the tree of the world; (sees) *īśam*, the Lord—who is supramundane, beyond hunger, thirst, sorrow, delusion, and death, the Lord of the whole universe—(sees thus): "I am this God who is the Self of all and is the same in every being; and I am not the other illusory Self delimited by conditions conjured up by ignorance"; and when he sees *asya mahimānam*, His glory, constituted by the universe; *iti*, in this way; "This is my glory who am the supreme Lord"—when he sees thus, *tadā*, then; he becomes *vītaśokaḥ*, lib-

erated from grief, becomes saved from all the sea of sorrow, that is to say, he reaches the end of all desires.

Another verse also presents this very idea elaborately:

यदा पश्यः पश्यते रुक्मवर्णं  
 कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।  
 तदा विद्वान्पुण्यपापे विधूय  
 निरञ्जनः परमं साम्यमुपैति ॥३॥

3. When the seer sees the Puruṣa—the golden-hued, creator, lord, and the source of the inferior Brahman—then the illumined one completely shakes off both virtue and vice, becomes taintless, and attains absolute equality.

*Yadā*, when; the *paśyah*, seer—the word, derived in the sense of one who sees, means the illumined aspirant; *paśyate* (is the same as *paśyati*), sees, in the manner described earlier; *rukma-varṇam*, the naturally self-effulgent One, or the (golden-hued) One whose light is indestructible like that of gold; *kartāram*, the creator; *īśam*, the lord, of the whole universe; *puruṣam*, Puruṣa; *brahmayonim*, the Brahman that is the source, or (the phrase means) the source of the inferior Brahman;—when he sees thus, *tadā*, then; that *vidvān*, illumined one, the seer; *vidhūya*, having completely shaken off, burnt away, together with their roots, both *puṇyapāpe*, virtue and vice—the two kinds of action that constitute bondage; and having become *nirañjanah*, free from taint, free from

suffering; *upaiti*, achieves; *paramam sōmyam*, absolute equality, consisting in non-duality. The equality within the range of duality is indeed inferior to it. As compared with this, he attains the highest equipoise that is the same as non-duality.

प्राणो ह्येष यः सर्वभूतैर्विभाति  
 विजानन्विद्वान्भवते नातिवादी ।  
 आत्मक्रीड आत्मरतिः क्रियावा-  
 नेष ब्रह्मविदां वरिष्ठः ॥४॥

4. This one is verily the Vital Force which shines divergently through all beings. Knowing this, the illumined man has no (further) occasion to go beyond anything in his talk. He disports in the Self, delights in the Self, and is engrossed in (spiritual) effort. This one is the chief among the knowers of Brahman.

Furthermore, *hi eṣaḥ*, verily this One, the One under discussion; viz. *prāṇaḥ*, the Vital Force of the vital forces, who is the supreme Lord; *vibhūti*, shines divergently; *sarvabhūtaiḥ*, through all beings, ranging from Brahmā to a clump of grass; the third (instrumental) case is used here to indicate the state of the thing; and so the phrase means, "as existing among all beings as the Self of all". He who becomes *vidvān*, an illumined soul; *vijānan*, after having known, this all-pervasive One as his own Self, directly through the experience, "I am this"; (he) *na bhavate*, does not become (*bhavate* being the same as *bhavati*), what

one does by virtue of mere scriptural knowledge. What does he not become? *Ativādī*, a tall talker, is one who is apt to go beyond all things in his talk. But the one who has become enlightened by realising directly the Self that is the Vital Force of the vital forces has no occasion to surpass others in his talk. This is the purport. For when the realisation comes that everything is the Self and there is nothing besides, then what will he excel in his speech? But the man for whom there is the vision of something different (from the Self) can talk by going beyond it. This enlightened man, however, does not see anything, does not hear anything, does not cognise anything apart from the Self; therefore he does not go beyond anything in his talk. Moreover, (he becomes) *ātma-kṛīḍaḥ*, disporter in the Self alone, and in nothing else, e.g. in sons, wife, and others. Similarly, (he is) *ātma-ratiḥ*, he has his enjoyment, pleasure, in the Self alone. The distinction between the two is that *kṛīḍā* (disport) is dependent on external accessories, whereas *ratiḥ* (pleasure) is independent of auxiliaries, and consists in a mere pleasurable feeling towards external objects. So also *kriyāvān*, is one who is possessed of, i.e. devoted to, (spiritual) practices like knowledge, meditation, detachment, and so on. If there is (i.e. if *ātmarati* and *kriyāvān* appear as) a compound, then the meaning will be "whose activity consists in his pleasure in the Self", in which case either the implication of the *bahuvrīhi* compound or the meaning of the suffix *matup* (i.e. *vān* in *kriyāvān*), (both indicating possession), becomes redundant.<sup>1</sup>

<sup>1</sup>The *bahuvrīhi* form should be simply *ātmaratikriyāḥ*, which conveys the same meaning, so that the suffix *vān* becomes

(From this single compound) some, however, aim at deriving a meaning<sup>1</sup> conducive to the combination of *karma*, like Agnihotra etc., with the knowledge of Brahman. But this runs counter to the statement of the primary idea in “*eṣaḥ brahmavidām varīṣṭhaḥ*, this one is the highest of those who know Brahman”. For none who is steeped in external actions can disport in the Self and delight in the Self, inasmuch as one can disport in the Self only on ceasing from external activity, external activity, and disport in the Self being opposed to each other. For light and darkness cannot possibly exist simultaneously at the same place. Therefore the assertion that by this (compound) is established the combination of knowledge and *karma* is a vain rignarole. And this is borne out by the Vedic texts: “Give up all other talks” (Mu. II. ii. 5), “Through the Yoga of renunciation” (Mu. III. ii. 6), and so on. Therefore he alone is here the “man of action” (*kriyāvān*) who is engaged in the practice of knowledge, meditation, and so on, and who is a monk who does not transgress the limits of moral propriety. He who conforms to this description, who has nothing to transcend in his talk, who disports in his Self and delights in his Self, who is given to spiritual practices, and who is fixed in Brahman, is *brahmavidām varīṣṭhaḥ*, the chief among all the knowers of Brahman.

Now are being enjoined for the monk such disciplines as truth and the rest that are predominately

useless. Or if the suffix is retained, the *bahuvrīhi* loses its import-

<sup>1</sup>Viz “disporting in the Self and performing *karma*”.

characterised by detachment and that are helpful to the fullest knowledge.

सत्येन लभ्यस्तपसा ह्येष आत्मा  
 सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।  
 अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो  
 यं पश्यन्ति यतयः क्षीणदोषाः ॥५॥

5. The bright and pure Self within the body, that the monks with (habitual effort and) attenuated blemishes see, is attainable through truth, concentration, complete knowledge, and continence, practised constantly.

(The Self is) *labhyaḥ*, attainable; *satyena*, through truth, through the rejection of untruth; moreover, *tapasū hi*, verily through the concentration, of the mind and senses, which meaning (of *tapas*) follows from the Smṛiti, "The highest *tapas* (lit. austerity) consists in the concentration of the mind and senses" (Mbh. Śa. 250. 4). That kind of *tapas* is indeed the greatest favourable discipline because of its natural tendency towards a vision of the Self, but not so the other kind of *tapas* (austerity) e.g. *cāndrāyaṇa* and the rest. The expression, "*eṣaḥ ātmā labhyaḥ*—this Self is attainable", is understood everywhere. (This self is attainable) *samyag-jñānena*, by complete knowledge, by the vision of the Self in Its reality;<sup>1</sup> *brahma-*

<sup>1</sup>By *samyak jñāna*, here, is to be understood such immature but adequate knowledge of the meaning of the text that matures into the knowledge of the thing itself. The mature knowledge, productive of direct perception, does not depend on other factors

*caryeṇa*, (by continence), through avoidance of sexual relationship. By following the analogy of the lamp placed in the middle (which lights up everything on all sides), the word, “*nityam*—(practised for) ever,” should be supplied everywhere thus: by truth practised for ever: by concentration (practised for) ever; by complete knowledge (practised for) ever. And it will be said later on, “those in whom there is no crookedness, no falsehood, and no dissimulation” (Pr. I. 16). Which is this Self that is to be attained through these disciplines? The answer is being given. (That Self is) *antahśarīre*, inside the body, in the space within the lotus of the heart; (which Self is) *īyotirmayaḥ*, golden-hued (III. i. 3); and *śubhraḥ*, holy; *yam*, which, which Self; *yatayaḥ*, the monks who habitually strive for It; *kṣīṇadosāḥ*, whose mental defects—anger etc.—have become attenuated; *paśyanti*, see, realise. That Self is attained by the monks through the disciplines of truth etc. constantly practised, but not through inconstant truth etc. This is eulogistic for commending the disciplines of truth and the rest.

सत्यमेव जयते नानृतं

सत्येन पन्था विततो देवयानः ।

येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा

यत्र तत्सत्यस्य परमं निधानम् ॥६॥

for bringing about its results, viz the cessation of ignorance. So it is immature knowledge that alone can be combined with such disciplines as truth etc. for the acquisition of mature knowledge.

6. Truth alone wins, and not untruth. By truth is maintained for ever the path called *Devayāna*, by which the desireless seers ascend to where exists the supreme treasure attainable through truth.

*Satyam eva*, truth indeed, the truthful man; *jayate*,<sup>1</sup> wins; *na anṛtam*, not untruthfulness, not the untruthful man; for truth or untruth, by itself, without being practised by men, can have neither victory nor defeat. It is a familiar fact in the world that an untruthful man is defeated by a truthful one, but not contrariwise. Therefore truth is proved to be a powerful auxiliary. Besides, from scripture it is known that truth is a superior discipline. How? *Satyena*, by truth, through the prescription of speaking of things as they are; the *panthāḥ*, path: called *devayānaḥ*, *Devayāna*, the Path of gods; is *vitataḥ*, spread, maintained for ever; *yena*, by which (path); *ākramanti*, ascend; the *ṛṣayaḥ*, seers, who are free from deceit, diplomacy, want of charity, pride, and falsehood; who are *āpta-kūmāḥ*, free from desires for everything. (They ascend there) *yatra*, where: exists *tat*, that; *paramam*, best; *nidhānam*, treasure, that is deposited as a human goal; *satyasya*, as related—by way of being its result—with truth, which is the highest discipline. The path, too, by which they ascend there, is laid with truth—this is how this portion is to be construed with the earlier.

It is being said what that thing is and what Its attributes are:

<sup>1</sup>Another reading is *jayati*.

बृहच्च तद्दिव्यमचिन्त्यरूपं  
 सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।  
 दूरात्सुदूरे तदिहान्तिके च  
 पश्यत्स्वहैव निहितं गुहायाम् ॥७॥

7. It is great and self-effulgent; and Its form is unthinkable. It is subtler than the subtle. It shines diversely. It is further away than the far-off, and It is near at hand in this body. Among sentient beings It is (perceived as) seated in this very body, in the cavity of the heart.

*Tat*, that the Brahman under consideration, which is attainable through the disciplines of truth and the rest; is *br̥hat*, great, because of Its all-pervasiveness; *divyam*, self-effulgent, super-sensuous; and (It is) therefore *acintya-rūpam*, such as Its features cannot be thought of; It is *sukṣmataram*, subtler, than the subtle things like space, for Its subtleness is unsurpassing, It being the cause of all; It *vibhāti*, shines variously as sun, moon, and the rest. Besides, *tat*, that, that Brahman; exists *sudūre*, still further away; *dūrāt*, than the far-off place; for it is extremely unattainable to the ignorant; *ca*, and; (It is) *iha*, here, in the body; *antike*, near, close at hand, to the enlightened, because It is the Self and It permeates all; for the Veda declares that it is inside even space. As engaged in such activities as seeing etc., It is perceived by the Yogis as *nihitam*, seated; *iha*, in this body; *paśyatsu*, amongst those who have eyes, i.e. among sentient beings. Where is It perceived? *Guhāyām*, in the cavity (of the heart), called the intellect; for by the

enlightened It is perceived as hidden there; and yet, though existing there, It is not perceived by the ignorant because of Its being covered by ignorance.

A unique means for Its realisation is being stated again :

न चक्षुषा गृह्यते नापि वाचा  
नान्यैर्देवैस्तपसा कर्मणा वा ।

ज्ञानप्रसादेन विशुद्धसत्त्व-  
स्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥८॥

8. It is not comprehended through the eye, nor through speech, nor through the other senses; nor is It attained through austerity or *karma*. Since one becomes purified in mind through the favourableness of the intellect, therefore can one see that indivisible Self through meditation.

As *na grhyate*, (It is) not comprehended, *cakṣuṣā*, by the eye, by anybody, because of Its formlessness; *na api*, nor even is It encompassed *vācā*, by speech, because of Its unutterability; *na anyaiḥ devaiḥ*, nor by the other senses; *na tapasā*, nor by austerity, is It grasped, though *tapas* is the means for the achievement of everything; similarly *na*, nor, is It attained; *karmaṇā* by Vedic *karma*, to wit, Agnihotra etc., which are celebrated for their great efficacy. What then is the means for Its attainment? That is being said: *Jñānaprasādena*, through the favourableness of knowledge (i.e. the intellect).<sup>1</sup> Though the intellect in all

<sup>1</sup>The word *jñāna*, here is derived in the sense of that by which one knows. It means the intellect, the instrument of knowledge—A.G.

beings is intrinsically able to make the Self known, still, being polluted by such blemishes as attachment to external objects etc., it becomes agitated and impure, and does not, like a stained mirror or ruffled water, make the reality of the Self known, though It is ever at hand. The favourableness of the intellect comes about when it continues to be transparent and tranquil on having been made clean like a mirror, water, etc., by the removal of the pollution caused by the dirt of attachment, springing from the contact of the senses and sense-objects. Since *viśuddhasattvaḥ*, one who has become pure in mind, through that favourableness of the intellect, becomes fit for seeing Brahman; *tataḥ tu*, therefore; *paśyate* (is the same as *paśyati*), one sees, realises, *tam*, that Self; (that is) *niṣkalam*, indivisible, devoid of all differentiation of limbs; *dhyāyamānaḥ* while (one is) engaged in meditation, when (It is) thought of by one with a concentrated mind, after having such spiritual disciplines as truth etc. and having the senses withdrawn (from objects).<sup>1</sup>

एषोऽणुरात्मा चेतसा वेदितव्यो

यस्मिन्प्राणः पञ्चधा संविवेश ।

प्राणैश्चित्तं सर्वमोतं प्रजानां

यस्मिन्विशुद्धे विभवत्येष आत्मा ॥९॥

9. Within (the heart in) the body, where the vital force has entered in five forms, is

<sup>1</sup>Through meditation is attained the favourableness of the intellect, which leads to the seeing of the Self. It is the Upanisadic knowledge, freed from doubt etc., that leads to the realisation of truth; mere meditation has no such ability.— A.G.

this subtle Self to be realised through that intelligence by which is pervaded the entire mind as well as the motor and sensory organs of all creatures. And It is to be known in the mind, which having become purified, this Self reveals Itself distinctly.

The Self, which one sees thus: *esaḥ*, this; *añuḥ*, subtle; *ātmā*, Self; *veditavyaḥ*, is to be known through the pure *cetasā*, intelligence, only. Where is It to be realised? *Yasmin*, where, in the body in which; *prāṇaḥ*, the vital force; *saṁviveśa*, has entered well; *pañcadhā*, in five different forms, viz *Prāṇa*, *Apāna*, etc.; in that very body, i.e. in the heart, It is to be known through intelligence. This is the idea. Through what kind of intelligence is it to be known? That is being said: Through that intelligence by which *sarvam cittaṁ*, the whole mind, internal organ; *prajānām*, of creatures; *prāṇaiḥ saha*, together with their motor and sensory organs; is *otam*, pervaded, as milk is with butter or wood with fire; for the entire internal organ of every creature in this world is familiarly known to be possessed of sentience. Moreover, It is to be known in that internal organ, *yasmin viśuddhe*, which having become pure, freed from the dirt of grief etc.; *esaḥ ātmā*, the foregoing Self; *vibhavati*, reveals Itself distinctly, in Its own reality.

For one, who attains as his own Self that which is the Self of all and is possessed of the above characteristics, is being stated the result, consisting in the attainment of all, which follows from the very fact of his becoming one with all:

यं यं लोकं मनसा संविभाति  
 विशुद्धसत्त्वः कामयते यांश्च कामान् ।  
 तं तं लोकं जयते तांश्च कामां-  
 स्तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ॥१०॥

इति मुण्डकोपनिषदि तृतीयमुण्डके प्रथमः खण्डः ॥

10. The man of pure mind wins that world which he mentally wishes for and those enjoyable things which he covets. Therefore one, desirous of prosperity, should adore the knower of the Self.

*Yam yam lokam*, any world whichsoever, such as the world of the Manes etc., that; *viśuddhasattvaḥ*, the man of pure mind, the man freed from the mental afflictions (*kleśa*),<sup>1</sup> the knower of the Self; *saṁvibhāti*, wishes for; *manasā*, with the mind, while thinking "Let this be mine or for somebody else"; *ca*, and; *yān kāmān*, those enjoyable things that; *kāmayate*, (he) covets; *jayate*, he wins, gets; *tam tam lokam* those very worlds; *ca tān kāmān*, and those enjoyable things that are wished for. Since the wishes of the enlightened man are infallible, *tasmāt*, therefore; *bhūtikāmaḥ*, one who hankers after prosperity; *arcayet*, should worship, through washing of feet, service, salutation, etc.; *ātmajñam*, the knower of the Self, purified in mind by virtue of his knowledge of the Self. Therefore such a knower is certainly adorable.

<sup>1</sup>*Kleśa*—ignorance, egotism, desire, aversion, and tenacity for mundane existence (*Yoga-sūtra*, II. 3).

## THIRD MUNDAKA

### CANTO II

स वेदैतत्परमं ब्रह्म धाम  
यत्र विश्वं निहितं भाति शुभ्रम् ।  
उपासते पुरुषं ये ह्यकामा-  
स्ते शुक्रमेतदतिवर्तन्ति धीराः ॥१॥

1. He knows this supreme abode, this Brahman, in which is placed the universe and which shines holy. Those wise ones indeed, who having become desireless, worship this (enlightened) person, transcend this human seed.

Since *saḥ*, he; *veda*, knows; the *paramam dhāma*, best abode, the resort of all desires; (that is) *etat brahma*, this Brahman, as defined before; *yatra*, where in which Brahman, as the abode; *viśvān nihitam*, the whole universe is placed; and which *bhāti*, shines in Its own lustre; *śubhram*, purely, (holy); (therefore) *ye*, those people *akāmāḥ*, who having become free from desire, free from the passion for prosperity; *upāsate*, serve—with aspiration for liberation; even that *puruṣam*, person, who is such a knower of the Self—just as they would worship the supreme Reality; *te*, those; *dhīrāḥ*, wise ones; *atīvartanti*, transcend; *etat śukram*, this human seed—that is well known as the material source of the body; they never again approach any womb (for rebirth), as declared in the Vedic text:

“He has no liking for any abode any more.” Therefore one should adore him. This is the purport.

It is being shown that the eschewing of desires is the chief discipline for an aspirant of liberation:

कामान्यः कामयते मन्यमानः

स कामभिर्जायते तत्र तत्र ।

पर्याप्तकामस्य कृतात्मनस्तु

इद्वैव सर्वे प्रविलीयन्ति कामाः ॥२॥

2. He who covets the desirable things, while brooding (on their virtues), is born amidst those very surroundings along with the desires. But for one who has got his wishes fulfilled and whose Self is self-established, all the longings vanish even here.

*Yah*, he who; *kāmayate*, covets; *kāmān*, desirable things—seen or unseen; *manyamānaḥ*, while brooding, on them, on their good qualities; *saḥ*, he; *jāyate*, is born; *kāmabhiḥ*, along with those desires, the longing for objects that lead to involvement in virtues and vices; *tatra tatra*, amidst those surroundings, into which the desires tempt the man for the sake of acquiring the objects. He is born amidst those very objects, surrounded by those very desires. *Tu*, but; for him who has got his wishes fulfilled on the realization of the supreme Reality—*paryāptakāmasya*, for the man of fully satisfied desires, for him who has achieved all covetable things from everywhere by virtue of his craving for the Self; *kṛtātmanah*, for the self-poised Self, for the man whose Self, having been

weaned away from Its inferior aspect constituted by ignorance, has become established in Its own superior aspect through knowledge; *sarve kāmāḥ*, all longings, that induce virtuous or vicious activity; *praviliyanti*, vanish, that is to say, get dissipated; *iha eva*, even here, even while the body lasts. The purport is that desires do not crop up (in his mind) owing to the destruction of their causes.

Some may be led to think that if the attainment of the Self be the highest of all achievements, then for Its realisation one should practise extensively such processes as the study of the Vedas. This notion being there, the text says:

नायमात्मा प्रवचनेन लभ्यो  
 न मेधया न बहुना श्रुतेन ।  
 यमेवैष वृणुते तेन लभ्य-  
 स्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥३॥

3. This Self is not attained through study, nor through the intellect, nor through much hearing. By the very fact that he (i.e. the aspirant) seeks for It, does It become attainable; of him this Self reveals Its own nature.

*Ayam ātmā*, this Self, that has been explained, and whose attainment is the highest human goal; *na labhyaḥ*, is not attained; *pravacanena*, through study, of Vedas and scriptures extensively. Similarly, *na medhayā*, nor through intelligence, the power of retention of the purport of texts; *na bahunā śrutena*, nor through many things heard, that is to say, through much

hearing (of scriptures). By what then can It be reached? That is being explained. *Yam eva*, that very entity, the supreme Self, which; *eṣaḥ*, this one, the man of knowledge; *vṛṇute*, seeks to reach; *tena*, by that fact of hankering;<sup>1</sup> (*eṣaḥ*, this, the supreme Self); *labhyaḥ*, is attainable; but not through any other spiritual effort, for It is by Its very nature ever attained. Now is being explained how this attainment of the Self by the man of knowledge comes about. *Tasya*, of him; *eṣaḥ ātmā*, this Self; *vivṛṇute*, reveals; *svām tanum*, Its own supreme stature, Its reality that was enveloped in ignorance; the idea is that when knowledge dawns, the Self becomes revealed just like pots etc. on the coming of light. Hence the purport is that the means for the attainment of the Self consists in praying for this consummation to the exclusion of everything else.

These spiritual disciplines, too—viz strength, absence of delusion, and knowledge—as associated with their signs, that is to say, coupled with monasticism, are helpful to the prayer for the attainment of the Self. For:

नायमात्मा बलहीनेन लभ्यो  
 न च प्रमादात्तपसो वाऽप्यलिङ्गात् ।  
 एतैरुपायैर्यतते यस्तु विद्वां-  
 स्तस्यैष आत्मा विशते ब्रह्मधाम ॥४॥

4. This Self is not attained by one devoid of strength, nor through delusion, nor through knowledge unassociated with monasticism. But the Self of that knower, who strives

<sup>1</sup>Consisting in pursuing the idea, "I am Brahman."

through these means, enters into the abode that is Brahman.

Since this Self *na labhyaḥ*, is not attainable; *bala-hīnena*, by one devoid of strength, bereft of the vigour generated by constant adherence to the Self; *na ca pramādāt*, nor again through the delusion, caused by attachment to mundane things—son, cattle, etc.; similarly nor even *tapasaḥ*, from *tapas*; *aliṅgāt*, unassociated with *liṅga* (i.e. the sign of a monk).<sup>1</sup> *Tapas* here means knowledge, and *liṅga* means monasticism. The purport is that It is not gained through knowledge unassociated with monasticism. *Tu*, but; *yaḥ vidvān*, the man of knowledge, the discerning man, the knower of the Self, who; *yataḥ*, strives, with diligence; *etaiḥ upāyaiḥ*, through such means—strength, absence of delusion, monasticism, and knowledge; *taṣya*, of him, of that enlightened man; *eṣaḥ ātmā*, this Self; *viśate*, enters into; the *brahmadhāma*, abode that is Brahman.

How one enters into Brahman is being stated:

संप्राप्यैनमृषयो ज्ञानतृप्ताः

कृतात्मानो वीतरागाः प्रशान्ताः ।

ते सर्वगं सर्वतः प्राप्य धीरा

युक्तात्मानः सर्वमेवाविशन्ति ॥५॥

<sup>1</sup>Śaṅkara is very emphatic that external renunciation is necessary (see introductions to this and Aitareya Upaniṣads). But Ānanda Giri seems to differ. Says he, "Why should this be so, since the Vedas mention the attainment of the Self by Indra, Janaka, Gārgī, and others? That is a valid objection. Sannyāsu consists in renunciation of everything; and since they had no

5. Having attained this, the seers become contented with their knowledge, established in the Self, freed from attachment, and composed. Having realised the all-pervasive One everywhere, these discriminating people, ever merged in contemplation, enter into the All.

*Samprāpya*, having attained, having fully realised; *enam*, this, the Self; the *ṛṣayaḥ*, seers; become *jñānatṛptāḥ*, satisfied with that very knowledge, and not with any external object that gratifies and leads to physical nourishment: *kṛtātmanah*, established in identity with the supreme Self; *vītarāgāḥ*, free from such drawbacks as attachment; *praśāntāḥ*, composed, with the senses withdrawn. *Te*, those people, who become so; *prāpya*, having realised; *sarvagam*, the all-pervasive (Brahman), comparable to space; *sarvataḥ*, everywhere—and not partially, as circumscribed by the limiting adjuncts. What follows then? Having realised as their own Self that very Brahman that is without a second: *dhīrāḥ*, the absolutely discriminating people; who are by nature *yuktātmanah*, ever merged in deep contemplation; *āviśanti*, enter; *sarvam eva*, into the All, even at the time of the falling of the body. They give up the limitations of the adjuncts created by ignorance, like space confined within a pot on the breaking of the pot. Thus the knowers of Brahman enter into the abode that is Brahman.

idea of possession, they had internal renunciation as a matter of fact. The external sign is not the idea intended; for in the Smṛti we have, 'An outer mark is no source of virtue.'

वेदान्तविज्ञानसुनिश्चितार्थाः

संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।

ते ब्रह्मलोकेषु परान्तकाले

परामृताः परिमुच्यन्ति सर्वे ॥६॥

6. Those to whom the entity presented by the Vedāntic knowledge has become fully ascertained, and who endeavour assiduously with the help of the Yoga of monasticism, become pure in mind. At the supreme moment of final departure all of them become identified with the supreme Immortality in the worlds that are Brahman, and they become freed on every side.

Moreover, *vedānta-vijñāna-suniścītārthāḥ*, those to whom the entity to be known, i.e. the supreme Self presented by the Vedāntic knowledge, has become fully ascertained. Those very people are, again, *yata-yah*, assiduous. (They) *śuddhasattvāḥ*, have become purified in mind; *samyāsa-yogāt*, by dint of the Yoga of manasticism, through the Yoga consisting in the giving up of all activities, which is the same as the Yoga of remaining steadfast in Brahman alone. *Te sarve*, all those people, *parāntakāle*, at the time of final death—the times of death of the worldly people being but times of secondary departure; as compared with these the time of the falling of the body of an aspirant for salvation, at the end of his worldly state, is the supreme moment of departure; at that supreme

moment of departure, (they become freed) *brahma-lokeṣu*, in the worlds that are Brahman, the worlds and Brahman being identical; the plural (in worlds) is used from the standpoint of the aspirants who are many and consequently the same Brahmaloka appears many or is attained divergently. So the word *brahma-lokeṣu* means in Brahman. *Parāṃṛtāḥ*, (they are) those to whom the supreme Immortality, the deathless Brahman, has become their very Self, those who have become Brahman while still living. Having (thus) attained identity with the supreme Immortality, they *parimucyanti*, discard individuality, like a lamp blown out or like the space in a pot (when broken); they become freed on every side—they need not have to wait for going elsewhere. And this is in accord with such Vedic and Smṛti texts as: “Just as the footprints of birds cannot be traced in space and of aquatics in water, similar is the movement of the men of knowledge” (Mbh. Śā. 239.24), “Those who want to go beyond the courses of the world, do not tread on any path” (*Itihāsa Upaniṣad*, 18). The courses (to be followed after death), that are dependent on spatial limitation, are indeed within phenomenal existence, since they are accomplished by limited means. But Brahman, being the All, is not to be approached through spatial limitations. Should Brahman be circumscribed by space like any concrete object. It will also have a beginning and an end, It will be supported by something else, It will have parts, and It will be impermanent and a product. But Brahman cannot be so; therefore Its attainment, too, cannot be determined in terms of limitation of space. Besides, the knowers of Brahman accept only that liberation

which consists in the removal of ignorance etc., and not that which is a product.

Furthermore, at the time of liberation:

गताः कलाः पञ्चदश प्रतिष्ठा  
 देवाश्च सर्वे प्रतिदेवतासु ।  
 कर्माणि विज्ञानमयश्च आत्मा  
 परेऽव्यये सर्वे एकीभवन्ति ॥७॥

7. To their sources repair the fifteen constituents (of the body) and to their respective gods go all the gods (of the senses). And the *karmas*, and the soul that simulates the intellect, all become unified with the supreme Undecaying.

The *kalāḥ*, constituents, that there are—the vital force and the others that build up the body; *gatāḥ*, have repaired. At the time of liberation each constituent goes to its own basis, that is to say, it merges in its cause. The word “*pratiṣṭhāḥ*, to the sources” is used in the plural number accusative case. (The constituents that are) *pañcadaśa*, fifteen in number, that are mentioned in the last Question (of the *Praśna Upaniṣad*); *ca*, and, the well-known *sarve devāḥ*, all the gods, living in the body and seated in the organs of vision etc.; (get merged) *pratidevatāsu*, into the respective gods, viz the Sun and others; “get merged”—this much is understood. And the *karmāṇi*, the *karmas*, performed by the seeker after liberation that have not begun to bear fruit—not the active *karmas* that have begun to bear fruit, since the latter get exhausted merely by being enjoyed; *ca vijñānamayaḥ*

*ātmanā*, and the soul simulating the intellect. The soul that has entered into multifarious bodies, like the reflections of the sun etc. in water etc., simulates the intellect as a result of considering itself identical with the limiting adjuncts, viz the intellect and the rest, that are created by ignorance. As *karmas* are meant for producing results for this (apparent) soul, therefore the *karmas*, together with this soul resembling the intellect, (become unified in the supreme Undecaying). Therefore *vijñānamaya* means resembling the intellect. When the limiting adjunct is removed these *karmas* and the soul, resembling the intellect, *sarve*, all; *ekībhavanti*, become indistinguishable, become unified; *pare avyaye*, in the supreme Undecaying—in the infinite, imperishable Brahman that is comparable to space, and is birthless, ageless, immortal, fearless without cause and effect, without interior and exterior, auspicious, and calm; just as the reflections of the sun etc. return to the sun on the withdrawal of the vessels of water etc., or the spaces circumscribed by pots etc. to space itself on the displacement of the pots etc.

यथा नद्यः स्यन्दमानाः समुद्रेऽ-

स्तं गच्छन्ति नामरूपे विहाय ।

तथा विद्वान्नामरूपाद्विमुक्तः

परात्परं पुरुषमुपैति दिव्यम् ॥८॥

8. As rivers, flowing down, become indistinguishable on reaching the sea by giving up their names and forms, so also the illumined soul, having become freed from name and form,

reaches the self-effulgent Puruṣa that is higher than the higher (Māyā).

Moreover, *yathā*, as; *nadyah*, rivers—Gaṅgā and the rest; *syundamānūh*, flowing down; *gacchanti*, attain; *astam*, invisibility, indistinguishable identity; *samudre*, in the sea, on reaching the sea; *nama-rupe vihūya*, by giving up (their) names and forms; *tathā*, similarly; *vidvān*, the illumined soul; *nāma-rūpāt vimuktaḥ*, having become freed from name and form—the creations of ignorance; *upaiti*, arrives at; the *divyam puruṣam*, self-effulgent Puruṣa, as described earlier; who is *param*, higher, *parāt*, than the higher (Māyā), as already explained (Mu. II. i. 2).

*Objection*: Is it not well known that many obstacles beset the path to liberation? So even a knower of Brahman, when dead, may be deflected from his course and may not reach Brahman Itself, being hindered by one of the mental-diseases or one of the gods or some such being.

*Answer*: Not so, for by knowledge itself are removed all the hindrances. The only obstacle to emancipation is ignorance, and there is no other hindrance; for emancipation is eternal and identical with the Self. Therefore:

स यो ह वै तत्परमं ब्रह्म वेद  
 ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।  
 तरति शोकं तरति पाप्मानं  
 गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥९॥

9. Anyone who knows that supreme Brahman become Brahman indeed. In his line is not born anyone who does not know Brahman. He over comes grief, and rises above aberrations.

tions; and becoming freed from the knots of the heart, he attains immortality.

*Saḥ yaḥ ha vai*, anyone who, in this world; *veda*, knows, *tat*, that, *paramam brahma*, supreme Brahman, directly as "I am verily Brahman"; does not follow any other course. In the matter of his attaining Brahman, the gods even cannot raise any obstacle: for he becomes their Self. Hence one who knows Brahman, *bhavati*, becomes, *brahma eva*, Brahman indeed. Furthermore, *asya kule*, in his line, in the line of the knower of Brahman: *na bhavati*, is not born, *abrahmavit*, anyone who does not know Brahman. Besides, even while he is alive, he *tarati śokam*, overcomes mental grief, caused by the loss of many desirable things. He *tarati pāpmānam*, goes beyond aberrations, known as virtue and vice. *Guhāgranthibhyah vimuktah*, having become freed from the knots of the heart, from the knots created by ignorance in the heart (Mu. II. i. 10): he *bhavati*, becomes, *amṛtah*, immortal. It has already been said, "the knot of the heart gets untied" etc. (Mu. II. ii. 8).

Now the conclusion is being made by presenting the rule of transmission of the knowledge of Brahman:

तदेतदृचाऽभ्युक्तम् --

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः

स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।

तेषामेवैतां ब्रह्मविद्यां वदेत

शिरोव्रतं विधिवद्यैस्तु चीर्णम् ॥१०॥

10. This (rule) has been revealed by the *mantra* (which runs thus): “To them alone should one expound this knowledge of Brahman who are engaged in the practice of disciplines, versed in the Vedas, and devoted to Brahman, who personally sacrifice to the fire called Ekarsī with faith, and by whom has been duly accomplished the vow of holding fire on the head.”

*Tat etat*, this rule regarding the transmission of knowledge; *abhyuktam*, is revealed; *rcā*, by a *mantra*: Those who are *kriyāvantaḥ*, engaged in the practice of disciplines, as mentioned earlier; *śrotriyāḥ*, versed in Vedic studies and observances; *brahmaniṣṭhrīḥ*, devoted to the inferior Brahman and seekers of the knowledge of the supreme Brahman; who *svayam*, by themselves; *juhvate* (is the same as *juhvati*), sacrifice; *ekarsim*, to the fire named Ekarsī; *śraddhayantaḥ*, with faith; *teṣām eva*, to them alone, who have become purified and fit recipients; *vadeta*, one should expound; *etām brahmavidyām*, this knowledge of Brahman. And to those alone one should expound *yaiḥ tu*, by whom moreover; *cīrṇam* has been accomplished; *vidhivat*, duly, in accordance with rules; the *śirovratam*, vow of holding fire on the head, a Vedic vow familiar amongst the followers of the Atharva-Veda.

तदेतत्सत्यमृषिरङ्गिरा पुरोवाच नैतदचीर्णव्रतोऽधीते ।

नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥११॥

इति मुण्डकोपनिषदि तृतीयमुण्डके द्वितीयः खण्डः ॥

11. The seer Aṅgiras spoke of this truth in days of yore. One that has not fulfilled the vow does not read this. Salutation to the great seers. Salutation to the great seers.

*Ṛṣiḥ*, the seer; named *aṅgirāḥ*, Aṅgiras; *purā*, in days of yore; *uvāca*, spoke of; *tat etat*, that entity that is this; *satyam*, Truth, the immutable Puruṣa; to Śaunaka who had approached duly and asked him. The idea implied is that, anyone, else, too, should similarly speak to one who seeks for the highest good, or hankers after salvation, and approaches dutifully. *Acīrṇavrataḥ*, one who has not fulfilled the vow; *na adhīte*, does not (i.e. should not) read; *etat*, this, this (knowledge) in the form of the text. For knowledge becomes sufficiently clear for bearing fruit to one who has fulfilled the vow.

The knowledge of Brahman is ended. *Namah*, salutation, *parama-ṛṣibhyaḥ*, to those great seers, starting with Brahmā, through whom that knowledge was successively handed down, the great seers being those, beginning with Brahmā, who directly saw and realised Brahman. *Namah*, salutation to those, again. The repetition is used as an indication of great solicitousness, and as a conclusion of the *Muṇḍaka Upaniṣad*.

ॐ भद्रं कर्णेभिः शृणुयाम देवा

भद्रं पश्येमाक्षभिर्यजत्राः ।

स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभि-

र्व्यशेम देवहितं यदायुः ॥

ॐ शान्तिः शान्तिः शान्तिः ॥