MUNDAKOPANISAD
MUNDAKA I
Section I

THE TRADITION OF THE KNOWLEDGE OF BRAHMAN

\[\text{aum} \quad \text{brahma devanam prathamah sambhuva} \]
\[\text{viśvasya kartā bhuvanasya goptā} / \]
\[\text{sa brahma-vidyām sarva-vidyā- pratisthām} \]
\[\text{atharvāya jyestha-potrāya prāha.} \quad // \quad 1.1.1.\]

Brahma was the first of gods, the creator of the universe, the protector of the world. He preached the knowledge of Brahman, the base of all the knowledges, to Atharvan, his eldest son.

Brahma referred to here is Hiranyakarha, the soul of the world. Brahmaidya is the knowledge of Brahman, Who is the creator, protector and annihilator of the entire universe.

\[\text{atharvane yāṁ pravadeta brahma-} \]
\[\text{tharvā āṁ purovacāṅgire brahma-vidyām} / \]
\[\text{sa bhāradvājaya satyavāhāya prāha} \]
\[\text{bhāradvajōṅgirase parāvarām.} \quad // \quad 1.1.2\]

The knowledge of Brahman which Brahma taught to Atharvan, Atharvan in olden times, told it to Angiras. He taught it to Satyavaha, a descendant of Bharadvaja and (Satyavaha) Bharadvaja told both the
higher and lower (knowledge) (in his turn) to Angiras.

**Bharadvaja** : A son or descendant of the gotrakara. Not necessarily a son but one of the Gotra of Bharadvaja. For detailed information one may consult "The Bharadvajas in Ancient India" by Dr. T. Sarma, Delhi, 1991.

**Parāvarām** : The knowledge of both the types, i.e. - higher and the lower. According to S, higher in the sense, when it is offered by the preceptors, and lower, when it is accepted by the disciples, or he embraces all sources of knowledge higher and lower. Here one scent has been given of para and aparā vidyās. para vidyā refers to the knowledge of Brahman, while aparā vidyā relates to all other knowledges, i.e. other than the knowledge of Brahman.

śaunako ha vai mahāsālo'ṅgirasam

vidhivad upasannah papraccha /

Kasmin nu bhagavo vijnāte

sarvam idam vijnātam bhavatīti // 1.1.3

Śaunaka, the great house-holder approached duly Āṅgiras and asked him, "Reverend Sir, what is that (truth), which being known, all this will be known?"

Śaunaka : It is known as a Pravara and a Gotra among the Bhrgus. He is here called mahāsāla, 'a great house-holder', who approached Āṅgiras in pursuit of para vidyā, higher type of knowledge. S states that Śaunaka was a son of Śunaka, and he enquired Āṅgiras a disciple...
of the descendant of Bharadvaja about knowledge of Brahman. Until this
time, this vidya, narrated in the M.U., continued to be in the family
possession of the Angirasas. Saunaka’s acquisition of this knowledge from
Angiras makes the end of such a monopoly. Now it was delivered to a
Bhargava. Of course, the Bharus were also closely related to the
Angiras as is evident from Vedic lores.

TWO TYPES OF KNOWLEDGE:
tasmai sa hovaca : dve vidye veditavye iti ha sma yad brahmavido
vadanti, para caiva para ca. I.1.4

To him he spoke (thus) : Two types of knowledge are there to be
known, actually, as the knowers of Brahman speak --- the higher and
the lower.

Para vidya aims at Brahman directly. According to S.K. in
knowledge. It is also a kind of knowledge, not brahma or mithya jnana
error or falsehood. It also aims at knowledge of the highest reality
even though in a partial or imperfect manner". It is not the knowledge
of Brahman or not the false knowledge at all.

tatpara rg-vedo yajur-veda sa amvedo tharva-veda, siksa
kalpo vyakaranam nirukta chando jyotisam iti. atha para yaya
tadaksaram adhigamyate. I.1.5

There (of the two types of knowledge, higher and lower) the
lower consists of the Rg Veda, the Yajur Veda, the Sama Veda, the
Atharva Veda, phonetics, Ritual, Grammar, Etymology, Metrics and Astrology. Then the higher (knowledge) is that by which the (knowledge) of the Imperishable is attained.

THE NATURE OF IMPERISHABLE

\[ \begin{align*}
\text{yattadadreśyam agrāhyam agotram avarnam} \\
\text{ṣacaksuhūrotam tadāpāṇi-pādam} \\
\text{nityam vibhum sarvagataṁ susūkṣmant} \\
\text{tadvya yadbhūta-yonim paripaśyanti dhīraṁ} \quad // \text{1.1.6}
\end{align*} \]

The wise (persons) perceive the source of beings as unperceivable, ungraspable, without any family line, without any colour (or caste), without eyes and ears, and hands and feet, eternal, all pervading, omnipresent, exceptionally subtle and imperishable.

адре́ьям : This is an irregular grammatical form. In Classical Sanskrit it becomes adṛśyam, which means unperceivable. S states it as beyond the reach of all the sense organs. The sense organs i.e. the eye, ear, nose, tongue and skin collect knowledge from the external world. The knowledge of Brahman cannot be grasped by sense organs. So 'Brahman is imperceptible, unseeable.'

agrāhyam : Not gaspable by the sense organs. S states -- karmendriya-avisayam.

agotram : Gotra stands for origin and relation. S states gotram anvayo mūlam. 'Brahman does not have any separate origin, with whom he can have any relation. He is the origin and everything in Himself.'
Avarnam : varnam = narratable (vamanam). S states varnya tta iti varna. The qualities of the things like big, small, white, black etc. are narratable. Brahman is not narratable. Or, varna means colour; hence avarnam means without any colour. As Brahman does not have any form at all, so where the colour will exist?

Vibhum : vı = specially, bhū = exist. Brahman specially exists in the world, from the Supreme being to the inanimate things of the world. S states : vibhum vividham brahmādi sthāvarānta prānibhedorh bhavati iti.

Sarvagatam : All embracive like the sky.

Bhūtayonim : The main cause, out of which all the creatures of the world are born. Brahman is the root cause of all the beings.

dhirāh : dhī = intellect. dhīrāh = intellectuals, wise persons.
(dhī + ra).

Yathorṇābhiḥ srjate grhnate ca,
   yathā prthivyām ośadhayas sambhavanti /
   yathā sataḥ purusāt keśātmāni,
   tathāksarat sambhavatihā viśvam // 1.1.7

As a spider creates and gathers in (its threads), as plants sprout out of the earth, as the hairs and furs grow at a living person, likewise this universe has come into existence from the Immutable.

The similes are drawn from the day to day life in the
world. The spider does not take outside help while creating a net, and it remains untangled over and below it, can withdraw the same at its will. The plants are grown on the earth while seeds are fallen from previous generations of the plants, and continues the process as such, by dying, showing and growing until total annihilation or destruction takes place. The furs and hairs grow in the human body. These last as the body does, indicating its growth and decay. In all these instances, there remains a cause. So also, the creation of the universe is caused by the Imperishable One.

\[
tapasā cīyate brahma, tato'nnam abhijāyate, / 
annat prāṇo manah satyam lokāḥ karmasu caṃrtam // 1.1.8
\]

Brahman expands with the knowledge of creation (that He will create the world), then produced food (or original nature, the seed of enjoyment), which gives birth to life (Prāṇa = Hiranyagarbha) thence mind is born, then the reals (i.e. five elements like sky, air, fire, water and the earth), therefrom the (seven) worlds, then the activities like different creatures of the world are born, which give birth to unfailing consequences.

tapasā : With the knowledge, how the world will be created, maintained and annihilated. It means that Brahman knew the entire knowledge of cosmogony. S.R. means tapas as energy: "contemplative power is the energy by which the world is produced".

cīyate : Expands, as before sprouting a seed it expands being wetted, and as the heart of a father (would be) becomes delighted with
the glamour that he is likely to get a child. Brahman knew the cosmogony previously, so he expanded with the idea that He would create the world.

brahma : Brahman is the root cause of the entire universe. He creates the cosmic world out of Himself, maintains it properly and would annihilate it in due course to be merged in Him for a new creation.

By His internal power He remains in the heart of everything as the life and by His external power He pervades everything like the sky. Before the creation of the world, He contemplated within Himself that He would create something. Then He depicted a clear picture of the creation, He would make. Then He started the creation, with the full idea. For details one may see "Brahmasutram, 1.1.5, on Sāstrayonitvāt".

anām : food, aspect of enjoyment. The original unmanifested or concealed "Nature", which will be folded or exposed in due course.

prāna : Life. Hiranyagarbha, the embodiment of the power of wisdom and action of Brahman. He is the first born out of unmanifested "Nature" and later He created entire universe, at the will of Brahman.

manāh : Mind. Its main function is to contemplate something, that it would do this or that; to foster an alternative idea, to tame an idea of doubt as regards what to do, and to make a decision among the contemplated and doubtful matters with the help of viveka.

satyam : Truth. The eternal five elements, the sky, the air, the fire, the water, and the earth, with the help of which, the things and
beings of the world are created.

lokāh: Ś says 'saptalokāḥ bhūrādayah', the seven contemplated worlds, which are bhuh, bhuvah, svah, mahah, janah, tapas, satyam. It is contemplated that there are seven worlds starting with the bhuh, 'the earth' as their base. The other worlds are gradually towards the upper side, one over another. The first one is the earth, i.e. the cosmic world, where we, the beings and things, live, and the topmost one is 'satyam', the abode of Lord Brahman.

karmaḥ: Action. The creation, the things and beings of the world. Rituals.

amṛtam: The unfailing consequences of the actions, done by the creatures like the people etc. Ś states 'amṛtam karmajam phlam'.

yāḥ sarvajñaḥ sarvavid yasya jñānamayaṁ tapah/
tasmād etad brahma nāma-rūpam annam ca jayate // 1.1.9

This Brahman (Hiranyakarbhā) name, shape and food are born from him (Brahman), who is omniscient, all-wise and whose austerity is nothing but the knowledge.

Here Brahman is referred to Hiranyakarbhā, Who is the first creation of Brahman. This has been suggested in R.V.:

"hiranyakarbhah samavartatāgre bhūtasya jātaḥ
pati reka āsīt. R.V. 10. 121. 1
Aurobindo also maintains the idea that from 'Brahman is born Hiranyagarbha and then the 'Nature', 'Form' and 'Matter'.

 sarvajña : To know everything in general, as a whole. Ś maintains -
sāmānyena sarvam jānāti iti sarvajña.

 sarvavit : To know everything in particular or specially. Ś holds -
visēsena sarvam vetti iti sarvavit .

* * *
It is a matter of fact: the actions, which were visioned by the sages in the hymns are variously spread in the three Vedas, abide by those actions with sincere desire. This is your way leading to the world of good works.

māntreṣu : In the hymns of the three Vedas, i.e. Rgveda, Yajurveda and Sāmaveda. In stead of this we find 'māntreh' in Ānandāśram Press Edition, (p 11).

karmāni : The actions, as depicted in the Vedas i.e. the sacrifices like Agnihotra etc., and the different types of works like śrauta, grhya, nitya, naimittika, kāmya etc.

kavya : The scholarly sages Vasistha etc.

trāyāṃ : (1) Combination of the three ritualistic persons to perform a sacrifice, i.e. the Hotr, the Adhvaryu and the Udgātā, as clearly narrated in the Vedas. (11) The second stage of the four main periods of time, i.e. - Satya, Treta, Dwāpara and Kali.
satyakāmāḥ : To get the appropriate results of the actions done by a person. Ś speaks yathābhūtakarmaphalakāmāḥ santah.

sukṛtasya lokaḥ : Sukṛta = The action done by a person. loka is the world to which the results of the deeds will lead to. When a person will perform some works with the hope of getting something, the results of his actions will lead him to that world, where he can get it.

Panthāḥ : The path or way by which he will get the results of his works. Ś states avaśyā phalapṛāpti-sādhanam.

yathā lelaṁyate hyarciḥ samiddhe havya-vāhane /
    tadājya bhāgavantārenāhutīḥ pratipādayet // 1.2.2
    (śraddhayā hutam).

In the duly enflamed fire, when the flame moves, then the oblation of ghee should be offered (with devotion) in between the two portions of ghee.

havyavāhan : The bearer of the sacrificial materials to the respective gods. Fire.

Note: Here a reference is made to the Agniḥotra, a daily sacrifice, which is to be performed by every house-holder. R.S. Shivaganesha Murthy has stated in his "A Study of the Important Brāhmaṇas" Mysore, 1974, p. 38, regarding Agniḥotra thus - "Agniḥotra is the daily sacrifice to be performed at both the twilights by the āhitāgni along with his wife. The offerings are made and Agni is waited upon with
prayers. The havis may either be rice or milk besides ājya (clarified butter). Thus is carried on, on the dārsīki-vedī.

"Agnihotra is called a life-long sattra. It will never be closed on any account; "Break comes only by old age or death".

\[
yasyāgnihotram-adarsām-apaurṇāṃasyam-acāturmāṃsyam-anāgrayaṇam-atithivarjitam ca /
\]

\[
āhutam-avaisvadevam-avidhina hutam-
\]

\[
āsaptamāṃstsyāyā lokān hinasti // 1.2.3.
\]

Upto seventh world his worlds are destroyed, whose Agnihotra sacrifice is not accompanied with the sacrifices, such as 'New Moon', 'Full Moon', 'Four Months', (the ritual to be performed starting from the autumn season), who does not serve the guests, does not oblate in due time, does not perform ceremony to all the gods and who gives oblations without due procedure.

agnihotram : Stated in the note of the previous mantra.

darsā-paurna-māsa : It is a special kind of sacrifice. 'Darśa' means the confluence of the sun and the moon. As such it is the first day of the new moon, with no moon in the sky. Paurnāṃsa is the day of full moon. The Darśa sacrifice is started in the morning of new moon day, and continues till the mid-day of the next day. As such in Paurnāṃsa also it is to be started at the dawn of full moon day, to be continued till the mid-day of the following day. This sacrifice is of two types:

(a) Nītya (Obligatory), which is performed by an Agnihotri for the
whole life, and (b) Kāmya (Wish-full-filling), when it is performed occasionally with a definite purpose. (For details one may see 'Vedar Paricaya', by Dr. Jogiraj Basu, Guwahati 1972, p. 148 - 152.)

**agrāyana** : The sacrifice, which is performed to offer the first fruit of harvest or of a tree to god.

\[
\text{Kālī karāli ca manojāvā ca} \\
\text{suṣohita ya ca sudhūmravatā} / \\
\text{sphulinginī visva-rucī ca devī} / \\
\text{lelāyamānā iti sapta jihvā} / 1.2.4
\]

The seven moving tongues of the fire are the black, the dreadful, the swift like mind, the deep red, the very smoke-coloured, blazing like spark, the pleasing to all, which are lighting and fickle (to accept the oblations).

Seven different fire-tips are compared here as the tongues of the fire.

Goddess Pārvatī had exposed her nine different appearances in addition to her original one, to Lord Śiva, when she was not allowed to leave for her mother's house for attending a sacrifice, arranged by Dakśa, her father. It appears that these seven tongues or fire-tips allegorically compared here with the seven different appearances of goddess Pārvatī. The other two appearances are exposed here skillfully as 'devī' and 'lelāyamānā' which means 'self-lustrous' and 'fickle' respectively. Likewise we get appearances, such as -- Kālī, Karāli,
Manojāvi, Sulohitā, Sudhūmravarna, Sphulingini, Viśvaruci (or Viśvarūpī in some texts), Devī and Lelāyamānā, which resemble nine different appearances of goddess Pārvatī such as - Kālī Mātangi, Bagalāmukhi, Tārā, Bhuvanēśvari, Kamalā, Kamakṣā, Chinnamastā and Dhūmāvatī.

Thus when we contemplate nine fire-tips along with the original fire, the number becomes ten.

In Śākta philosophy also we get nine appearances of goddess Pārvatī. Total number of appearances becomes ten along with the original appearance of goddess Pārvatī, which is accepted in the Śākta philosophy as Bhairavī. Surprisingly ten appearances are called the 'daśa-mahāvidyā', (ten great knowledge). In the Śākta philosophy this idea of 'daśa mahāvidyā' play a very important role. The followers of Śaktism trace out the scent of Śākta philosophy in this mantra of the M.U., and thereby in the Vedas too.

In place of 'Viśvarucī' S.R. quotes 'Viśvarūpī' (all-shaped). Viśvarucī means pleasing to all or all-tasting.


Kālī tārā mahāvidyā sodasi bhuvanesvari /
bhairavī chinnamastā ca vidyā dhūmāvatī tathā //
vagalā siddhavidyā ca mātangi kamalātmikā /
etā daśa mahāvidyāh siddhavidyāh prakirtitāh //

Quoted from: Camunda-tantra /
Whoever performs the offerings at the glittering (tongues of the fire), at proper time, these oblations as the form of the rays of the sun take him to that (place), where the lord of the gods (Indra) resides.

Here is an indication of the journey of the soul after leaving the body. Two paths are cited in the C.U. 5.10, by which the souls start their journey after the death of the body. The paths are devayāna and pitryāṇa. The devayāna path is the path of the ascetics, saints or sages, who had abandoned everything in the world and accepted only Brahman, with devotion, as their ultimate goal and immediate resort. After death their souls proceed to Brahman i.e. Hiranyagarbha and reside there upto the fall of Hiranyagarbha, at the end of his one tenure and get released along with him. Cp. C.U. 5.10, 1-2. Calcutta 1955, p. 549:

brahmanā saha te sarve samprāpte pratisaṁcāre
parasyānte kartāmānaḥ praviśanti param padam //
also Cp. B.G. 7/23 - devān devayajo yānti maddhaktā yānti māmapi.

On the other hand, in the pitryāṇa path, the souls of the persons, who perform religious rites like 'Agnihotra' etc. and indulge in the works of public benefit like donation of water tank, plantation of
fruit-trees by the side of the roads, making of gardens for the common people etc. will proceed to the abode of fathers by the pitryāna path, for the benefit of the gods. Consequently they will have to return to this mortal world again after the stipulated period of time in the heaven.

Cp. C.U.5/10/3-7

māsebhyaḥ pitṛlokam ...... taddevānām annam tam devā
bhaksayanti - 4
tasmin yāvat sampātam usitvā
athāainam addhvānām punar nirvartante ..5

devānām Patiḥ : The lord of the gods. S holds --- as Indra , but Rangaramanuja narrates as 'Hiranyagarbha', sūryasya raśmayah : The oblations convert into the rays of the sun and by that path the aspirant proceeds.

ehhyehiti tamahutayah suvarcasah
sūryasya raśmibhir yajamānām vahantī /
priyām vacam abhivadantyo'rcayantya
esa vah puṇyas sukṛto brahma-lokāḥ // 1.2.6

The glittering oblations take away the sacrificer by the rays of the sun saying, 'come, come', honouring and worshiping him with sweet words (uttering)--- this holy world of Brahma is the result of your noble deeds.

brahmaloka : It means here the heaven, which place can be achieved at, as a result of good deeds. Here 'brahmaloka' does not mean the
abode of Brahman. Again the word *brahmapura* is cited in the M.U. 2.2.7, where the word means the sky within the human heart. Because Brahman always remains in the contemplated sky of the human heart. Therefore it is said to be the abode of Brahman for the particular person. Therefore *brahmaloka* and *brahmapura* are not one and the same place. Both the words stand for separate places.

\[
\text{plavā hyete adṛḍha yajña-rūpa}
\]

\[
\text{astādasoktam avaram yesu karma/}
\]

\[
\text{etacchreyo yeḥbinandanti mudhāḥ}
\]

\[
\text{jara-mṛtyum te punarevāpi yanti // 1.2.7}
\]

These boats of sacrifices are regarded as unsteady, this work of inferior quality which is performed by eighteen priests is unsteady. The fools, who honour this as good, they undergo (the path of) old age and death again and again.

In the path of emancipation the futility of the sacrificial works is very clearly narrated here. One can get emancipation only by the knowledge of Brahman. The sacrificial works lead only to the fulfillments of the earthly needs and deeds, the results of which will be attained in this world, in the life-time of a person or in the successive lives. They have little importance in the path of salvation. So the persons, who want to get liberated and follow the path of sacrifice, they are regarded as fools here.

astādasōktam: In performing a major sacrifice there becomes necessity of eighteen principal persons, who are Sixteen priests, the yajamāna
(the holder of the sacrifice) and his wife. The details go like this—
one priest is there for Rgveda, who is known as Hotr, who is again
assisted by other three worshippers known as Maitravarna, Acchava and Gravastut. The worshipper for Yajurveda is Adhvaryu, who is
assisted by other three rtvikas known as Pratiprasthat, Nesta and Unnet. Likewise the worshipper for Samaveda is Udgata, who is
backed by other three priests known as Prasto, Pratiharta and Subrahmanya. The worshipper, who is expert in all the traits of the
three Vedas is said to be Brahman, who is assisted by three other
experts, known as Brahmanacchamsi, Agnidhra and Pot. Thus the number
of worshippers comes to sixteen. The other two persons, the Yajaman and his wife who are the proprietors of the sacrifice, are also
included in the list of worshippers. Thus the number of worshippers
becomes eighteen. For details one may see 'Vedar Paricaya' by DK.
Jogiraj Basu, Guwahati, 1972 P. 146. As these eighteen persons are
engaged in firmless and detrimental sacrificial works, so their results
also become detrimental.

Every sacrifice produces some sort of results for the benefit of the sacrificer. As such the devotee enjoys the results. But when
the product of the sacrifice will be over he will have to retreat to
this mortal world again. The sacrifices do not produce any permanent
product, which can show the path leading to salvation. Therefore the
sacrificial work is said to be avaram karma i.e. inferior work due to
devoid of the knowledge of Brahman. S states avaram as kevalam jhana-
varjita karma. S.R. quotes Garuda Purana in his "The principal
The persons, engaged in the performance of rituals of their own castes, without knowing the supreme virtues will be ruined along with their pride. One may see B.G. XVII. 5 & 6.

Fools, who are residing in the midst of ignorance, and who contemplate themselves to be wise and scholars, they are afflicted with troubles again and again, as one blind man leads another blind man.

This mantra is found with slight variation in Katha 1.2.8, and Maitri VII.9. In the Katha dandramamanah is put in place of janghanyamanah of the M.U. S explains dandramamanah as passing through a very curved path, which indicates passing through different lives, death after death. On the other hand, he takes janghanyamanah in the sense of being tortured repeatedly by old age, diseases and other troubles etc.

sva-svā-vañāśramācāra-niratāḥ
sarva-mānavaḥ /
na jānatī param dharman
vṛthā nasąyanti dāmbhikāḥ //

avidyāyamantare vartamaṇāḥ
svayām dhīrāḥ panditam manyamānāḥ /
janghanyamanāḥ pari-yanti mūdhaḥ,
andhenaiva nīyamāṇā yathāndhāḥ // I.2.8

andhenaiva nīyamāṇā yathāndhāḥ :- A fine simile is put here to explain the meaning. A blind man, who does not see himself, if he
leads another blind person, it is sure that they will face disaster. Likewise the priests, who are ignorant of the real path leading to Brahman, how will they be able to lead others to that goal? Therefore it is an impossible task. The path of the sacrifice can never lead a person to the ultimate goal or salvation.

avidyāyām bahudhā vartamanā
vayām kṛtārthā ityabhimanvanti bālāh /
yat karmino na pravedayanti rāgāt
tenāturāh ksīnālokāscyavante // 1.2.9

The immature (fools), who have been immersed in many told ignorance think "we are accomplished". Since the persons, who perform rituals do not understand (the truth), due to attachment (towards the results of the merits), they fall down from the world, being pained, after the exhaustion of the merits.

bālāh : ajñānīnāḥ according to S Immature, ignorant according to S.K. āturāh : duḥkhārthāḥ, S.

istapūrṭam manyamānā varisṭham
nānyacchreyo vedaīyante pramudhāḥ /
nākasya prsthē te sukrte'nubhūtve-
man lokaṁ hīnātaram vā viśanti // 1.2.10

The extremely fools, who maintain the view that the sacrifice and the works of merits are the best, do not know any other good. Having enjoyed the merits of good deeds, they enter into this world or a world of inferior quality than this (after the exhaustion of the merits).
ista : Sacrifices etc. as mentioned in the Vedas, Ś.

purta : Works narrated in the smṛti works such as donation of tank, well etc.

naka : Heaven, a contemplated place where happiness reigns everywhere and sadness is unknown. kām sukham na bhavatītītītītītī akām duḥkhham tanna vidyate yasmin asau nakāh, Ā.

tapah sraddhe ye hy upavasyantyaraṇye,
śāntā vidvāmso bhaiksacaryam carantah /
sūrya-dvārena te virajāḥ prayānti
yatāmṛtah sa puruṣo hy avyayātmāḥ // 1.2.11

Those, who practise austerity and keep faith in living in the forest, who are self-controlled, learned and who live on alms, they, destitute of merit and sin enter through the door of the sun, where lives the immortal, imperishable person.

śāntāḥ : Persons, who control their passions. uparata-karana-grāmāḥ', Ś.

tapah : austerity. Duty according to one's own school of hermitage. svāśramavihitāṁ karma, Ś.

sraddhā : Faith with devotion. guru-upadiṣṭa-vedānta-vākyesa visvāsan V.S. (to have faith in the teachings of Vedanta as advised by the preceptors.). hiranya-garbhādi-visaya vidyā, Ś. For details, one may
Here it is stated that for attaining salvation one must be free from all sorts of earthly cravings. He must abandon everything, every sort of desire from the very bottom of the heart. He should not have any contact with his family members. He should roam from one place to another, without having any permanent residence, and should collect his food-stuff by begging alms. It is stated that when a man goes on begging for his survival, all his pride and egoism, vanish, which are the obstacles in the path of emancipation.

Here is a scent of the four āśramas of the Vedic period --- the brahmacarya, the gārhaṣṭhya, the vāna-prastha, and the samyäṣa. The M.U. is said to be a samyäṣa Upanisad. Much importance is given here in the samyäṣa stage, unless of which it is difficult to attain salvation. The idea is accepted by the Christians also. S.R. speaks in his 'The Principal Upanisads', London 1969, P. 678 "The first Christians were homeless wanderers". "The mendicant rather than the resident community of monks has been the Indian idea ... ... The Jainas and the Buddhist orders though based on the ancient Hindu custom have become more centralised and co-ordinated."
Let a Brahmāna arrive at non-attachment, having examined the worlds attained as a result of works, done by own effort, and knowing that 'eternal' can not be achieved by mere works. Let him (the non-attached person) approach a preceptor, who is well-versed in the Vedas and established in Brahman, with the sacrificial fuel in hand, to know it (the knowledge of Brahman).

**Karmacitān lokān :** Karmacitān, which can be achieved through works. lokān = the results of the works. lokyate Karmanā, place attained through works. When a wise man finds that everything in the world is performed through works, and as the works are transitory, so the results of such works are also transitory. So a wise man should never hanker after temporary results. He should search for the eternal bliss, which can never be attained through the performance of Vedic rituals.

**brāhmaṇa :** The Brahmanism is not determined only by caste. It is to be achieved by one's own effort. It is said:—

"janmanā jāyate śudro saṃskārat dvija ucyate,/
veda-pāthāt bhaved viśvopāh brahma jānātīty brāhmaṇaḥ.//"

Everyone becomes Śudra by birth, he becomes dvija. when
due culture and purification are made according to Vedic procedure and rituals. The same person then becomes 'vipra' when he becomes wellversed in the Vedas. Only he can become a Brahmāna, who realises Brahman. Of course one advantage and atmosphere of realising Brahman can be there in a family of Brahmāna caste. But only birth in that caste will never make him a Brahmāna.

nirvedam : Non-attachment.

akrtah : kṛta is impermanent, akrta is permanent. The first one is created one and the second is not so.

brahmanistham : Who dwells in Brahman. One, who realises Brahman.

nāsti akrtah krtena : akṛtah = eternal, salvation. krtena = with the help of temporary measures. There, one cannot attain the ultimate Reality with the help of temporary measures. On the other hand, as the ultimate reality or salvation can not be achieved with the help of temporary measures, the wise persons find it useless to follow the temporary measures.

samit-pānīḥ : With a presentation in hand. samit = presentation/ piece of wood. It was a custom at that time, that when a disciple goes to a preceptor, he must take some piece of wood or an article of presentation in hand to offer him.

śrotṛiyam : One, who is wellversed in the Vedas. adhyayana-śrutārtha-sampannam, Ś.

guru : Preceptor. Three types of preceptors are there : (1) Ādi guru
The first teacher, in the residence, who teach young ones, the parents or senior in a family or residence. (2) Śikṣa guru: The teachers in different educational institutions. (3) Dīksa guru: The preceptor, who teaches and preaches the line of religion or devotion imparting the philosophy of life and death, and the aim of human life. One must be careful in selecting the third type of guru, which play a very important role in understanding the aim and philosophy of the life. This type of guru again is subdivided into three categories. (1) Uttama (the best): The preceptor, who is śrotiya and brahmanistha, that means well versed in the Vedas and at the same time established in Brahman. (2) madhyama: (the medium), who is śrotiya but not brahmanistha, and (3) Kanistha: (the youngest), who is brahmanistha but not śrotiya. Therefore one should search for an uttama (all best) guru for getting due and requisite instructions to pave the way for salvation. Otherwise he will have to rotate in this mortal world in the cycle of the birth and death. It is only an uttama guru, who can prosecute due instructions leading to the path of emancipation.

\[
\text{tasmāi sa vidvān upasannāya samyak} \\
\text{prasānta-cittāya samānvitāya} / \\
\text{yenāksaram puruṣam veda satyam} \\
\text{provāca tām tattvato brahma-vidyām} // 1.2.13
\]

The learned (teacher) should preach the knowledge of Brahman, by which the imperishable Person and the truth can be known, to him, who comes near him in due form, whose heart is tranquil and who has controlled the passions.
vidvān : That is vidyā, by which the 'Supreme Reality' is realised. Other inferior knowledges are avidyā. Therefore the vidvān means the person or preceptor, who possesses the knowledge of Brahmā, or in other words he is a vidvān, who is wellversed in the parā vidyā, the supreme knowledge. Cp. V.S. 30

upasannāya: To the person, who comes near with a devoted heart to learn.

Samanvitāya : To the person, who has controlled all his external sense-organs. bāhyendriyoparamena ca yuktiyā, Ś.

Prasānta-cittāya: to him, whose heart is calm, and free from pride, anger etc. uparata-darpādidesāya, Ś.

brahma-vidyām : The knowledge of Brahmā, parā-vidyām.

aksaram : the imperishable.

Cp."The Buddha : The Brāhmaṇa, whose self has been cleansed of sins, who is free from conceit, whose nature is not stained by passions, who is self-controlled, who has studied the Vedānta and lived a chaste life is indeed the man, who can expound the doctrine of Brahmā."

Udāna I.4 Pali Text Society edition (1855), P.3. Here the qualities of a disciple are very nicely depicted. The same has been narrated in the B.U.4.4.23 -'śanto dānta uparatāstitiṣṭhuh'. The same qualities of a worthy disciple have been clearly discussed in the V.S.
18. It is stated there that six qualities are essential for a true disciple, which are - सामा-दामापराति-तितिखा-सामाधाना-स्राद्धा.

Clearly (1) सामा : Control of mind, (2) दामा : Control of sense organs, (3) उपारति : To maintain the tranquil stage of mind and of the sense organs after duly controlling them from other things than the self. (4) तितिखा : To endure the contrast of pleasure and pain, cold and heat etc. (5) सामाधाना : To engage the mind constantly in the thought of Brahman after due control of the mind. (6) स्राद्धा : To have faith in the speech of the preceptor and in scriptures of Vedānta.

The qualities of a disciple have been cited in the 'upadesa-sahasri' 324/16/72 :

prasānta-cittāya jihendriyāya ca,
prahīna-dośāya yathokta-kārīne,/
guṇānvitāyānugatāya sarvada
pradeyametat satatam mumuksave //

This (knowledge) should always be given to him, who is calm-hearted, who has conquered over his passions, who is free from faults, who obeys the orders of his seniors, who is qualitative, follower and who is desirous of attaining salvation.

provāca tām tat tvat brahma-vidyām :

A preceptor should instruct the knowledge of Brahman to a disciple, who possesses the due qualities of a disciple. Otherwise he may not maintain the chastity of that knowledge and may pollute or
disregard it, after obtaining. The word pravāca is explained by S as prabrūyāt, which indicates that it becomes the duty of a preceptor to preach a worthy disciple. This is customary for a teacher to preach such a disciple to rescue him from the ocean of pains and sufferings of the world.

* * * *
MUNDAKA  2
SECTION  1

tadatat satyam:
yatha sudiptat pāvakād visphulingān
sahasrasah prabhavante sarūpān/
tathāksarād vividhān saumya bhāvāh
prajāyante tatra caivāpi yanti // 2.1.1

That (eternal person) is the truth. Oh my loving one, as sparks of like-nature come out of the blazing fire in thousands, likewise, the different types of the (things and) beings are born out of that Immutable and again return there too.

The doctrine of Brahman is depicted here with very simple and common example. A very fine and popular simile is cited here as regard to the creation of the universe by and out of Brahman. Thousands of sparks are created out of the same fire and merge there again. There is no enhancement or decrease in the fire due to that. In such a manner, the things and beings of the world are created out of one and the same Brahman, and there becomes no enhancement or emaciation in Brahman, due to that. From the above instance it is clear that as the sparks are nothing but the fire itself, likewise the entire universe is nothing but Brahman Himself. The Brahma-sūtram also advocates the same idea in the sūtram 'tadananyatvam-ārambhana-sabdādibhyah, 2.1.14.

Though the universe appears to be many-fold, even then it is clear and evident that Brahman is the only cause for its creation. The B.s. exposes the same idea thus:-
yathāgneh ksudrā visphulingā vyuccaranti evamevāsmadat-manah sarve prānāh sarve lokāh ... vyuccaranti. II. 1. 20. As the sparks come out of the fire, so all the lives, all the worlds ... come out of the 'Self'.

divyo hyamūrtah purusah
   sabāhyābhyanataro hyajah / aprāno hyamanah ūbhro
   hyāksaraḥ paratah parah // 2.1.2

That person (Brahman) is divine, formless, He is (at a time) outside and inside, unborn, without breath and mind, pure and He is better than the best, immutable.

aksara : the immutable, the unmanifested.

divyo : divine, celestial.

ajah : birthless. Whoever is born is sure to die. B.G. 2.27
jātasya hi dhruvo mṛtyurdhruvaṁ janma mṛtasya ca. Birth leads to death and death leads to birth. But Brahman does not die and as such He is birth-less. He is ajo nityah śāsvato'yang purāno, B.G. 2/20. He is without birth, everlasting, constant, without any change.

śubhrah : white, pure (śuddhah, S.)

amūrtah : formless (sarvamūrti-varjitah, S.)
aprānahaḥ : breathless. Brahman exists without breath, because He is the creator of breath also.

paratah paraḥ : He is best among the bests.

sabāhyābhyaṁtaraḥ : He remains both outside and inside.

Brahman has got two aspects: kūtastha and tatastha. By one power He becomes exposed as everything in the world and by the another He remains concealed as the soul or life in every entity. He controls 'remaining within it everything'.

etasmāj jāyate prāno manah sarvendriyāni ca, / kham vāyur jyotirāpah prthivī visvasya dhārīnī // 2.1.3.

Life, mind, all the sense-organs, sky, air, light water and the earth, the supporter of all are born (emanated) out of this.

Brahman at first created Hiranyagarbha, who was instructed and later who created the entire universe. Brahman is both the causes. (1) the upadāna (material) and (2) the nimitta (instrumental) causes for the creation of the world. As stated previously in the M.U. 1.1.7, that a spider spreads and swallows its web, out of and into its own body, likewise, Brahman creates and annihilates the universe out of His own. Cp. B.U. 2.1.20 So, He is both upadāna and nimitta causes for the creation. S holds the view that the world is not a real thing. It is an illusion. As a man dreams and observes everything in sleep, but leaves nothing up to the awaking stage, in such a manner this world is also an illusion. It appears to be real up to the emanation of the knowledge of
Brahman. When the knowledge of Brahma will be sprouted in the heart, the falseness of the world will be realised. Because according to the Advaita Vedanta philosophy of S, only the knowledge of Brahma is real (para), and all other knowledges are unreal (apara). Only Brahma is everlasting and all other appearances of the world are transitory. S states the existence of the world as avidyā-visayo vikāra-bhūtu nāmadheyo'nrtatmakah. The world is the illusion or false knowledge (avidya). As a snake is seen in a rope in the twilight, but practically the snake is not there, likewise all these manifestations have been observed in vain. Because all these are actually non-existent. These are only illusions like the objects in dream and the snake in the rope.

A holds - ca.itanyām nirūpādihakam sūddham avikalpam brahma
tattvajnānāt jīvānām kaivalyam tadēva māyā-pratibimbita-rūpena karanam
bhavati. Brahma is untainted, pure, real and without any alternative. He becomes the cause for the creation, as manifestations of the Absolute (Brahman).

agnir nūrdhā caksusī candra-sūryau
disāh śrotre vāgvivṛtāśca vedāḥ /
vāyuḥ prāno hrdyam viśvam asya
padbhīyam prthivī hye sa sarva-bhūtantarātmā // 2.1.4
(Of the immutable person) Fire (Heaven) is the head, the sun and the moon are his eyes, the quarters are His ears and the expressed Vedas are His speech, air is His life, the world is His heart, this earth is (born out of) His feet. In fact He is the soul of all the beings.

In the 'Purusa-sūkta' of the Rgveda (X. 90), the vast
appearances of the 'Supreme Person' is stated as having thousands of heads, eyes, legs etc. It is also cited there that the Brahmins were the mouth, the ksatriyas were the arms, the Vaisyas were the thighs and the Sudras were born out of the feet of the Supreme Person. A clear and elaborate pen-picture of the all embracive appearance of the 'Person' has been delineated in the eleventh chapter of B.G. His immense appearance covered the entire vision areas in the atmosphere.

\[ \text{anādi-madhyānta-mānanta-vīryam-} \\
\text{ananta-vāhūṃ śāśī-śūrya-netram. B.G. 11.19} \\
\text{dyāvā-prthivyordamantaram hi} \\
\text{vyāptam tvayajkena disāsça sarvāh. B.G. 11.20} \]

The Supreme Person is without starting, middle and end, He is immensely powerful, His arms are innumerable, the sun & the moon are His eyes. On the other hand, the space between the sky and the earth and all the quarters are covered only by Him. The Lord told in B.G X.42 that He had covered the entire universe with His one part:

\[ \text{vistabhyāhamidām kṛtsnam ekāsena sthito jagat.} \]

Here the immenseness or all pervasiveness of the Supreme Person is clearly delineated. Or, in other words, the entire universe is nothing but Himself or His manifestations.

\[ \text{tasmād agnis samidho yasya sūryaḥ} \\
\text{somāti parjanya osadhayaḥ prthivyām /} \\
\text{pumān retas śincati yositāyām} \\
\text{bahvīḥ prajāḥ puruṣāḥ samprasūtāḥ // 2.1.5} \]

From Him the fire, whose fuel is the sun, is born, from the
moon the rain, and the plants in the earth, the male sows semen in the female, thus various beings are born from that person.

This is the procedure of the successive stages of the creation of the world. By this process the existing creation of the universe has come into being. This is the process of emanation of the creation, which was endorsed later as the theory of evolution by the scholars.

tasmād rcāh sāma yajumṣi dikṣā
tyajnaṇaś ca sarve kratavo daksināsc /
samvatsaraṇaś ca yajamanāsc ca lokāḥ /
soma yatra pavate yatra sūryaḥ // 2.1.6

From Him are born the rcas (verses), sāmah (enchantings), yajus (the formulas), initiation, all the sacrifices, religious ceremonies and the donations offered after the rituals, the years and the sacrificer, and the worlds (results of the works), where the moon purifies and the sun shines, (these results are also emanated out of Him).

Cp. R.V. 10. 90.9 tasmād yajñāt sarvahutah rcāḥ sāmāṇi
tyajñire, chandāṃsi yajñire tasmād yajus tasmād ajāyata //

From that sacrifice are born the rcas, the sāmans, the chandas and the mantras of the Yajurveda.

Just as in the Purusa Sūkta (R.V. x.90), here also, all types of sacrifices and the required implementations are said to have been
emanated out of Brahman. Therefore what has been born in such a manner cannot give a permanent result. B.G. also maintains the same idea that - jātasya hi dhruvo mṛtyuh dhruvam janma mṛtasya ca. B.G. 2.27. Which ever is born is sure to face death, and vice-versa.

It is found that Brahman is the root cause of all the different types of sacrifices. If He is satisfied, all the results of the works like the sacrifices etc. will be granted to the devotee to get automatically, without much effort. Therefore the performances of all the sacrifices etc. are meaningless works, and a wise man should concentrate himself in the meditation of Brahman for attaining salvation. Only Brahman can rescue a person from the endless bondage of birth and death to the eternal bliss. It is stated previously in the M.U. 1.2. (plavā hyete adṛdhā yajna-rūpaḥ) that all the results of the sacrifices are transitory, and the persons, who follow this path rotate in the cycle of birth and death for eternity. Therefore a wise person avoids this path of sacrifice, which creates only the temporary results, and sticks to the meditation of Brahman for permanent results.

tasmāc ca devā bahudhā samprasūtaḥ
sādhya manuṣyaḥ paśavo vayāmsi
prāṇaḥpanau vṛīhi-yavau tapasca
śraddhā satyam brahmacaryam vidhiśca // 2.1.7

The gods in manyfold are born out of Him, and also the celestials, human beings; the animals, the birds, the air of in-breath and out-breath, the rice and the barley, austerity, faith, truth, celebacy and the procedure of works.
Cp. Purusa Sūkta (R.V. X. 90)

sapta-prānāh prabhavanti tasmāt
saptārciṣas samidhas sapta -ḥomāḥ /
saptaem īoka yeṣu caranti prānā
guhāśayā nihitās sapta sapta // 2.1.8

From Him are produced the seven life-breaths, seven flames, fuels, seven oblations (on fire), seven worlds, where in the life-breaths rotate in the secret places of the heart of every living being as seven in each body.

sapta-prānāh: Ś explains it as seven sense-organs in the head, such as two eyes, two ears, two nostrils and the mouth.

saptārciṣas: Seven lustres or powers of the different sense-organs to activate them, such as the power of vision to the eyes, power of hearing to the ears etc. Ś explains as dīptayah sva-sva-visaya-avadyotanāni. If the powers are not there in the sense-organs, they are meaningless to exist. Therefore Brahman is that power in them, which makes, them workable.

sapta-samidhaḥ: Seven objects for the seven sense-organs, such as form and colour for the eyes, sound for the ears, odour for the nose etc. Ś holds as sapta visāyāḥ.
sapta homāḥ: Seven different knowledges, collected by the seven sense-organs. Ś tadvisaya vijñānāni.
sapta lokāḥ: The seven places of the sense-organs, whereto the original power appears and activates them. Ś indriya-sthānāṁ, yesu caranti sañcaranti prānāḥ.

guhāsayaḥ: guhā = body or the heart. The ātman or the self rest in the heart of every creature. Ś guhāyāṁ sarīre hṛdaye vā svāpakāle serata uti guhāsayaḥ. The perceptions, attained by the different sense-organs are the flames of the sacrifices, as indicated here. The activities of the different sense organs are co-ordinated by the self, which resides within the heart of every creature.

The supreme person activates the different sense organs remaining in those respective places of the body and takes rest in the heart, when the being sleeps.

nihita sapta sapta: nihita = to locate. sapta = seven sense organs in each body. Ś nihitāḥ = sthāpitā dhātrā sapta sapta prati-prānī-bhedām.

atas samudrā girayaśca sarve
asmāt syandante sindhavas sarva-ṛūpāḥ /
atasca sarva ośadhayo rasasca
yenaiṣa bhūtais tisthate hyantarātmā // 2.1.9

From Him are born all the seas and the mountains, the various types of rivers, all the herbs and their juice; and the inner soul is existed along with the elements, (sky, air, fire, water and earth).
The inward contemplation leads us to the self and the outward thinking unites with the world. The knower penetrates both the aspects and becomes the All. After realisation, man finds no difference with the supreme soul and as such he becomes one and the same with Him.

purusa evedam visvam karma
tapo brahma parāmrtam /
etad yo veda nihitaṁ guhayāṁ
so'vidyā-granthim vikiratiha saumya // 2.1.10

The person himself is all this, work (Agnihotra etc., austerity, he is Brahman (or Hiranyagarbha), beyond death, Oh beloved, he, who knows that He lives within the secret place of the heart, cuts off the knots of ignorance.

All this universe, inwardly and outwardly along with all the activities are nothing but the manifestations of the supreme being. holds na visvam nāma purusadanyat kincidasti.

avidyā-granthi: The knot of ignorance. A man is wrapped by false knowledge or ignorance, which is again known as aparā vidyā, and at that time everything in the world appears to be true, and as a result he becomes attracted to the objects of enjoyments and indulges himself there. As a result he becomes tied with the results of works and enters the cycle of birth and death to rotate there upto the dawn of the knowledge of Brahman. But if and when, he realises Brahman within the secret place of his heart, all his knots of ignorance will be dispelled automatically.
MUNDAKA 2
section 2

āvih samnihitam guhācaram nāma
mahat padamātraśat samarpitam /
ejat prānāṇa nimisaśca yadeta jānatha sadasadvareṇyam,
param vijñānad varistham prajānām // 2.2.1

(Brahman is) luminous, existed hereby, known as residing in the secret place of the heart and aspect of great support. The moving (birds etc.), the breathing (man etc.), having winks (general animals) and the winkless (fish etc.) are well-placed here (in Brahman). Know it as existed (having form), non-existed (form-less), venerable, beyond knowledge and the best.

āvih (Enlightened, luminous. Brahman is self-luminous.

samnihitam (to stay properly. samyak sthitam hṛdi, Ś. Well-fixed, S.R. sarvā-prāṇīṇāṁ hṛdaye sthitam, Ā.

ghuḥcaram : to remain in the cavity of the heart of every being. Brahman controls all the works and sense-organs remaining there and coordinates among the different powers of the body, like eye, ear etc.

padam : support, repose. everything in the world will have to take the final rest in Him in the long run.

Therefore He is known as the greatest or the final support.
ejat : that moves, like birds etc.

pranat : that takes breath like man, animal etc.

nimisat ca : the beings, that wink. By the word ca those are also included, that do not wink like fish etc.

sadasat : having form and without form. With the form Brahman covers the entire universe, all the visibles in the world are nothing but Brahman Himself. By 'without form', Brahman exists in the heart of everybody as the life or the soul, which is invisible but controls the being in all respect, remaining within the body.

varenym : venerable, great.

varistham : greatest, supreme.

Cp. I.U.5. He moves, He does not move, He is at a distant place and very near, He is within and outside.

yad arcimad yad anvabhyo'nu ca
yasmin lokā nihitā lokinaś ca /
tad etad aksaram brahma, sa pranastad u vān manah

tad etat satyam, tad amṛtam, tad veddhavyam, saumya viddhi //

2.4.2.

He is immutable Brahman, Who is luminous, subtler than the
Brahman is so subtle that He is not visible at all. Cp. K.U. Anoraniyan mahato mahiyan. 1.2.20. He is subtler than the subtle and larger than the large ones.

Cp. C.U. sa ya eso'nimā aitadātmyamidam sarvam tat satyam sa ātma. This is soul, which is very subtle, truth, and all everything.

dhanur grhītvā aupaniṣadaṁ mahāstraṁ
    sāraṁ hyupāsā-niśītam saṁdadhīta /
āyamya tad-bhāvagatena cetasā
lakṣyāṁ tad evākṣaram saumya viddhi //2.2.3

Taking (the knowledge of) the Upaniṣads as bow, the great weapon, one should place the shaft, sharpened with meditation, drawing with the heart, strictly engaged in that (Brahman), Oh humble one, know the immutable (Brahman) as the target.

In the Vedic era, towards the later period, the Brahmins were deeply engaged in performing the Vedic rituals, and as such they had little time to spare for the meditation of Brahman. So they had immersed themselves in the practice of aparā vidyā, turning a deaf ear to the knowledge of Brahman, or the parā vidyā.

Ultimately the knowledge of Brahman was popularly...
propagated among the well-placed Ksatriyas, such as king Janaka etc. As
fighting was the allotted duty of the Ksatriyas in the Vedas, and they
were so engaged, so in often times they cited the examples from the
matters of warfare, while discussing the knowledge of Brahman. As such
a very popular instance has been cited here from the day to day life of
a Ksatriya as regards the knowledge of Brahman. Simile of a bow-man
aiming at the goal is put here for the attainment of Brahman with the
help of the knowledge of the Upanisads concentrating the mind strictly
in Brahman. A bow-man aims at his goal with the shaft in the bow very
seriously, likewise a true devotee should concentrate his mind seriously
at Brahman, without any second thought, taking the 'Oṃkāra' as bow,
the soul should be bent towards the 'Ultimate Reality', using it as the
arrow of a bow, duly sharpened with prayer, then he should try to
achieve Brahman. It is a very popular simile in the path of attaining
Brahman with the weapon, commonly used by the Ksatriyas.

**samādhitā**: sandhānam kuryāt, Ś. variation saṁdhāyīta/saṁdhiyata

**āyamya**: Pulled. to send forth the sense organs towards the ultimate
aim, reverting them from their own purview. ākrṣya sendriyām
antahkaranām sva-visayāt vinivartya lakṣya eva-varjitaṁ kṛtva ityarthah,
Ś.

pranavo dhanuḥ śāro hyātmā brahma tallakṣyamucyte /
apramattenā veddhavyam śaravat tanmayo bhavet // 2.2.4

'aum' is the bow, the soul is the shaft, Brahman is said to
be the target, it should be hit without erring. Then one can get united
with it as the arrow (becomes united with the target).

pranava: pranava is 'aum'. Which is a combination of three letters a u and m. 'akāro vāsudevaḥ syat, ukārah śaṅkaraḥ proktah, mah vedān. Ekāksarakosa in Amarakosa. 'a' means Vāsudeva, Kṛṣna or Visnu, 'u' means Śaṅkara or Śiva, the god, 'm' means Brahma, which again symbolises three different essential powers to run the creation, such as protection and maintenance by Lord Visnu, destruction by Lord Śiva and creation by Brahma. This pranava or omkāra consists the aforesaid three fundamental causes to run the world. om ityetaḥ aksaraṃ idam sarvam, Ma. U. I. . K.U. says:—

sarve vedaḥ yat padam amananti tapāṃsi sarvāṇi ca
yad vadanti /
yad icchanto brahmacaryam caranti tatte padam
samgrahena brabimi om ityetaḥ // 1.2.15

What all the Vedas determine, what is the decision of all sorts of the austerity, desiring for which the people take the vow of celibacy, I will communicate to you, it is 'aum'.

The P.U. says: —
rghīṣetam yajurbhīṣantariksam sāmabhīryatattat
kavayo vedayante,
tam omkārenāvā ayatanena anveṭi vēḍvaṇ,
yat tācchhantam ajaram abhayam param ceti. 5.7

He, who prays Bhrahman with the omkāra, attains the place of people (MANUSYA-loka), with the mantras of the Rigveda, he attains Candraloka with the help of the Yajurveda, and attains Brahma-loka by
the Śamans. With the help of this 'ōmkāra' a learned man attains that supreme person, who is calm, without old age or disease, death-less and fear-less.

In C.U. ṛān abhyatapat, tebhyaḥbhitaptebhya āumkāreṇa samprāśravat, tad yathā saṅkūṭa sarvāṁ parnāṁ saṁtṛnāny ēvaṁ āumkāreṇa sarvā vāk saṁtṛnaumkāre ēvedāṁ sarvām, āumkāre ēvedāṁ sarvām. 2.23.3

...As all the leaves made together by a stick, so all the speeches are held together by 'Āum'. Actually the 'Āum' is all this ...

āum ēvān dhyāyatha ātmānam, M.U. 2.2.6
Meditate āum as the soul.

aprāmattena: Without making a mistake, or becoming indifferent to other objects and developing a one-pointed mind, vāhya-visaya-upalabdhi-trsna-pramāda-varjītena sarvato viraktena jitendriyena ekāgra-cittena, S. visayāntara-vimuktena ekāgracittena, R.

veddhavyam: to be known, anubhavaniyam, D.S.

tanmaya: united with it, becomes one with, S.R. ekātmatva, S.

yasmin dyauḥ-prthivī cāntarikṣam

otam manah saha prānaiś ca sarvaiḥ /
tam evaikam jānatha ātmānam
anyā vāco vimuṃcātha amrtasyaiṣa setuh // 2.2.5

Know that one self, in whom are woven the sky, the earth, the interspace and the mind with the entire vital breath. Abandon other speech. This is the bridge towards immortality.

anya vāca: other utterances, relating to lower knowledge or not-self.
apara-vidyā-rūpah, Ś. anātmā-visāya-vācaḥ, R.
amrtasya setuh: that soul is a bridge to cross the ocean of sufferings to proceed towards salvation. etad ātmajñānam amrtasya amrtaṁvasya moksasya prāptaye setuh, samsāra-mahodadher-uttarana-hetutvāt; Ś.

ara āvā rathā-nābhau samhata yatra nādyah
sa eso'ntas carate bahudhā jāyamānah /
'auṃ ityevām dhyāyatha ātmānam
svasti vah pārāya tamasah parastāt // 2.2.6

As the spokes are connected with the centre of a wheel, likewise, where the arteries are connected, the self moves there in manifold. Meditate the self as 'auṃ' for the benefit of yours to lead to the other shore of ignorance (darkness).

ara āvā rathā-nābhau: It is a popular simile from the common life of the people, particularly from the Kṣatriyas. The chariot was a vehicle for common use among the royal families. Therefore the simile has been accepted from a common life, for the easy comprehensibility of the
learners. In the wheel of the chariot all the different spokes are connected in the naval. Likewise the different arteries of a body are connected in the heart, which is the abode of the soul.

A similar simile has been found in the K.U.

\[
\text{atmanam rathinam viddhi, sariram rathameva tu /}
\]
\[
buddhim tu sarathim viddhi, manah pragrahamevaca // 1.3.3.
\]

Know the soul as the owner of the chariot, and the body as the chariot, know the intellect as the charioteer and the mind as the reins. Here the conduction of the chariot is nicely compared with the conduction of the body.

**svasti**: It is a blessing to the living person by the preceptor or a superior person. namah is used for gods, e.g. sivaya namah, svadha for dead person, e.g. pitrbhyah svadh. svaha is used in giving the oblations on the fire, such as agnaye svaha. svasti is for the benefit of the living persons. svasti vah, 'Let there be benefit to you all.' Obstacle-free. It is a benediction. nirbighnham astu, Ś.

**tamasah pāraya**: to the another shore of the darkness of ignorance. pāraya parakūlaya, avidyā-tamasah, avidyā-rahita brahma-ātma-svarūpa-gamanāya ityarthah Ś.

\[
yah sarvajñah sarvavid yasyaīsa mahīma bhūhi /
\]
\[
dīvye brahma-pure hyesa vyomāyātmā pratiśthitaḥ // 2.2.7
\]

He, who is all-knowe and all-wise, whose greatness is here in this earth, this self is situated in the sky (of the heart) in the divine city of Brahman.
Brahman is all-knower. He is *sarvajña* (Knows everything in general), and *sarvavid* (knows everything in particular, distinctly), and as such, there is nothing unknown to Him. The entire creation is His manifestation. Ś says the sky and the world, the sun and the moon, the rivers and seas, all the things and the beings of the world, the different segments of time, like the year, season, month etc. and also the doers, works and their results are within the control of Brahman, Who exists in the sky of the heart of every being, for which He can control everything very easily, from within and outside.

The person, who consists of the mind and is the leader of the life, breath and the body, is situated in food, occupying the heart. The wise persons perceive clearly by that knowledge, the blissful immortal one, that is shining.
manomaya: The self contemplates or experiences everything with the help of mind, therefore the mind influences over the self, sa hi atmā tatrasūtram manovrttibhревa vibhavyata iti manomayah, Ś.

prānasārīra-netā: The body is endowed with two faculties: one is material body and the other is spiritual body. The material body consists of the visible portion, while the spiritual body consists of the vital elements, which are not visible, but work from within the body and make living and activated, unless of which the body cannot survive, and ultimately it will be declared as dead and will be rotten. These elements as a whole constitute the spiritual body or the suksmaśārīra, which is quoted in B.S. as:

pañca-prāna, mano-buddhi-dasendriya-samanvitam / 
śarīram saptadasabhiḥ lingam tat sūkṣmam ucyate //

Five vital airs (prāna, apāna, samāna, vyāna and udāna), the mind, the intellect and the ten sense organs (five for intellectual eye, ear, nose, tongue and skin; another five for working purpose speech, hand, foot, anus and the organ for generation). Cp. Ms. 2.90-91. Brahman takes the prāna-śārīra (the minute body or the spiritual body) from one body to another, prānancasārīram ca prāna-śārīram, tasya ayam netā—asmāt sthūlāt śārīrāt śārīrāntaram sūkṣmaṃ prati, Ś.

pratisthito āne: The body survives, expands or emaciates due to food. anna-parināme śārīre, R.

dhīrāḥ: the wise persons. vivekinah, Ś.


tadvijnānena : with the knowledge of Brahman, obtained from the scriptures and the preceptors. tat ātmatattvam viññānena viśīstena 

śāstra-ācārya-upadesa-janitena jñānena śāma-dama-dhyāna-sarvatyāga-vairāgya-udbhūtena. Ś.

ānandarūpam : full of happiness, and at the same time destitute of all sorts of sorrows and sufferings. sarva-anartha-dukha-āyāsa-prahīnaṁ sukharūpam, Ś. An indication is made here to the five vessels (pañcakoṣa) of Brahman as depicted in the T.U. 2.8.5., through which He passes from the body to the Ultimate Reality. The five vessels (pañca-koṣa) are annamaya, prānāmaya, manomaya, vijnānamaya and ānandamaya. Cp. p 1.33. Among the five vessels Brahman is the ānandamaya-koṣa. See p. 1.8 āyamātma paramānandah. Cp. ānandam ānandam brahmaṁ vidvāṁ na vibhītāṁ kutaścana. T.U.2.9.1

bhidyate hṛdaya-granthiḥ chidyante sarva-saṁśayāḥ /  
ksiyante cāsya karmāṇi tasmin drṣte parāvare // 2.2.9

The knot of the heart is broken, all sorts of doubts are dispelled, all the (results of) works are terminated, when He, the higher and the lower one is perceived.

This is a very popular verse and widely quoted in the Prakarana works. This is most important for its depth of meaning and utility in human life. The effect of brahmavidya and its impact on the purification of the heart make the verse very popular in Vedānta philosophy.

hṛdaya-granthiḥ : the knots of the heart, which are created by the
cravings due to ignorance or egoism. The strong desire to get something creates a knot in the heart, which is an obstacle in the way to Brahman.

parāvare : Brahman is para (higher), when accepted as the cause, and avara (lower) when accepted as the result or the manifestations. paraṁca kāraṇātmanā avaraṇca kāryātmanā, tasmin parāvare sāksāt aham asmi iti drste samsāra-kāraṇocchedat mucyate ityarthah, Ś. The knowledge of Brahman dispels all sorts of ignorance, doubts and results of works, and paves the way to salvation.

hiranmaye pare kośe virajām brahma niskalam /
tacchubham jyotisāṁ jyotih tat yad ātmavido viduh // 2.2.10

The stainless and part-less Brahman resides in the best golden sheath. As the knowers of the self know, He is pure (white) and the light of the lights.

virajām : without any dirt, without any polution by the suppositions of ignorance. avidyādi-asesa-dosarajomala-varjitaṁ, Ś.

niskalam : without any part. nirgataṁ kala yasmāt tanniskalam nirvayavam ityarthah, Ś.

jyotisāṁ jyotih : Brahman is the lustre of all the lustrous things like the sun, the fire etc. They are also luminous as they are getting light from the highest light i.e. Brahman. Without Brahman they are lustreless.
hiranmaye : in the lustrous place, where intellect can evolve.

jyotirmaye śuddha-vijnāna-prakāśa, Ś.

pare kose : in the best sheath. As a sword is kept in a sheath, likewise Brahman resides in the sheath of the heart, i.e. in the contemplated sky of the heart, which is named as dharā-ākāśa in the Upanisads. Cp. M.U. 2.2.11, also 2.1.3

na tatra sūryo bhāti na candra-tārakaṁ
nemā vidyuto bhānti, kuto'yan āgniḥ /
tameva bhāntam anubhātī sarvam
tasya bhāsā sarvam idam vibhātī // 2.2.11

The sun does not shine there, not the moon and the stars, not even the lightning where this fire can enlighten? Everything shines after that glittering light. All these are enlightened by His light.

Brahman is the light of all the lights. He enlightens all the lightening elements, and they just reflect it. In this mantra it is stated that, the sun, the stars, the moon, the lightning, the fire etc. are also enlightened with the light of Brahman. Therefore Brahman is the source of all other lights. In M.U. 2.1.3 (etasmāt jāyate ... kham-vāyu-jyotirapah), it is clear that the light has been emanated out of Brahman. It has been reiterated in the M.U. 2.2.11 (jyotisām jyotistad...), that Brahman is the light of all other lights. So, it is clear that Brahman is the only source of all other lights, which only reflect the light obtained from Him. sa hi tasyaiva bhāsā sarvam anyat anātma-jātām prakāśayati ityarthah, na tu tasya svatāh prakāśana-sāmarthyam, Ś.
The same verse has been repeated without any variation in the K.U. 2.2.5 and also in the S.U. 6.14. Brahman is the fire and the oblations, aham agnir aham hutam, B.G. 9.16.

In the Udana 1.10, Lord Buddha uses similar term in describing nirvana:

"yatam apo ca pathavī tejo vāyo na gādhati /
na tattha sukkā jotanti, ādico nappakāsati /
na tattha candimā bhāti, tamo tattha na vijjati //"

(The Pali Text Society edition 1889, p.9.)

brahmaivedam amṛtam purastāt brahma

paścād brahma daksinataś cottareṇa /

adhaścordham ca prasrtaṁ brahmaivedam

viśvam idam varistham // 2.2.12

Brahman is this immortal. Brahman is in front, Brahman is behind, towards the right and the left. He is expanded below and above this universe. He is the greatest.

Brahman is covering the entire universe. In this sky and the world there is nothing else but Him. The B.G. 11.20 expresses:

dyāvā-prthivyōḍham antaram hi vyāptam tvayaikena disas ca sarvāh.

Cp. B.G. 10.42. brahma evedam viśvam samastam jagat. brahma evaikaṁ paramärtha-satyam iti vedānuśāsanam, Ś.
dvā suparna sayujā sakhīyā samānaṁ vrksam pariṣasvajāte,
tayoranyah pippalam svādvātyanaśān anyo'bhicākaśīti. 3.1.1.

Two birds, companions and friends cling to the same tree. Of these two, one eats the sweet fruit and the other observes without eating.

The same verse is found in the S.U. 4.6 with no change.

A grammatical peculiarity is found here in this verse; In Vedic expression: dvā suparna sayujā sakhīyā, in Classical Sanskrit it is: dvau suparnau sayujau sakhaivau. It shows that masculine dual / neuter dual had an alternative ending in ऋ, besides the usual ending अू (as found in the Classical form). It is a peculiarity in the Vedic Sanskrit.

samāne vrksē purūṣo niṃagno'nīśayā
śocati muhyamānah /
jusṭam yadā pasyatyanyam īśam
asya mahīmanam iti vītasokah // 3.1.2

In the same tree, the person is immersed (in sorrow) and laments due to perplexity and helplessness. When he observes the greatness of the other, who is worshipped and is a lord, his grief is gone.

Cp. S.U. 4.7
Here it is stated that the individual self enjoys the results of the works, done by him, being entangled in the earthly deeds, while the Supreme Self does not enjoy the same as He does not entangle with them. He only observes, what the other is doing. When the former realises the existence of the latter along with him, he becomes free from sorrows and grief. At that time he can realise Brahman, Who will lead him to the another shore of grief and mortality.

yadā pasyāḥ pasyate rukmavarnam
   kartāramīsam puruṣam brahmayonim /

 tadā ātma vidvān punya-pāpe vidhūya
   nirañjanaḥ paramaṁ sāmyam upaiti // 3.1.3

When the seer perceives the person, who is of golden hue (lustrous), doer, Lord and the source of Brahmā, then the learned (man), being free from stains (knowing Him) attains supreme equality with the lord after washing away the merits and sins.

Grammatical peculiarities : In this verse, we find one word pasyāḥ, which is construed by  as pasyati iti vidvān sādhaka ityarthah, which means one, who sees and understands. It is an irregular form. In regular form it becomes drastā, from the root drś + trc + su. Another irregular word is found pasyate, which is generally used as pasyati in both Vedic and Classical Sanskrit. pasyanti is used in M.U. 3.1.5. It indicates that there was some flexibility in conjugation system.

brahmayonī : Brahman is the creator of everything, or Brahman is the creator of Brahmā, i.e. hiranyagarbha and others. brahmā ca tat
yonisca asau brahma-yonih tam brahma-yonim brahmano va aparasya yonim, Š.

nirajanah : free from any external imposition, free from all sorts of sorrows and sufferings. nirlepavigata-klesah, Š.

paramam samyam : to be one and the same with the Super Person. By constant meditation with the help of knowledge of Brahman the jivatma (individual self) gets united with the paramatma (the supreme self). At that time the knowledge of two selves automatically disappears. As a drop of water, when merges with the ocean, it loses its own identity and becomes one and the same with the water of the ocean, likewise a man, when attains the knowledge of Brahman, he becomes one and the same with Brahman. brahma-veda brahmaiva bhavati, M.U. 3.2.9

prano hyesa yah sarva-bhūtair-vibhāti

vijānan vidvān bhavate nātivādi /

atma-kriḍa atma-ratiḥ kriyāvān

esa brahma-vidām varisthā // 3.1.4

This is the life, that shines in all the beings. A wise man, who knows this, speaks of nothing else. He plays with the self, delights with the self, engages with works, such one is the greatest of all the knowers of Brahman.

sarvabhūtair vibhāti : This is only Brahman, Who conducts all the things and beings of the world, remaining within those individual bodies. Aurobindo : This is the life in things, that shines manifested
by all these beings.'

**Grammatical peculiarity**: The verbal form *bhavate* is used here instead of *bhavati*, which indicates a Vedic peculiarity in the conjugation system too.

**kriyāvān**: active, one, who engages himself in the works, leading to salvation. *jñāna-dhyāna-vairāgyādī-kriyā yasya, so'yaṃ kriyāvān*, S.

\[
\begin{align*}
\text{satyena labhyāstapā hyesa ātmā} \\
\text{samyag-jñānena brahmacaryena nityam} \\
\text{antah sarīre jyotirmayo hi śubhro} \\
\text{yam pasyanti yatayah kṣīnadosāḥ} // 3.1.5
\end{align*}
\]

This self, which is full of light and which is pure, can always be attained within the body by truth, austerity, true knowledge and celibacy, the ascetics, who are free from their fault of the heart, behold Him.

**tapāś**: by concentrating the mind and the sense organs in one and the same thing, i.e. Brahman. S quotes a line in this regard: *manasah indriyānām ca hyaikāgryāṃ paramaṃ tapah.*

Brahman resides in the sky of the heart of every living being. He is pure and self-luminous. To perceive Him the devotee must follow the vow of truth and he must acquire the knowledge of Brahman correctly and maintain celibacy properly, that will enhance the self-power. The ascetics purify themselves by constant meditation and as
such they perceive Brahman within their heart. When the ascetic realises the supreme Person within his heart all the faults and slurs of the human heart disappear and he becomes a man of pure heart, which will enable him to realise the supreme bliss of the supreme soul.

satyameva jayate nanrtaṁ
satyena panthā vītate devayānaḥ /
yenākramanty ṛṣayo hṛṣṭa-kāmā
yatra tat satyasya paramāṁ nidhānāṁ // 3.1.6

Only the truth conquers, not the false, the path leading to the gods is laid out by truth. The sages, whose desires are fulfilled, rise up by that path to the supreme abode of the truth.

satyameva jayate : The person, who follows the path of truth conquers. The person, who takes resort to lie will never conquer. satyameva satyavāneva jayate jayati, S. Truth alone conquers, S.R. The phrase satyameva jayate has become a popular national anthem (pratikā) throughout the ages in the country. It is accepted as such by the Indian Government, also and is largely used. A similar motto 'yato dharmastato jayah' also became current during the age of the Mahābhārata. 'jayate' it is an irregular form in the Vedic language. The common form in both the Vedic and the Classical languages is 'jayati' in parasmāi-pada instead of ātmanepada form.

devayāna : It is an indication to the two paths by which a man proceeds after death. One is devayāna and the other is pitryāna. The first one leads to the abode of gods to obtain happiness, pitryāna, the
second one leads to the abode of fathers. The devayāna path will lead there, where he will enjoy the fruits of his actions and will return to this mortality, when the enjoyments of the results of the works will be over. Cp. B.G. 9.25  यांति देववरतादेवान पित्र  yānti devavrata devān pitṛṇ yānti pitṛvrataḥ.

That is vast, divine and of unthinkable form, and it appears as subtler than the subtle. It is at farther than the far and at very near also. For the seers it is in the secret place, (of the heart).

Here the dual appearance of Brahman is apprehended, which is the largest and the most invisible minute one. When we know Him as all everything i.e. the sky, the world along with all the inmates, He is the largest one. On the other hand, when we believe Him as the innate power in a living body (i.e. the soul), He is very minute and invisible. Persons of ordinary merit, believe that He is rather very difficult to get, as He resides at a far remote place, which is beyond human reach. But the intellectuals, who understand His existence in the sky of the human heart, he finds Brahman within his body. He is never to go anywhere in search of Him. Thus Brahman is the largest and the most minute one. He is at a most remote place and very near or within the body itself.
He cannot be grasped by the eye (as he does not possess any shape or colour), not by words (as he is inexplicable), not by other sense organs, not by austerity, not by work (sacrifice etc.). Then one, who is purified with the light of knowledge sees Him as partless, by meditation.


The physical sense-organs fail to grasp the existence of Brahman, as He does not possess any form or externality. He is inexplicable. His existence and greatness can only be realised through only para-vidya and for this purpose, a pure and doubt-free heart is essential. Brahman does not have any part. He is said to be niskalam sarva-avayava-bheda-varjitam, Ś.

eso'puratmā cetasā veditavyo
yasmin prānāḥ pañcadhā samviveśa /
prānāiscittām sarvamotām prajānaṁ
yasmin viśuddhe vibhavatēsa ātmā // 3.1.9

This subtle self is to be known by heart, where-in, the five different senses have entered. The entire heart of the people is pervaded by the senses. When the heart is purified this self shines.
Note: "The verb vibhavatī seems here to have a complex sense and to mean to manifest its full power and pervading presence" ---Aurobindo Eight Upanisads, p. 119.

yaṁ yaṁ lokaṁ manasā saṁvibhātī
visūddha-sattvah kāmayate yāmsca kāmān /
taṁ taṁ lokaṁ jayate tāmsca kāmāṁs
tasmād ātmajñānaḥ hyarcayed-bhūti-kāmaḥ // 3.1.10

A man of purified nature gets that world, what he desires to attain by his mind, and fulfils that desire, what so-ever he desires. Therefore one, who desires to attain prosperity should worship a knower of the self.

visūddha-sattvah : The person, who realises the self and who is free from sins and whose heart is pure. kṣina-kleśa ātmavit nirmala-antahkaranah, Ś.

A man aspiring salvation should serve a man with a liberated soul, and who desires earthly requirements should pray a like-minded person. Fulfilments come according to desire and alike endeavour.
He knows the supreme abode of pure Brahman, where-in shines the world. The wise men, who worship this person, exceeds the seed of re-birth.

The persons, who realise Brahman understand that Brahman is the only cause of this universe. There is no second. The entire creation is nothing but the manifestation of that Supreme Being. Knowing this, the self-knowing person becomes indifferent to all the wants and desires of the world. When he becomes free from all sorts of cravings, his mind becomes pure, and he does only such works which are helpful in realization of the self. Such an act leads him to the path of salvation. When a person has no desire for any type of fulfillment, he engages himself in the act of emancipation of the soul, thus he becomes liberated after death and thereafter he never takes any birth and he becomes one and the same with Brahman.

He, who is hankering after agreeable objects born here and there, according to his desire. But he, who has satisfied his desire,
and who is a perfect soul, all his desires are vanished just here in this world).

The unfulfilled desire is the cause of bondage, which leads to rotate in the cycle of birth and death eternally. He will have to take his next birth, where there will be scope to fulfill his desire. In the next life also, there will arise desires which will lead him to another birth and as such the cycle of birth and death will continue for a long time. But the persons, who give up all their desires in this life and desire to get nothing at all, he will not have to come back to the mortal world again and as such he will proceed to salvation. Knowing that the desires lead to rebirth, the wise persons desiring salvation should give up all sorts of cravings.

nāyam ātmā pravacanena labhyo
na medhaya na baḥuṇā śrutena /
yam evaṁsa vṛnute tenā labhyas
tasyaṁsa ātmā vivrṇute tanum svām // 3.2.3

The self cannot be attained by preaching, not by intellect, not even by much hearing (of śāstras). He will get Him, whom the self chooses. The Self expresses Himself to such one.

Only by the knowledge of scriptures and sharp intellect, none can attain Brahman. The aspirant must be deeply engaged, with determination of mind to attain Brahman. There must not be any second thought. In such a stage only Brahman expresses Himself to the devotee.
By knowing Him, the devotee can get what he desires.

This mantra of the M.U. is repeated in K.U. 1.2. 23.

\[
\text{nāyam ātmā bala-hīnena labhyo}
\]
\[
\text{na ca pramādāt tapaso vāpyāṅgat /}
\]
\[
\text{dāir upāyair yatate yastu vidvāms}
\]
\[
\text{tasyaisa ātmā visāte bhūrama-dhāma // 3.2.4}
\]

This self cannot be attained by him, who has got no power, who is not interested in self-consciousness, and who practises austerity without abandonment. But the **earned** who strives with these means, his self enters into the abode of Brahman.

**Pramādāt** : Who is not interested in the faith or knowledge of the self. "ātma-nisthāyām-apranidhānāt" - D.S.

**Tapaso alīṅgāt** - tapasāh = from the knowledge, tapo'tra jñānam - S.

**alīṅgām** = without abandonment. "Without an aim" - S.R. S equates linga with samnyāsa. linga 'samnyāsa. samnyāsa-rahitat jñānāt - S.

**brahma-dhāma** : the abode of Brahman.
For the attainment of Brahman, one must be energetic and must possess keen faith in the self. He must abandon everything (including results of works) and should have the knowledge of Brahman. Then only his heart becomes purified and his self enters the abode of Brahman.

samprāpyainam rsayo jñānatptāh
krātmāno vitaragāh prasāntāh /
te sarvāyam sarvātāh prāpya dhīrāh
yuktātmānāh sarvamevāvisanti // 3.2.5

Having attained Him, the seers (sages), who are satisfied with the wisdom and are perfect souls, (who are) free from passions and are tranquil, those wise persons, constantly engaged with the self, having attained the Omnipresent, on all sides enter into the All (i.e. Self).

samprāpya: having understood fully.

Rsayo: Who beholds everything of the past, present and future very clearly. Ascetics of high merit.

jñānatptāh: the persons, who are satisfied with the knowledge of Brahman.

krātmāna: who contemplates himself to be the Supreme Self.

bitaragāh: free from all sorts of passions. Not having any desire to mitigate.
Prasantah: who controls his passions fully from their respective fields.

sarvagam, sarvatah prapya: all embracing like the sky, without any confinement - S.

Dhirah: Subtle, intelligent in knowing Brahman.

Yuktatmanah: Constantly engaged with the Supreme Self.

sarvamevavisanti: When the devotee realises Brahman everywhere, and nothing else anywhere, all his ignorance is foiled. He finds himself as Brahman, one and the same with Him, even before and after his death, like the sky confined by a pot and after the destruction of the pot. Because it is the same sky, with and without confinement of the pot. Likewise the emancipated soul realises his self to be one and the same with the supreme soul before and after his death. The confinement of the body can not make him separated from the Brahman.

vedanta-vijnana-sunisicitarthah
sannyasa-yogad yatayah suddhasattvah /
te brahmalokesu paranata-kale
parartha parimucyanti sarve // 3.2.6

The ascetics, who have confirmed the meaning of the knowledge of Vedanta, and who have purified the heart with renunciation, having attained the stage of assimilation with Brahman in the living stage, they are liberated after death.
vedānta vijnāna: The Vedas consist four parts - Mantra, Brāhmaṇa, Āranyaka and the Upanisad. The Upanisads form the last part of the Vedas and as such they are said to be Vedānta. Vijnāna = purified knowledge, unperturbed by ignorance. The main subject matter of Brahman.

suniscitārthah: having firm faith in the knowledge of Brahman, that has been discussed in the Upanisads.

sannyāsayogat: sarva-karma-parityāga-laksana-yogat = kevala brahmanistha svarūpat. HAVING abandoned all sorts of attachment and deeply engaged in Brahman.

Yatayah: the persons, who try constantly, the ascetics; who give up everything and absorb themselves in Brahman.

Suddha sattvah: whose heart has been purified through asceticism.

Brahmalokesu: In Brahman. Different devotees enter one and the same Brahman. But it appears to be many according to the assumption of the devotees. So the plural number is given here. Actually it is singular. "ekopi anekavat drṣyate Ś.

Parāntakāla: The death time of the ascetics. aparāntakāla is the death time of the house holders.

Paramrtā: To become Brahman while alive.
The fifteen parts (consisting of the body) enter into their respective elements and the gods (i.e. sense organs) into their respective deities. The (saved) deeds and the self, consisting of the knowledge, all these become one in the Supreme Immutable Being.

pañcadasa-kalā : the fifteen main elements which consist the body, such as pañca prāṇa, pañca jñānenriyas and pañca karmendriyas. This pañcadasa-kalā has been discussed in P.U. (6.4) sa prāṇam aspāja, prānāt śraddhām kham vāyurjyotirāpah prthiṃdriyam manah annam, annāt vīryam, tapo mantrāh, kāmmā lokāḥ lokēsu ca nāma ca.

Here the body is contemplated to consist of sixteen parts (sodasa-kalā-purusah). The vital part being the life, unless of which nothing will survive, the other fifteen parts are - faith, ether, air, light, water, earth, sense organs, mind, food, vital vigour, austerity, hymns, works, worlds and the name.

devāsca sarvē pratidevatāsu : deva = power. The power of each sense-organ has departed to its respective source, such as the eyesight to the sun, the power of ear to the sky etc. The body contains seventeen elements, such as five vital airs, ten sense organs, mind and the intellect.

When a man dies with all his desires, his soul departs...
with these seventeen elements of the minute body. But when a liberated soul gives up the body, all those elements are discarded to be merged with their respective sources, and as such there is no retreat of an emancipated soul. At that time all the results of his works merge with the supreme soul.

"Vijñanamaya-ātma" the individual self, which is the creation of ignorance like the reflection of the moon in water. The reflection of the moon in a pot of water is compared to be the individual self. When the pot is broken the reflection automatically merges with the original moon. Because the original moon shines if and when the reflection is damaged or disappeared. The emancipated self appears to be separated from the supreme self, when it is endowed with the body. When the body is given up the self merges with the Supreme one. Then all his results of deeds disappear, and the individual self becomes one and the same with Brahman, the Ultimate Reality.

yathā nadyāḥ syandamanāḥ samudre
astam gacchanti nāmarūpe vihāya /
tathā vidvān nāmarūpe vimuktah
parāt-param puruṣam upaṇī divyam // 3.2.8

As the flowing rivers disappear at the ocean leaving their name and shape, like wise the learned (knower of Brahman) attains the divine person, higher than the high, leaving aside his name and shape.

When different rivers merge with the ocean, they lose their
different names and forms and specialities, they become one and the same with the ocean, without any second identification. Likewise, when an emancipated self merges with Brahman, it loses all its name, form actions etc. and becomes one and the same with Him and leaves nothing for any separate identification. The same idea has been cited in P.U. (6.5).

(sa yo ha vai tat paramam brahma veda
brahmaiva bhavati nāsyā-brahma-vit kule bhavati /
tarati sōkām tarati pāpmānam
gha granthibhyo vimukto'mrto bhavati // 3.2.9)

He, who knows Supreme Brahman becomes Brahman himself. No one, born in his family, who does not know Brahman. He crosses grief, crosses sin, he becomes immortal being liberated from the knots of secret places of the heart.

He, who realises Brahman becomes Brahman himself. As he merges with Brahman, there remains nothing separate entity of him. At that time he becomes free from all sorts of grief, pain and even merit also. T.U. (2.1.2.) also expresses the same idea. All sorts of knots of ignorance are dispelled and he becomes immortal being merged with Brahman. As a result a line of true devotees born in his family and none of them becomes unacquainted with the knowledge of Brahman.

The emancipation is liberation from the bondage of ignorance, with the help of knowledge of Brahman. It does not mean the death, or freedom from the body. Here in this mantra it is stated that He
becomes Brahman, when realises Him. This is the state of jivanmukta, liberation, while alive, which state has been accepted here. For attaining salvation one must not await for death. He can attain the state in his life-time also. When one gets salvation step by step it is called kramamukti (gradual salvation), and when it is obtained after death it is called videnamukti.

This has been exposed by the verse - This knowledge of Brahman may be preached to them, who perform the rites, who are learned in scriptures, who are well-established in Brahman, who offer oblations themselves to the sole seer with faith, and also who performed the rite of carrying fire on head in accordance with the rule.

Kriyāvantah = "yathokta-karmānusthāna-yuktah" - S. The people, who perform the rites as stipulated for the four castes (varnaśrama-dharmo-cita - D.S[V]). U.N. also maintains the idea that "kriyāvantah" are those persons, who perform the rites according to the caste system as depicted in the scriptures i.e. varnaśrama-paddhatih particularly in the traditional lores-dharmaśastras.

śrotriya : well versed in the vedas.
Who should get this Brahmavidya? The answer is given in this verse that the people, who perform the religious rites as mentioned for the castes according to "Varnaśramadharma", with devotion, and who give oblations to fire named "ekarsi", and who follow the vow of keeping the fire on head as per scripture very properly, they are eligible to get this knowledge of Brahman.

\[
\text{tadetat satyam-rsirangirāh Purovāca} \\
\text{naitad-acirnā-vrato'dhite} \\
\text{nāmaḥ parama-rśibhyo nāmaḥ parama-rśibhyah} // 3.2.11
\]

The seer Āṅgiras spoke this truth before hand. Let none, who has not performed the rite, read this. Salutation to the noble seers, salutation to the noble seers.

The M.U. discusses in details the results of deeds and the attachment to the earthly things and finally arrives at the conclusion that one must give up everything and follow the path of an ascetic and he must have the strong desire to get united with Brahman and abandon everything else. The desire for other things wrap a man with rope of the results of works. So a man, who wants to be liberated should have the only desire to get united with Brahman, which will lead him, to the path of emancipation. Therefore it is clear that this Upanisad teaches to be an ascetic to get rid of the cycle of birth and death. Therefore it may be said that it is a sannyāsa Upanisad. S.R. also maintains the same idea in the prelude of his "The Principal Upanisads" 1969, p. 669 "Only
the samnyāsin, who has given up everything can obtain the highest
knowledge.

In the last line, the author saluted repeatedly to the great seers
of Vedic knowledge, which implies that the path showed by the asectic,
is the real one to be followed. So the M.U. is an Upaniṣad meant for the
samnyāsins.

The path instructed by the great seers is the real one. As such
the author honoured them. In R.V. 10.14.15 we get idam nāma rsibhyah
purvajebhyah purvebhyah pathikrdbhyah. Where due honour has been
offered to the fore-runners in the field of knowledge. Repetition of the
last words was a custom to mark the end of a particular topic or
part.

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