

MUṆḌAKA I

Section I

THE TRADITION OF BRAHMA-KNOWLEDGE

1. *brahmā devānām prathamah sambabhūva viśvasya kartā
bhuvanasya goptā
sa brahma-vidyām sarva-vidyā-pratiṣṭhām atharvāya jyeṣṭha-
putrāya prāha.*

1. Brahmā arose as the first among the gods, the maker of the universe, the protector of the world. He taught the knowledge of *Brahman*, the foundation of all knowledges, to Atharvan, his eldest son.

Brahmā, the creator of the world and its governor arose, by the exercise of his own choice. His rise is unlike the birth of individuals which is determined by their past deeds. Ś. *svātantryena na dharmā-dharma-vaśāt*. Brahmā here is *Hiranya-garbha*, the world-soul.

brahma-knowledge: A life without philosophy is not livable for man, in the view of Socrates. See Plato's *Apology*. Aristotle observes: 'All the other sciences which are not philosophy are more necessary, but none is more important than philosophy.'

2. *atharvane yām pravadeta brahmātharvā tām purovācāṅgire
brahma-vidyām
sa bhāradvājāya satyavāhāya prāha bhāradvājo'ṅgirase
parāvarām.*

2. That knowledge of *Brahman*, which Brahmā taught to Atharvan, and Atharvan in olden times told Aṅgiras. He (in his turn) taught it to Satyavāha, son of Bhāradvāja and the son of Bhāradvāja to Aṅgiras—both the higher and the lower (knowledge).

parāvarām: both the higher and the lower (knowledge) or 'knowledge descended from the greater to the lesser. What permeates the objects of all knowledge, great and small.' Ś. *parasmāt parasmād avareṇa prāpteti parāvarā, parāvara sarva-vidyā-viśaya-vyāptiḥ vā tām parāvarām.*

Avidyā is *aparā-vidyā* concerned with things perishable and *vidyā* is *parā vidyā* dealing with Imperishable Being. Higher knowledge is concerned with the understanding of the nature of the supreme good, *niḥśreyasa*, and the lower knowledge deals with the disciplines relating to instrumental values.

3. *śaunako ha vai mahāśālo'ṅgirasam vidhivad upasannah*

paṅraccha, kasmin nu bhagavo vijñāte sarvam idam vijñātam bhavati iti.

3. Śaunaka, the great householder, duly approached Aṅgiras and asked, through what being known, Venerable Sir, does all this become known?

'Is there one cause of all the varieties in the world, which cause bein gknown, all will be well known?' *kim nu asti sarvasya jagad-bhedasyaika-kāraṇam yad ekasmin vijñāte sarvam vijñātam bhavati?* Ś.

TWO KINDS OF KNOWLEDGE

4. *tasmai sa hovāca: dve vidye veditavye iti ha sma yad brahmavidō vadanti, parā caivāparā ca.*

4. To him he said, two kinds of knowledge are to be known, as, indeed, the knowers of *Brahman* declare—the higher as well as the lower.

aparā: lower knowledge. It is also a kind of knowledge, not *bhrama* or *mīthyā jñāna*, error or falsehood. It also aims at knowledge of the highest reality even though in a partial or imperfect manner.

5. *tatrāparā ṛg-vedo yaṅur-vedaḥ sāma-vedo tharva-vedaḥ śikṣā kalpo vyākaraṇam niruktaṁ chando jyotiṣam—iti. aha parā yayā tad akṣaram adhigamyate.*

5. Of these, the lower is the *Ṛg Veda*, the *Yajur Veda*, the *Sāma Veda*, the *Atharva Veda*. Phonetics, Ritual, Grammar, Etymology, Metrics and Astrology. And the higher is that by which the Undecaying is apprehended.

Cp. *Śivasvarodaya*. The Veda is not to be called Veda for there is no *veda* in Veda. That is truly the Veda by which the Supreme is known.

*na vedam veda ity āhur vede vedo na vidyate.
parātmā vedyate yena sa vedo veda ucyate.*

THE IMPERISHABLE SOURCE OF THINGS UNPERCEIVABLE

6. *yat tad adreśyam, agrāhyam, agotram, avarṇam, acakṣuh-śrotam tad apāni-pādam, nītyam vidhum sarva-gaṁam susūkṣmam tad avyayam yad bhūta-yonim paripaśyanti dhīrāḥ.*

6. That which is ungraspable, without family, without caste, without sight or hearing, without hands or feet, eternal, all-

pervading, omnipresent, exceedingly subtle, that is the Undecaying which the wise perceive as the source of beings.

adreśyam: unperceivable. *adreśyam adreśyam sarveṣāṁ buddhīn-driyāṇāṁ agamyam.* Ś.

vidhum: all-pervading. *vividham brahmādi-sthāvarānta-prāṇi-bhedair bhavati vidhum.* Ś.

The indescribable Absolute *Brahman* is also the source of beings, *bhūta-yoni*. For Śaṅkara, *bhūta-yoni* is *Īśvara*, for Madhva it is Viṣṇu.

The use of the word *yoni* suggests that *Brahman* is the material cause of the world, according to R. *yoni-śabdasyopādāna-vacanāt*.

R mentions another verse here which is not found in some editions:

*yasmāt param nāparam asti kiñcid yasmān nānyo na jyāyo'sti kaścī,
vṛkṣa iva stabdho divi tiṣṭaty ekas tenedam pūrṇam puruṣeṇa sarvam.*

7. *yathorṇa-nābhiḥ sṛjate grhṇate ca, yathā pṛthivyāṁ ośadhayas sambhavanti,*

yathā sataḥ puruṣāt keśalōmāni tathākṣarāt sambhavatiḥa viśvam.

7. As a spider sends forth and draws in (its thread), as herbs grow on the earth, as the hair (grows) on the head and the body of a living person, so from the Imperishable arises here the universe.

There is no suggestion here that the world is an illusory appearance of *Brahman*. The illustrations are intended to convey that *Brahman* is the sole cause and there is no second to *Brahman* which can be used by *Brahman*. *kāraṇāntaram anapekṣya svayam eva sṛjate.* Ś.

8. *tapasā cīyate brahma, tato'nnam abhijāyate,
annāt prāṇo manah satyam lokāḥ karmasu cāmytam.*

8. By contemplative power *Brahman* expands. From that food is produced. From food, life (thence) mind, (thence) the reals (the five elements); (thence) the worlds; (thence the rituals) in the rituals, immortality.

tapas: contemplative power is the energy by which the world is produced. *bahusyām iti saṅkalpa-rūpeṇa jñānena brahma sṛṣṭyun-mukham bhavati.* R. Tapas is derived from two roots which make out that it is austerity or meditation. *tapā samtāpa iti, tapā ālocana iti.* The Supreme works by means and ends and by gradual steps: *krameṇa, na yugapat.* Ś.

Brahman in relation to the cosmos is the Personal God who is self-conscious and contemplative. The first product *anna* is for Ś, the unmanifested principle of objectivity, *avyākṛtam*. The two represent the subject and the object and next arises *prāna*, which Ś equates with the world-soul. *hiranya-garbho brahmaṇo jñāna-kriyā-śakti-adhiṣṭhita-jagat sādharmaṇo'vidyā-kāma-kārma-bhūta-samudāya-bijānkuro jagad-ātmā*. All these products are working towards immortality which is the goal of creation.

9. *yah sarvajñah sarva-vid yasya jñānamayam tapaḥ; tasmād etad brahma nāma-rūpam annam ca jāyate.*

9. He who is all-knowing and all-wise, whose austerity consists of knowledge, from him are born this *Brahmā* (*Hiranya-garbha*), name-shape and food

The all-knowing, all-wise is *Īvara* or the Absolute in relation to the world. He is wisdom, His *tapas* is *jñāna*. From him issues the world-soul, *Hiranya-garbha* or *Brahmā*.

anādi-nidhanam brahma śabda-rūpam yaḥ akṣaram, vivartate 'rtha-bhāvena prakriyā agato yataḥ.

Vākyapadiya I. 1.

The *Brahman* who is without beginning and end, who is of the form of the indestructible word is apparently transformed into objects, and this is the process through which creation takes place. *Sphota* is the indivisible idea with its dual form of *śabda*, word and *artha*, meaning.

MUNḌAKA 1

Section 2

CEREMONIAL RELIGION

1. *tad etat satyam:*

mantresu karmāni kavayo yāny apaśyāms tāni tretāyām bahudhā santatāni,

tāny ācaratha niyatam, satyakāmā, eṣa vaḥ pañthāḥ sukṛtasya loke.

1. This is that truth. The works which the sages saw in the hymns are variously spread forth in the three vedas. Perform them constantly, ye lovers of truth. This is your path to the world of good deeds.

tretāyām: in the three Vedas or generally performed in the *tretā* age *yuge prāyaśaḥ pravṛtāni*. Ś.

2. *yathā lelāyate hy arcis samiddhe havya-vāhane, tad ājya-bhāgāv antareṇāhutīḥ pratipādayec chraddhayā-hutam.*

2. When the flame (which) moves after the fire has been kindled, then one should throw with faith his oblations between the two portions of melted butter.

havya-vāhana: fire; the bearer of the sacrifice.

3. *yasyāgnihotram adarśam apaurṇamāsam acāturmāsyaṃ anāgrayanam alithivarjitam ca*

ahutam avaiśvadevam avidhinā hutam ā-saptamāms tasya lokān hinasti.

3. He whose agnihotra sacrifice is not followed by the sacrifice of the new moon and of the full moon, by the four months' sacrifice, by the ritual (performed in the harvest season) is without guests, without oblations, without the ceremony to all the gods or gives offerings contrary to rule, (such conduct) destroys his worlds till the seventh.

The opposition of the *Upaniṣads* to the observance of rites is greatly exaggerated. The performance of rites is unnecessary for those who are already liberated while it is necessary for attaining liberation. When performing rites we must be fully aware of what we are doing. There is a vital difference between the routine performance of rites and an understanding performance of them.

In *Satapatha Brāhmaṇa* (II. 2. 2. 8-20) it is said that the gods and the demons were both the children of *Prajā-pati* both devoid of spiritual wisdom and so were subject to the law of change and death. Only *Agni* was immortal. Both set up their sacrificial fires. The demons performed their rites externally and the gods then set up that fire in their inward self. *evam . . . antarātman ādadhata* and having done so became immortal and invincible and overcame their mortal and vincible foes. Again, 'by knowledge (*vidyayā*) they ascend to where desires have migrated (*parāgatāḥ*) it is not by offerings (*dakṣiṇābhīḥ*) nor by ignorant ardour (*avidvāmsaḥ tapasvināḥ*) . . . but only to knowers that that world belongs.' *Satapatha Brāhmaṇa* X. 5. 4. 16. We must set up the sacrificial fire within our self. We must feed the flame by truthful utterance, for we quench it by speaking falsehood. The distinction between external conformity and inward purity is ultimately resolved when the whole of life is interpreted and lived sacrificially. See also *Satapatha Brāhmaṇa* X. 4. 2. 31 and XIII. 1. 3. 22.

4. *kālī karālī ca mano-javā ca sulohitā yā ca sudhūmravarnā, sphulinginī viśva-rūpī ca devī lelāyamānā iti sapta-jihvāḥ.*

4. The seven moving tongues of fire are the black, the terrific, the swift as mind, the very red, the very smoky-coloured, the spark blazing, the all-shaped goddess.

all-shaped: another reading *viśvaruce*, all-tasting.

5. *eteṣu yaś carate bhrājamāneṣu yathā-kālam cāhutayo hy ādadāyan
tam nayanty etās sūryasya raśmayo yatra devānām patir
eko' dhivāsaḥ.*

5. Whosoever performs works, makes offerings when these (tongues) are shining and at the proper time, these (offerings) in the form of the rays of the sun lead him to that (world) where the one lord of the gods abides.

devānām patih: the one lord of the gods. Indra according to Ś and Hiraṇya-garbha according to R.

6. *ehy ehīti tam āhutayas suvarcaṣaḥ sūryasya raśmibhir
yajamānaṁ vahanti
priyaṁ vācam abhivadantyo'rcayantya, eṣa vaḥ puṇyas
sukṛto brahma-lokaḥ.*

6. The radiant offerings invite him with the words, 'come, come,' and carry the sacrificer by the rays of the sun, honouring him and saluting him with pleasing words: 'This is your holy world of Brahmā won through good deeds.'

7. *plavā hy ete adṛḥā yajña-rūpā aṣṭādaśoktam avaram yeṣu
karmā:
etac chreyo ye' bhinandanti mūḍhāḥ jarā-mṛtyum te punar
evāpiyanti.*

7. Unsteady, verily, are these boats of the eighteen sacrificial forms, which are said to be inferior karma. The deluded who delight in this as leading to good, fall again into old age and death.

aṣṭādaśoktam: eighteen in number consisting of the sixteen *ṛviks*, the sacrificer and his wife.

avaram: inferior because it is devoid of knowledge. *kevalam jñāna-varjītam karma*. Ś.

Ritual is by itself not enough. Vasiṣṭha tells Rāma:—
*kālam yajña-tapo-dāna-tīrtha-devārcana-bhramaiḥ.
cīram ādhi, śatopetāḥ kṣapayanti mṛgā iva.*

Deluded by sacrifice, austerity, almsgiving, pilgrimage and worship of gods men pass many years in misery, like unto beasts.

Again, *Garuḍa Purāṇa*:—

*sva-sva-varnāśramācāra-nivatāḥ sarva-mānavāḥ
na jñanti param dharmam vṛthā naśyanti dāmbhikāḥ.*

All those who are intent on the performance of the duties of their own caste and stage of life do not know the supreme virtue and go to ruin with their pride.

Again in *Garuḍa Purāṇa*, it is said: Deluded by my māyā, the ignorant desire (to see me) who am hidden, by adopting the vows of single meal, fasting and the like which tend to weaken the body.
*ekabhuktopavāsādyair niyamaiḥ kāya-śoṣanaiḥ
mūḍhāḥ paroḁsam icchanti mama māyā-vimohitāḥ.*

See B.G. XVII. 5 and 6.

8. *avidyāyām antare vartamānāḥ svayam dhīrāḥ paṇḍitam
manyamānāḥ
jaghanyamānāḥ pariyanti mūḍhāḥ, andhenaiiva nīyamānā
yathāndhāḥ.*

8. Abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, fools, afflicted with troubles, go about like blind men led by one who is himself blind.

See Kaṭha I. 2. 5.; Maitri VII. 9.

9. *avidyāyām bahudhā vartamānā vayam kṛtārthā ity abhi-
manyanti bālāḥ:
yat karmaṇo na pravēdayanti rāgāt tenāturāḥ kṣīṇalokāḥ
cyavante.*

9. The immature, living manifoldly in ignorance, think 'we have accomplished our aim.' Since those who perform rituals do not understand (the truth) because of attachment, therefore they sink down, wretched, when their worlds (i.e. the fruits of their merits) are exhausted.

bālāḥ: immature, ignorant. *ajñāninaḥ*. Ś.

10. *iṣṭāpūrtam manyamānā varīṣṭham nānyac chreyo vedayante
pramūḍhāḥ
nākasya pṛṣṭhe te sukṛte'nubhūtvemaṁ lokam hīnataram vā
viśanti.*

10. These deluded men, regarding sacrifices and works of merits as most important, do not know any other good. Having enjoyed in the high place of heaven won by good deeds, they enter again this world or a still lower one.

iṣṭā-pūrtam: see Praśna I. 9.n.

nākasya: of heaven or the place where sorrow is unknown. *kaṁ sukham na bhavati ty akam dukkham tan navidyate yasmin asau nākaḥ*. Ā.

II. *tapah śraddhe ye hy upavasanty aranye śāntā vidvāṃso
bhaikṣācaryām carantah,
sūrya-dvāreṇa te virajāḥ prayānti yatrāmṛtaḥ sa puruṣo hy
avyayātmā.*

II. But those who practise austerity and faith in the forest, the tranquil knowers who live the life of a mendicant, depart freed from sin, through the door of the sun to where dwells the immortal, imperishable person.

aranye: in the forest; spiritual life in India has solitary meditation as one of its essential stages. It has been the cherished ambition and pursuit of the lonely ascetic. It is assumed that those who are distracted by the cares and encumbered by the possessions of the world find it hard to secure their spiritual ends. Those emancipated from these are free to devote themselves to the highest aim. When once the end is reached, the Indian *sannyāsīn* travels at pleasure and has no fixed residence or occupation. The first Christians were homeless wanderers. The mendicant rather than the resident community of monks has been the Indian ideal. Monasteries are more temporary rest-houses or centres of learning than permanent habitations.

The Hindu system of *āśramas* according to which every one of the twice-born towards the close of his life must renounce the world and adopt the homeless life and the ascetic's garb has had great influence on the Indian mind. Though in intention, certain classes were not eligible to become monks, in practice monks were recruited from all castes.

The Jain and the Buddhist orders though based on the ancient Hindu custom have become more centralised and co-ordinated. Mutts or monasteries have become more popular among the Hindus also. To erect a monastery for the service of the wandering ascetics has become recognised as an act of religious piety.

In these verses the Upaniṣad points out the superiority of the way of knowledge to the empty and formal ritualism of the *Brāhmaṇas*. The latter lead to the world of *Brahmā* which lasts as long as this world lasts while the former takes us to the world of *Īśvara*, i.e. oneness with the Supreme, where we obtain *sarvātmabhāva*.

BRAHMA-KNOWLEDGE TO BE SOUGHT FROM A TEACHER

12. *parīksya lokān karmacitān brāhmaṇo nirvedam āyān nāsty
akṛtaḥ kṛtēna
tad vijñānārtham sa gurum evābhigacchet samit-pāṇih
śrotṛiyam brahma-niṣṭham.*

12. Having scrutinised the worlds won by works, let a *Brāhmaṇa* arrive at non-attachment. The (world) that is not made is not (won) by what is done. For the sake of this knowledge, let him only approach, with sacrificial fuel in hand, a teacher who is learned in the scriptures and established in *Brahman*.

Karma is a means to what is transitory and not eternal. *karma anityasyaiva sādhanam*. S.

śrotṛiyam: a teacher who is learned in the scriptures. *śrūta vedāntam*. He should also be a man of realisation.

brahma-niṣṭham: established in *Brahman*. *brahma-sākṣātkāravantam*. R.

13. *tasmai sa vidvān upasannāya samyak praśānta-cittāya
samānvitāya
yenākṣaram puruṣam veda satyam provāca tām tattvato
brahma-vidyām.*

13. Unto him who has approached in due form, whose mind is tranquil and who has attained peace, let the knowing (teacher) teach in its very truth that knowledge about *Brahman* by which one knows the Imperishable person, the true.

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 *Brahman*.'

*yo brāhmaṇo bāhita-pāpa-dhammo nihuhunko nikkasāvā ya-tatto
vedāntagū vusita-brahmacariyo dhammena so brāhmaṇo brahma-
vādam vadēyya*

yass'ussadā n'atthi kuhiñci loke'ti.

Udāna I. 4. Pali Text Society edition (1885) p. 3.

MUNDAKA 2

Section I

THE DOCTRINE OF BRAHMAN—ĀTMAN

I. *tad etat satyam:
yathā suḍīptāt pāvakād visphulingāḥ sahasraśaḥ prabhavante
sarūpāḥ
tathākṣarād vivīdhāḥ, saumya, bhāvāḥ prajāyante tatra caivāpi
yanti.*

1. This is the truth. As from a blazing fire, sparks of like form issue forth by the thousands, even so, O beloved, many kinds of beings issue forth from the immutable and they return thither too.

See B.U. II. I. 20.

2. *divyo hy amūrtah puruṣah sa bāhyābhyantaro hy ajah aprāno hy amanāḥ subhro akṣarāt parataḥ parah.*

2. Divine and formless is the person. He is without and within, unborn, without breath and without mind, pure and higher than the highest immutable.,

akṣara, the immutable: the unmanifested, *prakṛti*: the self is beyond this.

3. *etasmāj jāyate prāno manaḥ sarvendriyāni ca, kham vāyur jyotir āpah pṛthivī viśvasya dhāriṇī.*

3. From him are born life, mind, all the sense-organs (also) ether, air, light, water and earth, the supporter of all.

jāyate: are born. It is not creation but emanation that is suggested. Ś points out that the world which issues out of him is not real. *avidyā-viśaya-vikāra-bhūtaḥ, nāmadheyah anṛtāmakah.* It is as real as the person from whom it issues. So even the author is said to be unreal, being the manifestation of the Supreme *Brahman* through *māyā*.

caitanyaṁ nirupādhikam sūddham avikalpam brahma tattvajñānād jivānām kaivalyam tad eva māyā-pratibimbila-rūpeṇa kāraṇam bhavati. Ā.

The whole creation is traced to the personal Lord *Īsvara* who along with the principle of objectivity is a manifestation of the Absolute *Brahman*.

4. *agnir mūrdhā, cakṣuṣī candra-sūryau, diśaḥ śrotre, vāg vivṛtās ca vedāḥ;*

vāyuh prāno hṛdayam viśvam, asya padbhyām pṛthivī hy eṣa sarva-bhūtāntarātmā.

4. Fire is His head, His eyes are the sun and the moon, the regions of space are His ears, His speech the revealed Vedas; air is His life and His heart the world. Out of His feet the earth (is born); indeed He is the self of all beings.

We have here a description of the *viśva-rūpa* which in B.G. XI receives enlargement. It is reported of St. Benedict that he beheld a transfiguration in which he saw the whole world before him as in a

sphere all collected together. Rudolf Otto: *Mysticism: East and West* (1932), p. 60.

The *sūtrātman*, world-soul, is pictured as the world form or *virāṭ*. *pañca-mahā-bhūtānām antar-ātmā śhūla-pañca-bhūta-sarīro hi virāṭ iti. Ā.*

5. *tasmād agnis samidho yasya sūryaḥ somāt parjanya ośadhayaḥ pṛthivyām, pumān retas siñcati yoṣitāyām bahviḥ prajāḥ puruṣāt samprasūtāḥ.*

5. From him (proceeds) fire whose fuel is the sun; from the moon, the rain; herbs on the earth. (nourished by them) the male fire pours seed in the female, thus are creatures produced from the person.

6. *tasmād ṛcaḥ sāma yoṣmṣi dīkṣā yajñāś ca sarve kratavo dakṣiṇās ca, samvatsaraś ca yajamānaś ca lokāḥ somo yatra pavate yatra sūryaḥ.*

6. From him are born the *ṛc* (verses), the *sāman* (chants), the *yoṣmṣ* (formulas), the rites of initiation, all the sacrifices, ceremonies and sacrificial gifts, the year too, and the sacrificer, and the worlds where the moon purifies and where the sun (shines).

Here is a reference to the world of the fathers and the world of the gods. See C.U. V. 10.

7. *tasmāc ca devā bahudhā samprasūtāḥ sādhyā manuṣyāḥ paśavo vayāṁsi prāṇāpānau vrīhi-yavau tapaś ca śraddhā satyam brahmācaryam vidhiś ca.*

7. From him also the gods are born in manifold ways, the celestials, men, cattle, birds, the in-breath and the out-breath, rice and barley, austerity, faith, truth, chastity and the law.

8. *sapta-prāṇāḥ prabhavanti tasmāt sapta-arcīśas samidhas sapta-homaḥ sapta ime lokā yeṣu caranti prāṇā guhāsaya nīhitās sapta sapta.*

8. From him come forth the seven life-breaths, the seven flames, their fuel, the seven oblations, these seven worlds in which move the life-breaths, seven and seven which dwell in the secret place (of the heart).

Ś explains the seven *prāṇas* as the seven organs of sense in the

head, i.e. two eyes, two ears, two nostrils and the mouth. These are compared to the seven different sacrificial oblations. The perceptions produced by their activities are the flames of the sacrifice. The activities of the different senses are co-ordinated by the mind which is located in the heart.

9. *atas samudrā girayaś ca sarve asmāt syandante sindhavas sarva-rūpāḥ, ataś ca sarvā ośadhayo rasaś ca yenaiśa bhūtais tiṣṭhate hy antar-ātmā.*

9. From him, all the seas and the mountains, from him flow rivers of every kind; from him are all herbs and their juice too; by which, together with the elements, the inner soul is upheld.

While the inward way of contemplation takes us to the self, there is the other side of union with the world. The knower penetrates the whole world and becomes the All.

10. *puruṣa evedam viśvaṁ karma tapo brahma parāmṛtam, etad yo veda nihitam guhāyām so'vidyā-granthim vikiraṭīha, saumya.*

10. The person himself is all this, work, austerity and Brahmā beyond death. He who knows that which is set in the secret place (of the heart), he, here on earth, O beloved, cuts asunder the knot of ignorance.

He gets rid of ignorance. 'The universe has no separate existence apart from the person.' *na viśvaṁ nāma puruṣād anyad kincid asti. Ś.*

MUNḌAKA 2

Section 2

THE SUPREME BRAHMAN

1. *āvih samnihitam guhācaram nāma mahat padam atraitat samarpitam, ejaṭ prāṇan nimiṣac ca yad etat jānatha sad asad varenyam param vijñānād yad varīṣṭham prajānām,*

1. Manifest, well-fixed, moving, verily, in the secret place (of the heart) such is the great support. In it is centred all this which moves, breathes and winks. Know that as being, as

non-being, as the supreme object to be desired, as the highest beyond the reach of man's understanding.

samnihitam: well-fixed. *samyak-sthitam hr̥di, Ś. sarva-prāṇinām hr̥daye sthitam. Ā.*

2. *yad arcimad yad aṅubhyo'nu ca, yasmin lokā nihitā lokinas ca*

tad etad akṣaram brahma sa prāṇas tad u vān manah, tad etat satyam, tad amṛtam, tad veddhavyam, saumya, viddhi.

2. What is luminous, what is subtler than the subtle, in which are centred all the worlds and those that dwell in them, that is the imperishable *Brahman*. That is life, that is speech and mind. That is true, that is immortal, O beloved, that is to be known, know (that).

veddhavyam: that is to be known or penetrated, from the root *vyadh*, to penetrate.

3. *dhanur grhītvā aupaniṣadam mahāstram śaram hy upāsā-niṣitam samādadhīta:*

āyamyā tad-bhāvagatena cetasā lakṣyam tad evākṣaram, saumya, viddhi.

3. Taking as the bow the great weapon of the Upaniṣads, one should place in it the arrow sharpened by meditation. Drawing it with a mind engaged in the contemplation of that (*Brahman*), O beloved, know that Imperishable *Brahman* as the target.

samādadhīta, v. samdhīyata. samdhānam kuryāt. Ś.

4. *pranavo dhanuḥ, śaro hy ātmā, brahma tal lakṣyam ucyate, apramattena veddhavyam, śaravat tanmayo bhavet.*

4. The syllable *aum* is the bow: one's self, indeed, is the arrow. *Brahman* is spoken of as the target of that. It is to be hit without making a mistake. Thus one becomes united with it as the arrow (becomes one with the target).

apramattena: without making a mistake, or becoming indifferent to other objects and developing a one-pointed mind, *viśayāntara-vimukhena ekāgra-cittena. R.*

tanmaya: united with it; becomes one with it, *ekātmatva. Ś.*

5. *yasmin dyauḥ pṛthivī cāntarikṣam otam manah saha prāṇaiś ca sarvaiḥ, tam evaikam jānatha ātmānam, anyā vāco vimuñcatha, amṛtasyaiśa setuḥ.*

5. He in whom the sky, the earth and the interspace are woven as also the mind along with all the vital breaths, know him alone as the one self. Dismiss other utterances. This is the bridge to immortality.

anyā vācaḥ: other utterances, relating to lower knowledge or not-self. *apara-vidyā-rūpaḥ*. Ś. *anātma-viśaya-vācaḥ*. R.

In the beginning, the two worlds of heaven and earth were one. They came into separate being by the act of creation and what separates them is the river or sea of time and space. From earth we have to find our way to heaven by crossing the river of time. See *Epinomis* 984 E.

6. *arā iva ratha-nābhau samhatā yatra nāḍyaḥ sa eṣo'ntaś carate bahudhā jāyamānaḥ, aum ity evam dhyāyathātmanam, svasti vaḥ pārāya tamaśaḥ paraślāt.*

6. Where the arteries of the body are brought together like the spokes in the centre of a wheel, within it (this self, moves about) becoming manifold. Meditate on *aum* as the self. May you be successful in crossing over to the farther shore of darkness.

pārāya. V. *parāya*.

tamaśaḥ: darkness, the darkness of ignorance. *avidyā-tamaśaḥ*. Ś.

7. *yaḥ sarvajñaḥ sarva-vid yasyaiśa mahimā bhuvī divye brahma-pure hy eṣa vyomny ātmā pratiṣṭhitāḥ.*

7. He who is all-knowing, all-wise, whose is this greatness on the earth, in the divine city of Brahman, in the ether (of the heart) is that self-established.

8. *mano-mayaḥ prāṇa-śarīra-netā pratiṣṭhito' nne hṛdayam sannidhāya tad vijñānena pariṣāsyanti dhīrāḥ ānanda-rūpam amṛtam yad vibhāti.*

8. He consists of mind and is the leader of life and body and is seated in food (i.e. the body) controlling the heart. The wise perceive clearly by the knowledge (of Brahman) the blissful immortal which shines forth.

anne: in food, *anna-pariṇāme śarīre*. R.

9. *bhidyate hṛdaya-granthiś chidyante sarva-samsāyāḥ, kṣīyante cāsya karmāṇi tasmīn dṛṣṭe parāvare.*

9. The knot of the heart is cut, all doubts are dispelled and his deeds terminate, when He is seen—the higher and the lower.

See *Kaṭha* VI. 15.

When he sees the Real which comprehends himself, he asserts the non-reality of all that is opposed to it. The evil in him through his past bad acts falls away. With the change in his nature all that is not his ceases to bind him.

THE SELF-LUMINOUS LIGHT OF THE WORLD

10. *hiraṇmaye pare kośe virajam brahma niskalam tac chubhram jyotiṣam jyotiḥ tad yad ātma-vido viduḥ.*

10. In the highest golden sheath is Brahman without stain, without parts; Pure is it, the light of lights. That is what the knowers of self know.

11. *na tatra sūryo bhāti, na candra-tārahā, nemā vidyuto bhānti, kuto'yam agniḥ, tam eva bhāntam anubhāti sarvam, tasya bhāsā sarvam idam vibhāti.*

11. The sun shines not there, nor the moon and stars, these lightnings shine not, where then could this fire be? Every thing shines only after that shining light. His shining illumines all this world.

See *Kaṭha* V. 15; *S.U.* VI. 14; *B.G.* IX. 15, 6.

his shining illumines all this world. The whole objective universe is illumined by Him for it cannot illumine itself. *tasyaiśa bhāsā sarvam anyad anātma-jālam prakāśayati, na tu tasya svataḥ prakāśana-sāmarthyam*. Ś.

In the *Udāna* I. 10, the Buddha describes nirvāṇa in similar terms:

yattha āpo ca paṭhavi tejo vāyo na gādhati na tattha sukkā jotanti, ādicco nappakāsati, na tattha candimā bhāti, tamo tattha na vijjati.

Pali Text Society edition (1885), p. 9.

12. *brahmaivedam amṛtam purastād brahma, paścād brahma, dakṣinataś cottarena adhaścordhvam ca prasṭam brahmaivedam viśvam idam variṣṭham.*

12. *Brahman*, verily, is this immortal. In front is *Brahman*, behind is *Brahman*, to the right and to the left. It spreads forth below and above. *Brahman*, indeed, is this universe. It is the greatest.

MUNḌAKA 3

Section 1

RECOGNITION OF THE LORD AS COMPASSION

1. *dvā suparnā sayujā sakhāyā samānam vṛkṣam pariśasvajāte tayor anyah pippalam svādv atty anaśnan anyo'bhicākaṣīti.*

1. Two birds, companions (who are) always united, cling to the self-same tree. Of these two, the one eats the sweet fruit and the other looks on without eating.

See R.V. I. 164. 20; Ś.U. IV. 6; Katha I. 3. 1.
sayujā: always united. *sarvadā yuktau. Ś.*
pippalam: the sweet fruit. It eats or experiences the pleasant or painful fruits of its past deeds. *karma-niṣpannam sukha-duḥkha-lakṣaṇam phalam. Ś.*
svādv atti: eats. *bhakṣayati upabhuṅkte avivekalah. Ś. Cp. Agāṇṇa Sūtranta* where eating is said to be the cause of degradation to cruder forms of existence.
anaśnan: without eating. *Īśvara* permits the processes of the world as the witness and thus impels their activities. *paśyaty eva kevalam, darśana-mātreṇa hi tasya prerayitṛtvam rājavat. Ś.*

2. *samāne vṛkṣe puruṣo nimagno'nīśayā śocati muhyamānaḥ, juṣṭam yadā paśyaty anyam īśam asya mahimānam iti, vīta-śokah.*

2. On the self-same tree, a person immersed (in the sorrows of the world) is deluded and grieves on account of his helplessness. When he sees the other, the Lord who is worshipped and his greatness, he becomes freed from sorrow.

See S.U. IV. 7.

3. *yadā paśyati paśyate rukma-varṇam kartāram īśam puruṣam brahma-yonim tadā vidvān puṇya-pāpe vidhūya nirañjanaḥ paramam sāmyam upaiti.*

3. When a seer sees the creator of golden hue, the Lord, the Person, the source of Brahmā, then being a knower, shaking off good and evil and free from stain, he attains supreme equality with the lord.

See Maitri VI. 18; K.U. I. 4.
brahma-yoni: the source of Brahmā. Brahmā, the world-soul has *Īśvara* for his home and birth-place.

Eternal life is said to consist in attaining an absolute likeness to God and enjoying a life of personal immortality.

4. *prāṇo hy eṣa yaḥ sarva-bhūtair vibhāti vijānan vidvān bhavate nātivādī*

ātma-kriḍa ātma-ratiḥ kriyāvān eṣa brahma-vidām variṣṭhaḥ.

4. Truly it is life that shines forth in all beings. Knowing him, the wise man does not talk of anything else. Sporting in the self, delighting in the self, performing works, such a one is the greatest of the knowers of *Brahman*.

kriyāvān: performing works. Ś, feeling the incompatibility of performing works after attaining knowledge of *Brahman*, suggests that it may mean only the previous performance of meditation and other acts conducive to a knowledge of *Brahman*. The verse, however, tells us that he who knows the *ātman* is also a performer of works. The soul frees itself from all attachments, enters into the stillness of the self, becomes composed and yet breaks forth into temporal works without compulsion, without seeking for reward, without selfish purpose. Its life is a free outpouring of a liberated consciousness and it is incapable of resting even as the living God Himself does not rest. Deep unmoved repose at the centre and perpetual creativity are his features.

In the *Tripurā-rahasya* the prince who has become liberated even in the present life (*jīvan-mukta*) performs his royal duties like an actor on the stage, *naṭavad raṅga-maṇḍale*, without being motivated by any selfish passions. He is not infected by what he does on the stage. He remains himself untroubled by the thought 'Thus I did right' or 'thus I did wrong.' See B.U. IV. 4. 22. He will do his duty impartially, regardless of gain and loss. B.G. tells us that our concern is with action only, not with the result. 'Battles are lost in the same spirit in which they are won.' The duty of a soldier is to fight and not to hate. The well-known story of Ali points out how we should not act in passion. Ali, engaged in single combat, was on the point of victory, but when his opponent spat in his face, he withdrew because he would not fight in anger.

5. *satyena labhyas tapasā hy eṣa ātmā samyag-jñānena brahmacaryeṇa nityam.*

anīḥ-śarīre jyotir-mayo hi śubhro yam paśyanti yatayaḥ kṣīṇadoṣāḥ.

5. This self within the body, of the nature of light and pure, is attainable by truth, by austerity, by right knowledge, by the constant (practice) of chastity. Him, the ascetics with their imperfections done away, behold.

tapasā: Ś quotes a line to the effect that tapas refers to the focusing of the mind and the senses on one object, i.e. the eternal Self. *manasaścendriyaṇām ca aikāgryam paramam tapah.*

6. *satyam eva jayate nānṛtam, satyena pañhā vitato deva-yānaḥ
yenākramanty ṛṣayo hy āpta-kāmā yatra tat satyasya
paramam nidhānam.*

6. Truth alone conquers, not untruth. By truth is laid out the path leading to the gods by which the sages who have their desires fulfilled travel to where is that supreme abode of truth. *satyam eva jayate*: truth alone conquers. This is the motto inscribed on the seal of the Indian nation.

jayate v. jayati.

7. *bṛhac ca tad divyam acintya-rūpaṁ sūkṣmāc ca tat sūkṣ-
ma-taram vibhāti.
dūrāt sudūre tad ihāntike ca paśyatsv ihaiva nihitam
guhāyām.*

7. Vast, divine, of unthinkable form, subtler than the subtle. It shines forth, farther than the far, yet here near at hand, set down in the secret place (of the heart) (as such) even here it is seen by the intelligent.

8. *na cakṣuṣā gṛhyate nāpi vācā nānyair devaiḥ tapasā
harmanā vā
jñāna-prasādena viśuddha-sattvas tatas tu tam paśyate
niṣkalam dhyāyamānaḥ.*

8. He is not grasped by the eye nor even by speech nor by other sense-organs, nor by austerity nor by work, but when one's (intellectual) nature is purified by the light of knowledge then alone he, by meditation, sees Him who is without parts.

9. *eṣo'ṅur ātmā cetasā vedīto'yo yasmin prāṇaḥ pañcadhā
samviveśa,
prāṇaiś cittam sarvaṁ olam prajānām, yasmin viśuddhe
vibhavaty eṣa ātmā.*

9. The subtle self is to be known by thought in which the senses in five different forms have centred. The whole of men's thought is pervaded by the senses. When it (thought) is purified, the self shines forth.

10. *yam yaṁ lokam manasā samvibhāti viśuddha-sattvaḥ kāmā-
te yānīs ca kāmān
tam tam lokam jāyate tānīs ca kāmānīs tasmād ātmajñānī
hy arcayed bhūti-kāmāḥ.*

10. Whatever world a man of purified nature thinks of in his mind and whatever desires he desires, all these worlds and all these desires he attains. Therefore, let him who desires prosperity worship the knower of the self.

See B.U. I. 4. 15.

The knower of the self has all his desires fulfilled and can obtain any world he may seek.

MUNḌAKA 3

Section 2

DESIRE THE CAUSE OF RE-BIRTH

1. *sa vedaitat paramam brahma dhāma yatra viśvaṁ nihitam
bhāti śubhram
upāsate puruṣam ye hy akāmās te śukram tad ativaranti
dhīrāḥ.*

1. He knows that supreme abode of Brahman, wherein founded, the world shines brightly. The wise men, who, free from desires, worship the Person, pass beyond the seed (of rebirth).

śukram: the seed, the material cause of embodied existence, *ṛbījam śarīropādāna-kāraṇam. Ś.*

2. *kāmān yaḥ kāmāyate manyamānaḥ sa kāmabhīr jāyate
tatra tatra
paryāpta-kāmasya kṛtātmanas tu ihaiva sarve pravṛtīyanti
kāmāḥ.*

2. He who entertains desires, thinking of them, is born (again) here and there on account of his desires. But of him who has his desire fully satisfied, who is a perfected soul, all his desires vanish even here (on earth).

3. *nāyam ātmā pravacanena labhyo na medhayā, na bahunā
śrutena:
yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vīvṛṇute
tanūm svām.*

3. This self cannot be attained by instruction nor by intellectual power nor even through much hearing. He is to be attained by the one whom (the self) chooses. To such a one the self reveals his own nature.

See Kaṭha I. 2. 23.

4. *nāyam ātmā bala-hīnena labhyo na ca pramādāt tapaso vāpy alingāt etair upāyair yatate yas tu vidvāms tasyaiṣa ātmā viśate brahma-dhāma.*

4. This self cannot be attained by one without strength nor through heedlessness nor through austerity without an aim. But he who strives by these means, if he is a knower, this self of his enters the abode of *Brahman*.

bala-hīnena: by one without strength, which is said to be derived from concentration on the self. *ātma-niṣṭhā-janīta-vīrya-hīnena*. Ś. Strength or energy is at the root of all great achievements.

alingāt: without an aim. Ś equates *liṅga* with *saṁnyāsa*. *liṅgam saṁnyāsaḥ, etair upāyair balāpramāda-saṁnyāsa-jñānair*. Ś.

liṅga: outward badges of an ascetic, his robes, shaven head, etc.

Outward signs are not enough for salvation. We require inward realisation. *alinga: saṁnyāsa*. Cp. M.B. XII. 11898-9.

kāśāya-dhāraṇam maunḍyam triviṣṭabdhām kamaṇḍaluh liṅgāny upathabhūtāni na mokṣāyeli me matih. yadi saty aṅgi liṅge'smin jñānam evātra kāraṇam. nirmokṣāyeha duḥkhasya liṅga-mātram nirarthakam.

Cp. What harm has your hair done? Perform the tonsure on your sins. What earthly good is a monk's robe to a mind besmirched?

keśāḥ kim aparādhyanti kleśānām muṇḍanam kuru sakaśāyasya cittasya kāśāyair kim prayojanam.

THE NATURE OF LIBERATION

5. *samprāpyainam ṛṣayo jñāna-typtāḥ kṛtātmāno vīla-rāgāḥ praśāntāḥ te sarvagam sarvataḥ prāpya dhīrā yuktātmānas sarvam evāviśanti.*

5. Having attained Him, the seers (who are) satisfied with their knowledge (who are) perfected souls, free from passion, tranquil, having attained the omnipresent (self) on all sides, those wise, with concentrated minds, enter into the All itself.

They have found the self in all and therefore enter into everything.

6. *vedānta-vijñāna-suniścītarthāḥ saṁnyāsa-yogād yatayah śud-dhasattvāḥ*

te brahma-lokeṣu parāntakāle parāṁṛtāḥ parimucyanti sarve.

6. The ascetics who have ascertained well the meaning of the Vedānta knowledge, who have purified their natures

through the path of renunciation, they (dwelling) in the worlds of Brahmā, at the end of time, being one with the immortal, are all liberated.

vedānta-vijñāna: the knowledge of the Vedānta. Cp. *Taittiriya Aranyaka* X. 12. 3; Ś.U. VI. 22.

parāntakāle: at the end of time. *saṁsārāvasāne deha-parityāga-kālāḥ*. Ś. *parāṁṛtāḥ*: being one with the highest immortal. *param amṛtam amarāṇa-dharmakam brahmātma-bhūtam eṣāṁ te parāṁṛtāḥ*. Ś.

Companionship with the highest God Brahmā is the end and the soul will be liberated at the time of the great end along with Brahmā. Until then they can assume any form at their will (*svecchā-parikalpita*).

In his commentary on this verse, Ś quotes:—

śakunīnām ivākāṣe jāle vāricarasya ca padam yathā na dṛśyeta tathā jñānavatām gatih.

7. *gatāḥ kalāḥ pañcadaśa pratiṣṭhā devāś ca sarve prati-devatāsu karmāni vijñānamayaś ca ātmā parē'vyaye sarva ekī-bhavantī.*

7. Gone are the fifteen parts to their (respective) supports (the elements) and all the gods (the sense organs) into their corresponding deities. One's deeds and the self, consisting of understanding, all become one in the Supreme Immutable Being.

ekī-bhavantī: become one. Their separateness is dissolved. *aviśeṣatām gacchantī*. Ś. See Praśna VI. 4.

8. *yathā nadyas syandamānās samudre astam gacchanti nāma-rūpe vihāya, tathā vidvān nāma-rūpād vimuktaḥ parāt-param puruṣam upaiti divyam.*

8. Just as the flowing rivers disappear in the ocean casting off name and shape, even so the knower, freed from name and shape, attains to the divine person, higher than the high.

See Praśna VI. 5.

parāt-param: higher than the high, the unmanifested. The souls attain universality of spirit. *a-viśeṣātma-bhāvam*. Ś. Eckhart says, 'And here one cannot speak about the soul any more, for she has lost her name yonder in the oneness of divine essence. There she is no more called soul; she is called immeasurable being.' R argues that they attain to equality of nature and not identity of being. *parama-sāmya-mātram, sādṛyāṁ evoktāṁ na tu tad-bhāvāḥ*.

9. *sa yo ha vai tat paramam brahma veda brahmaiva bhavati, nāsyābrahma-vit kule bhavati,*

*tarati loham tarati pāpmānam guhā-granthibhyo vimukto'-
mṛto bhavati.*

9. He, verily, who knows the Supreme *Brahman* becomes *Brahman* himself. In his family, no one who does not know *Brahman*, will be born. He crosses over sorrow. He crosses over sins. Liberated from the knots of the secret place (of the heart), he becomes immortal.

10. *tad etat ṛcābhuktam:*

*kriyāvantas śrotriyā brahmaniṣṭhās svayam juhvata ekarṣim
śraddhayantaḥ*

*teṣām evaitām brahma-vidyām vadeta śirovratam vidhivad
yais tu cīrṇam.*

10. This very (doctrine) is declared in the verse. Those who perform the rites, who are learned in scriptures, who are well-established in *Brahman*, who offer of themselves oblations to the sole seer (a form of fire) with faith, to them alone one may declare this knowledge of *Brahman* (to them alone), by whom the rite (of carrying fire) on the head has been performed, according to rule.

11. *tad etat satyam ṛṣir āngirāḥ purovāca, naitad a-cīrṇa-vrato'-
dhīte.*

namaḥ parama-ṛṣibhyo namaḥ parama-ṛṣibhyaḥ.

11. This is the truth. The seer *Āngiras* declared it before. Let none who has not performed the rite read this. Salutation to the great seers. Salutation to the great seers.

MĀNDŪKYA UPANIṢAD

The *Māndūkya Upaniṣad* belongs to the *Atharva Veda* and contains twelve verses. It is an exposition of the principle of *aum* as consisting of three elements, *a, u, m*, which refer to the three states of waking, dream and dreamless sleep. The Supreme Self is manifested in the universe in its gross, subtle and causal aspects. Answering to the four states of consciousness, wakefulness, dream, dreamless sleep, transcendental consciousness¹ there are aspects of the Godhead, the last alone being all-inclusive and ultimately real. The Absolute of mystic consciousness is the reality of the God of religion. The *Upaniṣad* by itself, it is said, is enough to lead one to liberation.²

Gauḍapāda, Śaṅkara's teacher's teacher wrote his famous *Kārikā* on the *Upaniṣad*, which is the first systematic exposition of *Advaita Vedānta* which has come down to us. Śaṅkara has commented on both the *Upaniṣad* and the *Kārikā*.

¹ See *Nṛsimha-pūrva-tāpaniya U. IV. 1.*

² *māndūkyaṃ ekam evālam mumukṣūṇāṃ vimuktaye. Muktikā U. I. 27.*