MUNDAKA-UPANISHAD.

INTRODUCTION.

Mundaka literally means a razor, or one with shaven head, i.e., a Sannyasin. The Upanishad is so called probably for two reasons; first, because it cleanses the soul by destroying all its super-imposed ignorance, even as a razor shaves the head; secondly, because it strongly advocates the Sannyasa life, in preference to the house-holder's.

It belongs to the group of Upanishads attached to the Atharva Veda, belonging most probably to the Shounakiya Shakha of the Veda, as the Upanishad was given out to Shounaka. Shankara calls it Mantra-Upanishad inasmuch as it is in verse. But for that reason, it should not be understood that its utility lies merely in chanting on the occasions of sacrifices like any other Mantra portions or Samhitas of the Vedas; or, in other words, it should not be taken as a Karmanga. It is divided into three parts with two chapters in each. The speciality of the Upanishad is that its exposition of the Brahma-Vidya is at once direct and most lucid. Svetasvatara is the only other Upanishad of its kind. If the reader would follow closely the teachings of the Upanishad in meditation, he is sure to find himself ultimately at the very gate of the transcendental Brahman.
Om Bhūm kṣānyām dēva:
Bhande pañyeśaṣṭhitom jñetra:
Sīyāraṁ sthutiōs tattvās tattvābhiḥ:
Vyāhym dēvaḥiṁ ydvāpaḥ: II
Om śānīṁ śānīṁ śānīṁ:

Om ! with our ears what is auspicious may we hear,
O gods ! with our eyes may we see what is auspicious,
O ye worshipful ones ! May we who sing praise (to thee) enjoy the life allotted to us by the gods
with strong limbs and body. Peace ! Peace ! Peace !
MUNDAKA-UPANISHAD.
FIRST MUNDAKA.
FIRST CHAPTER.

॥ ओँ ॥ ज्ञान देवानां मयां संवमूष विभवय कर्तां शुचनस्य गोस्वाम ॥
स ज्ञानविधियां सर्वविद्यामतिहारः
मथवाय व्येष्ठु ग्रामाह ॥ १ ॥

विशवः of the universe कर्ता the maker शुचनस्य of the world गोस्वाम the Brahma देवानां of the gods प्रथमः first (before) संवभूष was. स: he सर्वविद्यामतिहारः the basis of all knowledge ज्ञानविधियां the knowledge of Brahman व्येष्ठु to his eldest son मथवाय to Atharva ग्रामाह told.

Brahma, the maker of the universe, the protector of the world, came into being first before all the gods. He told his eldest son, Atharvan, the knowledge of Brahman, the basis of all knowledge.

[The basis of all knowledge.—The knowledge of the Supreme Brahman is called here as the fundamental knowledge, since from it every other knowledge
MUNDAKA-UPANISHAD

derives its proper colour and significance. Its import will be made clear in the third and subsequent verses.

अवरण चाँ प्रवदेत ब्रह्माः
परवा तां परोवचाचारिर ब्रह्मविचारम् ।
सं भारद्वाज्यो सत्यवहाय माह
भारद्वाजोद्विंशे परावराम ॥ ॥

ब्रह्मा ब्रह्मायो to Atharvan; चाँ what-pravdeh
told, अवरण Atharvan पुरा formerly. तां ब्रह्मविचारम्
that knowledge of Brahman अवरणo Angira अवरण
said. स: he (Angira) भारद्वाज्य of the Bharadwaja
Gotra सत्यवहाय to Satyavaha गाह told. भारद्वाजः: the
Bharadwaja (Satyavaha) परावरा that (knowledge) got
from the superior sources in succession, or the
supreme (knowledge) अवरणo, Angiras (गाह said).

What Brahma had told to Atharvan, he told
first that knowledge of Brahman to Angira.
Angira (in turn) told it to Bharadwaja
Satyavaha, who again told Angiras that (knowledge
thus got) from the superior sources in
succession.

[Note.—The first two mantrams clearly testify that
the knowledge of Brahma has been transmitted
to the human society by Brahma himself through a
FIRST CHAPTER

superior chain of *guru parampara*—a worthy succession of teachers and disciples. Hence it should not be taken as one of human origin and so liable to defects arising from human imperfections.

शौनकः छ वै महाशालोधिरसं विषिवदपसः

प्रच्छः

कस्मिनु भगवो चिन्ताते सर्वमिदं चिन्तातं भवतीति

|| ॥ ||

महाशाल: the great householder शौनक: the son of Sunaka विषिवद properly, according to the shastraic injunctions उपसः having approached ब्रह्मिष्यसं Angiras प्रच्छः asked, छ well, भगव: Sir, कस्मिनु what चिन्ताते being known सर्व all चिन्तातं known भवति becomes.

Shounaka, the great householder, having approached Angiras properly, asked him, “Well Sir, what being known, all becomes known?”

[What being known, etc.—Evidently the questioner wanted to know the First Principle of the whole creation, since its knowledge alone can explain all things, even as the knowledge of a clod of earth makes us know the substance of all possible modifications of earth.]

तस्ये स होवाच । देव विचेषं वर्तितव्य इति ह स

यद्यहाभिः वदन्ति परा चेन्नापरा च ॥ ५ ॥
To him he replied, "There are two kinds of knowledge to be known,—thus say the Vedic scholars. They are the higher and the lower knowledge.

Of these, the lower knowledge is the following: the Rig Veda, the Sama Veda, Yajur Veda, the Atharva Veda, phonetics, the code of rituals, grammar, etymology, prosody and
FIRST CHAPTER

astronomy. The higher is that by which the Imperishable is reached.

[Note.—Here the Sruti means to relegate all knowledge that is merely intellectual and deals only with the relative aspects of life into the category of lower knowledge, and holds up the realisation of the immutable Atman as the highest knowledge. It is rather an indirect answer to the question. The answer will be further explained in later mantrams.

Phonetics, etc.—These six kinds of knowledge are called Vedangas (limbs of the Veda), without whose knowledge a proper understanding of the Vedas is impossible.]

यत्तद्र्श्यमार्थमगात्रमस्त्याभिं: तद्वचनीया

द्व।

तत्र्यं विद्यं सर्वगतः ससूक्ष्मं तदवृत्तयं ज्ञातयोगः

परिपक्वति धीराः || ६ ||

वद् तद् what श्रद्धेण imperceivable अभाज्य that
cannot be grasped अगोचर without origin अवर्ध्व colourless (without form), अच्छु: अक्षेत्र अन्तः without eyes and ears (devoid of senses) अष्टेण that अष्टिविद्या without hands and feet नियत eternal विद्या of manifold expressions
sर्वगतं all-pervading, द्वूषष्म extremely subtle; तद्
that, इत्यादि undecaying वह which शृणुयोग्यिः the source of the creation धीरा: the wise परिपरिश्रव्यिः behold everywhere.

That which is unperceivable, ungraspable, without origin, colourless, without eyes and ears or hands and feet,—that which is eternal (yet) of manifold expressions, all-pervading, extremely subtle, and undecaying, the source of all creation,—the wise behold everywhere.

[Unperceivable—i.e., beyond the reach of the sensory organs or the jīvamendriyas.

Ungraspable—i.e., unapproachable even by the motor organs or the karmendriyas.

Colourless—The orthodox commentators have taken Avarnam of the text to mean 'attributeless or formless.' But Max Muller translates it as 'casteless,' the idea being in fit conjunction with Agotram. But the epithet is used for the Atman in other Upanishads also to denote that it is beyond the three guṇas which create colours i.e., attributes.

Note.—The first half of the Mantram denotes the Brahman by negative attributes, dissociating it from all objective connotations. The second half speaks of it by some positive epithets, which rather hint at its nature than define it.]

MUNDAKA-UPANISHAD
FIRST CHAPTER

यथोर्णांभि: सृष्टि भूर्णि च यथा पृथिवियोंमोघचयः सम्मचन्द्रितः । यथा सत: पुष्पाक्षेष्योमानि तथा च करलसंभवत्वीहि विश्रमम् ॥ ७ ॥

यथा as ऋषिनाभि: the spider (तन्वृत्र the thread) छुते creates गृह्नि takes back (contracts within); यथा as पृथिवियों in the world शोषय: herbs सम्मचन्द्रित ग्रोऽ; यथा as सत: spontaneously पुष्पाद from man केनलोमानि hairs (सम्मचन्द्रित ग्रोऽ) तथा so हृद here शकरात from the Imperishable विश्रम the Universe सम्मचन्द्रित grows, comes out.

As the spider produces the thread and absorbs it again, as herbs grow on the earth, and hairs come out spontaneously from man, even so does the creation spring forth from the Imperishable.

[Note.—Here three similes are given to exemplify the spontaneity of the creation from the Imperishable substance, the Brahman. As a spider produces the thread out of its own body and again draws it in without any special effort on its part, so this Universe comes out of the Brahman and goes back to it again in dissolution spontaneously. But the student might think that the Brahman has some purpose and some effort in creating the universe even as the spider has; so the Sruti clears up further that point by the
second simile, 'as plants grow on the earth by their own inherent nature, without the least purpose or effort on the part of earth, even so does the creation come out of Brahman, without any purpose or effort on his part'. Then is the Brahman an unconscious, inert substance like Earth? No,—as in man, although a conscious being, there grow hairs, etc., without any will or effort on his part, even so from the Brahman which is intelligence itself could grow the inert universe. The first simile speaks of the Brahman as the place of origin and dissolution of the creation, the second further asserts that the universe even after creation rests in Brahman alone, being totally dependent on It. The third goes still further to denote that the creation is a purposeless, effortless, extraneous projection of a certain Power of the Brahman which does not constitute Its real essence which is Intelligence. It should be noted here how the Sruti by the three similes indirectly asserts that the creation is not a real Parinama or transmutation of the Brahman in the Pantheistic sense, but only a projection of Its certain inscrutable power; and in this sense It is both the efficient and the material cause of the universe.]

तपसा चीतये ब्रह्म तंत्राचमपविज्ञायते। अज्ञातसृष्टोऽन्नात्मानोऽन्नमः सत्यं लोकं: कर्मसु चापृतम्॥ ८ ॥

ब्रह्म the Brahman tapas by Tapas चीतये augments.
त्वा: from That अभिषेकः food (the primal matter) अभिषेकः
is born. भ्रमण from food प्राण: the Prana (Energy),
यति the mind सत्य the true (the five elements) लोकः the worlds, (तथा next), कर्मेषु from works अमृतम् the immortal (results).

By Tapas does the Brahman augment. Of that is born the food. From food are born the Prana, the mind, the true and the worlds; and from work proceed the immortal results.

[Tapas—The word is explained in the next mantram by knowledge. Before the starting of the creation, the whole universe appeared in the Brahman in the form of ideas or knowledge, which subsequently concretised themselves in creation as matter and material objects. Max Muller translates it as ‘brooding,’ because he finds ‘This is the word in the English language which combines the two meanings of warmth and thought.’ The translation might have been happy and correct out of the context, but here, the word ‘brooding’ does not express at all the force of the word Tapas. No doubt ‘brooding’ connotes a deep thought coloured with a warmth of feeling, but it indicates also a will associated therewith which might translate itself into action at any time. But Tapas of the text cannot mean all these, as then it would be a direct contradiction to the import of the previous mantram. Hence Tapas should be taken simply in the sense of knowledge or idea, as explained above.]
The Brahman does augment—By the knowledge the Brahman expands, since it makes the latent Brahma-Shakti manifest in the form of the creation. Or, as a seed augments into a tree, so does its causal nature expand into the creation.

The food—It refers to the primal matter or Prakriti. Matter is often called 'food' in the Upanishads, as it is the object of perception or enjoyment of the Purusha.

It is rather curious to note here that the matter is said to be the cause of Prana, whereas in Prasna-Upanishad it is said that both came out from the Prajapati simultaneously (vide Prasna-Upanishad I-4, III-3, VI-4, and notes thereon). Perhaps this apparent contradiction between the two Upanishads is due to the conceptions of different degrees of subtlety and grossness. In this Upanishad, Matter means the primal matter, the Mother of the whole creation; and in the Prasna-Upanishad raye means the grosser manifestation of matter in contradistinction to Prana or Energy.

The True—i.e., the five Maha-bhutas out of which are fashioned the fourteen worlds.

The immortal: results—i.e., the fruits of actions, which cling to life until they are enjoyed. They are, called immortal because nothing can destroy them or hamper their fruition.

Note—This mantram purports to give the modus operandi of what has been described in the previous one.]
FIRST CHAPTER

चः सर्वं च सर्वविचारं छानमयं तपः ।
तस्मादेवदशस्त्रां नाम रूपपञ्चं च जायते || ९ ॥

चः who सर्वं omniscient चः who सर्वविचारं understands all यश whose छानमयं consisting of knowledge तपः penance. तस्माद from that पुज्य this शाख the Brahma (Hiranyagarbha) नाम name, रूप form, अर्थे matter जायते are produced.

From Him who knows all and understands all, whose Tapas consists of knowledge,—are produced this Brahma, name, form and matter.

[Who knows all—i.e., knows all in a general way, He being the cause of all.

Understands all—i.e., knows all in the special sense, as He is all-pervading.

Whoso penance consists of knowledge—Tapas means in ordinary parlance a certain amount of power brought forth by self-mortification and brooding. The reason why knowledge is called Tapas here, is perhaps due to the expression of power with knowledge of the Brahman.]

End of the First Chapter.
This is the truth; what works the wise saw in the Mantras are much elaborated in the three Vedas. Do ye perform them ever, O ye truth-seekers; this is your path to the world attainable by meritorious works.

[Note.—In this chapter Sruti exhorts those who want heavenly enjoyments, to engage themselves ever in sacrificial works as described in the Vedas. The motive is that by such performances man will gain the experience of the truth of the ephemerality of worldly as well as of heavenly enjoyments, as will be delineated in the next chapter. Unless man experiences it himself to a certain extent the higher doctrines of renunciation, Jnana, cannot have any
SECOND CHAPTER

hold upon him. This is the reason why Karma Kanda precedes the Jnana Kanda, Karma and Upasana naturally must precede the Jnana of Supreme Knowledge.

यद्रा लेखायते शर्चिः समिष्टे हथ्यशाहे ।

तद्रायभागाभूताणहुती श्रवाद्वेदः ॥ २ ॥

When the flames well ignited, well-ignited, in the sacrificial fire (lit. the carrier of oblations to the gods) श्रविः: the flames लेखायते flare, तद्रा then अहारमाणी the two portions of fire, अहारमेआ between अहारी: libations खाद्वेदेश्व pour.

When flare high the flames of well-lit fire, let oblations be offered (with faith) between the two portions of fire (where ghee should be poured).

[Note.—Flame is considered as the tongue of Fire, and all oblations should be offered into it, implying thereby that they are put into the very mouth of Agni as it were. No oblation should be poured when the fire is smouldering. Here reference is made of Agnihotra sacrifice, that precedes all other sacrifices.]

 Yellowstone Dharma Pūranāsūrāyānya

तिथिवृत्तिः च। अहारमेआक्षेत्रमाणिनान अहारमेआसंगम स्तस्य लोकानिन्निंति ॥ ३ ॥ क:
Whose Agnihotra is devoid of the Darsa and Pournamasee sacrifices, is without the four-months' (autumnal) observances, is not attended by guests and devoid of Vaiswadeva ceremonies, is not offered at all or offered improperly,—(that Agnihotra) destroys his seven worlds.

[Destroys his seven worlds—i.e., by such irregular performance of the Agnihotra, he cannot attain any of the seven worlds, viz., Bhuh, Bhuvha, Swah, Maha, Jana, Tapah and Satya.]
SECOND CHAPTER

कालि, कारालि, मनोज्व, सुलोहिता, सुप्रभवर्षा, स्फुलिंग्नी, विस्विनी these are the seven names, देवी brilliant, तेशा वायमाना: flickering इति these सन्त seven जिह्वा: the tongues.

Kali, Karali, Manojava, Sudhumravarna, Sulohita, Sphulingini and the brilliant Viswaruchi are the seven flickering tongues of fire.

एतेऽ प्रचन्नः भ्राजनेयः यथाकालः चाहूत्यो याद्यायनः। तत्तद्रयतेतः सूर्यस्य रघुयो यथा द्वारानं पतिरेकोऽधिवासः || ५ ||

यः he who भ्राजनेयः flaring एतेऽ into these यथाकालः in proper time, चरते performs (sacrifices) इति: these ब्रह्मुर्वषयं: oblations हि indeed सूर्यस्य of the sun रघुयो: rays (सूर्या becoming) याद्यायनः offered तत्त that देवेष विश्वम् lead यथा where पुरुष: one द्वारानां of देवतानां the gods पति: lord अविवासः: (अविवलि) resides.

If a man performs the sacrifices in proper time into these flaring flames,—these offered oblations, in the form of solar rays, take him to that world where the lord of gods resides.

[Take, etc.—i.e., by virtue of those offerings he goes to the heaven of Indra.]
MUNDAKA-UPANISHAD

एवेहीति तमाहुतयः सुवर्चसः सूर्यस्य रक्षिमिभिषेजमाण्यं बहुन्ति । पियां वाचमयभिवदन्तयो । चेयन्त्यं एप । व: पुष्प: सुकुलो ब्रह्मलोकः ॥ ६ ॥


The luminous offerings welcome him saying, "come here, come here, this is the holy Brahma-world earned by thy good deeds," and thus praising the sacrificer with sweet words carry him on through the rays of the sun.

[Note.—The Sruti speaks here rather poetically how a sacrificer by virtue of his sacrifice attains heaven.]

पुष्पः भोजेते अष्टदश यश्नुम् आश्विनीक्रष्टप्परं शेषः कर्मः । एतद्ययो शेषभिन्दन्ति महायज्ञस्य ते पुर्वेषवापि चर्चित ॥ ७ ॥

पुष्पः शेषेते अष्टदश यश्नुम् आश्विनीक्रष्टप्परं शेषः कर्मः: एतद्ययो शेषभिन्दन्ति महायज्ञस्य ते पुर्वेषवापि चर्चित ॥ ७ ॥

पुष्पः भोजेते अष्टदश यश्नुम् आश्विनीक्रष्टप्परं शेषः कर्मः: एतद्ययो शेषभिन्दन्ति महायज्ञस्य ते पुर्वेषवापि चर्चित ॥ ७ ॥

एते these वि: assuredly आश्विनीक्रष्टप्परं: eighteenfold यश्नुम्: the yajna पुष्पः: raf: ब्रह्मः: infirm, शेषः in which ब्रह्मः: the inferior, कर्मः work वि: is told वे: which शेषः:
the ignorant, the unwise एतद्र this खेण as the supreme
good इति श्रमित्त्वम् cry with joy ते they दुः: again
पुरुष इत्यादि जरायुस्तु old age and death धर्म शक्ति get.

Frail indeed is the raft of an eighteenfold yajna, in which these inferior works are men-
tioned. Those ignorant persons who praise these as the supreme good, get old age and
death again and again.

[Eighteenfold yajña—The yajña that is performed with the help of sixteen priests, the yajamana for
whom the sacrifice is done, and his wife.]

अतिवायामेतरे वर्त्त्यान: स्वर्य धीर: पवित्तर
मन्यमान: || ज्ञानीमानः परिषिद्धि मुहा अन्वेषनेव
नीर्यमानः यथान्या: || 8 ||

अतिवायामेः in ignorance अन्ते इnc the midst वर्त्त्याना: existing, स्वर्य himself धीर: wise पवित्तर मन्यमाना: puffed
up with vain knowledge ज्ञानीमानः: suffering again and again, मुहा: the fools अन्वेषेन by the blind नीर्यमान: led
वथ: the blind वथ: as परिषिद्धि wander about.

Fools, wise in their own conceit, dwelling in the midst of ignorance, (yet) puffed up with
vain knowledge, suffering again and again, wander about like the blind led by the blind.

[Cf. Kathapanishad, II. 5.]
वाच्यां बहूत वर्तमाना वर्य वृत्तारी इत्यंतम्यति

यत्कथितं न वन्द्यन्ति रागाचेनान्तरः क्षीण-

कोकास्यतन्ते || ॥ ॥

वाच्यां in ignorance बहूत in multifarious ways

वर्तमानाः: existing वाच्याः: boys वर्य we वृत्तारी: of accomplished aims हृति thus इत्यंतम्यति think.

बल्के because कथितं the sacrificers रागाः owing to passions न not वन्द्यन्ति know, (सत्माता therefore) क्षीणकोका: the enjoyments of the worlds attained by good karma being over, अन्तरः: dejected यवन्ते come down.

Though variously immersed in ignorance, the children (ignorant) consider themselves as of accomplished aims. As the Karmis know not (the truth) owing to their attachments, when their enjoyments of the (heavenly) worlds are over, they fall feeling miserable.

[Nota.—Those who perform the sacrifices with great desire of attaining the heavenly bliss, do so out of sheer ignorance of the Truth. Such persons are bound to come back here again or go even to lower regions after the expiry of the enjoyments of the fruits of their Karma. Thus the same misery of life overtakes them again.]
SECOND CHAPTER

इष्यापूर्ण मन्यमाना वरिष्टे नान्यवृत्तक्रृयो विदयन्ते प्रभातः ||

नान्य पूर्णे ते सुकृतत्त्वमुत्तमं लोकं हीनतरं वा

विशिष्टत || १० ||

प्रमूहः: the deluded fools इष्यापूर्ण the sacrifices and charitable works enjoined by the scriptures वरिष्टे supreme मन्यमाना: thinking अन्यवृत्त other (than this) क्रृयः beneficial (बस्ति there is;) इति न वेदयन्ते do not know. वे they सुकृतत्त्वमुत्तमं merits acquired from good deeds, नान्य पूर्णे in the heavenly regions, श्रुत्वा having enjoyed, इसम् लोकं this world हीनतरं inferior वा or विशिष्टत enter.

The deluded fools thinking the sacrifices and the charitable works (enjoined by the shastras) as of supreme value, know not the other blessed (goal). Having enjoyed in the heights of heaven, the fruits of their good Karma, they come down again to this world or even enter into a lower one.

[इष्यापूर्णः: Ishtâ means sacrifices enjoined in the Sruti, and Purta means the charitable works enjoined in the Smriti, such as, digging ponds, sinking wells for the public, establishing alms-houses, dedicating public gardens, or shady trees on the road side, etc.

The blessed goal — i.e., Mukti which is attained by Jnana as will be described later on.]
They enter again etc.—i.e., they are born into this human world, or as animals or plants.]

तपःश्रद्धे ये युपवसान्त्यरण्यं शान्तं ब्रह्मासो भेष्याङ्गाः परस्पर

चर्मः।

सूर्यदार्शने ते विषजा प्राणगति यथासृष्टि: स पुरुषोऽ

शान्त्यात्मा॥ १९ ॥

वे those who दि verily शान्ता: of peaceful mind विद्वान्: the learned भेष्याङ्गाः the vow of mendicancy वर्णः: practising शर्यो: in the forest तपःश्रद्धे: in penance and faith युपवसान्त्यरण्यं live ते they विषजा: purged of all impurities सूर्यदार्शने: by the Path of the Sun (त्र त्रहे there)

प्राणगति गो श्रेष्ठ where स: that यथासृष्टि: immortal शान्त्यात्मा imperishable पुरुष: Being (प्रसिद्ध is).

Those wise men of peaceful mind who live in the forest in penance and faith, leading the life of mendicancy, freed from all impurities, verily attain by the Path of the Sun that world where that immortal imperishable Being is.

[Of peaceful mind.—i.e., men of self-control, since no peace of mind can be attained unless and until the senses are brought under complete subjugation.

Who live......faith.—i.e., the sannyasins who lead the austere life of self-abnegation and devotion, far away from the busy haunts of men and temptation.}
SECOND CHAPTER

Freed from all impurities.—i.e., free from taints of desire and egotism.

The Path of the Sun.—The Deva-Yana.

That immortal imperishable Being.—Hiranyakagrabha or Brahma.

Note.—In contradistinction to the attainment of the lower heaven by means of the sacrifices as mentioned in Mantram II.6, here the Sruti speaks of the attainment of the highest heaven, the Satyaloka or the world of Brahma, through the performance of devotional practices and self-control. It should be noted that the reference has been made here only to the Krama Mukti or gradual emancipation and not to the Jivan Mukti or immediate emancipation which is attainable in this life by means of supreme knowledge. For a Jivan Mukta there is no going anywhere at any time. As soon as the supreme knowledge of the soul dawns, the bubble bursts, the limitation of the soul disappears, and what rests is one infinite ocean of consciousness absolute. Hence no coming or going is possible in that case; neither there is earth nor heaven for him; all becomes negated to the consciousness in one stroke.

परिक्ष्य लोकान्तर्भिनिद्धारणो निर्वेदंपायाना—
स्त्यकृतः करणेः

वद्विजितार्षस गुरुवद्विमिगच्छे समिपाणि: भोगिनयं
ब्रह्मनिष्ठं ॥ १२ ॥
Having examined the worlds attainable through Karma a Brahmana should get dispassionate (vairagya) towards them. The Uncaused cannot be had by the caused. To know that, he, with sacrificial fuel in hand, must approach a Guru who is well-versed in the Vedas and absolutely devoted to the realisation of Brahman.

[Nota.—Heavenly enjoyments and pleasures of this world are attained by the performance of rituals and meritorious work as enjoined in the Vedas and the Smritis, and spoken of in the beginning of this chapter. But all such enjoyments, whether temporal or celestial, that are caused by actions, are but momentary and changeable as all created things are,—all are shadows, at best glowing shadows, in the midst of a long panorama of shadows. Even the æonian life of Brahma is but a moment before the
transcendent eternity of the Atman. Moreover, all karmas done with selfish motive are impinged with ignorance and as such their results bring only bondage in their train. Hence the Sruti exhorts that a true Brahmana, being true to his sattvic nature, should get Vairagya, having scrutinised all lives, both mundane and heavenly. The aspirant of the eternal life of the soul should remember that the uncreated eternal Atman can never be realised by any action whatsoever. It is the Ignorance, Avidya, that has put up the show, created this phantasmagoria, of all relative life and existence known as Universe; and nothing can destroy it, nor help the soul, its captive, to escape from its thraldom, except Jnana, the knowledge of the true nature of the soul (including its Sadhana also). So the Sruti directs the aspirant to seek out a Guru who is well-versed both in the theory and practice of self-realisation, and attain that supreme Jnana with his aid.

The uncaused...caused.—Atman being transcendental is beyond all law of causation; hence no karma can produce its realisation.

Sankaracharya breaks up this passage into two sentences and paraphrases as follows.—इस प्रकृतः नरिति, प्रति: प्रस्थाप्य किं कुतेन लाब्धवल्लोम कर्मेष्य। “Here in this world there is no trace of the uncreated eternal, and hence what need have we with the created, i.e., work which is fraught with so much difficult exertion?”
With sacrificial fuel in hand.—It was the custom in ancient time that the disciple must render all services to his Guru, in the way of collecting sacrificial fuels and fruits from the forest, drawing water, tending cattle and such other personal works.

तस्मै स विद्यांपरश्राय सम्यक्षमश्वान्तिचिन्तयाय शमार्थिताय।

येनार्थे पुरुषं वेदं सत्यं प्रेमाच तां त्वच्चतो विविध्याम्॥ १३ ॥

सं विद्यां that learned (Guru) वपस्वाय यो has approached before him, सम्यक्षे properly न्यायतिचिन्तया whose mind has been well pacified शमार्थिताय who has controlled his senses, तस्मै to him (विद्यास्वे seeker of Truth) वेन by which सत्ये the true त्वच्च imperishable पुरुषं Being वेद can be known तां that विविध्याय knowledge तत्तवं: in its real form प्रेमाच should tell.

Unto him who has thus properly approached with his mind well-pacified and senses controlled, let the wise (teacher) impart in its real form that knowledge of Brahman by which the True, the Imperishable Being is known.

[With his mind.......controlled.—Here the Sruti speaks of what should be the inner nature of the
SECOND CHAPTER.

aspirant of that Supreme Knowledge "by knowing which all else will be known" and which will free him from all limitations and bondages of life. He must have his mind well pacified, i.e., his mind must be free from all desires and attachments, must be filled with strong Vairagya for the world; and he should have his senses under perfect control. Desires and unbridled sense-activities distract the mind from the path of self-realisation and rob away all its power of subtle comprehension of the soul. Hence the aforesaid virtues form the very stepping-stones to spirituality and God-realisation. One who has not got them is not fit to be a recipient of the knowledge of Brahman, as he can never understand it nor will the imparted knowledge bear the desired fruit in him. So the Guru must discriminate in selecting his disciples, as the fit disciple also must be very discriminative in choosing his Guru as indicated in the previous mantram.

The Being.—In the text the word is Purusha which literally means the Being who has filled all and who is also dwelling within this body, the "city of nine gates."

In its real form.—i.e., as he has understood it with the aid of the Vedas and by intuitional realisation and reasoning.

End of the Second Chapter.

END OF THE FIRST MUNDAKA.
SECOND MUNDAKA.
FIRST CHAPTER.

तदेतत्सत्यं यथा सुदीर्घात्यानां विद्युक्तिष्ठः सहस्त्रं
ममवन्ते सहस्त्रं।

तथा त्राद्विधिष्ठः सोम्य भावः प्रजायन्ते तत्र चैवापि
यन्ति॥ १ ॥

That that eternal this same truth yady as Sudarshana blazing
from fire vitarka: sparks sastra: of the
same appearance, sastra: by thousands mambante
spring out, tatha so somya my young friend vibhida: various bhava: beings
from that Imperishable
prajnapante originate at there eva verily vapi again ch and
yanthi go back.

This is the truth that as from a blazing fire
shoot out thousands of sparks of the same appearance, so do the various beings originate,
my young friend, from that Imperishable and
unto It verily they go back again.

[This is the truth.—i.e., the ‘lower knowledge,’
(Apara Vidya, vide I. li. 4) does not contain the real
truth. The real truth as experienced with the dawn
of the ‘higher knowledge,’ is as follows.
Note—By the simile the Sruti asserts that the whole universe with its diverse modes and contents, the Jivas or individual beings, have come out from that imperishable infinite Being and the Jivas are essentially of the same nature as that of the Supreme Being, even as the sparks are the same as the fire. The difference lies only in magnitude and not in kind; one is infinite and the others are finite. But unlike the fire sparks these Jivas have but one common destiny and that is dissolution into that Supreme Being again. Here Brahman is indicated as both the material and efficient cause of the universe. But this is the relative or Saguna aspect of Brahman.

दिश्यी हृदौः पुरुषः स्वाध्याय्यन्तरो श्रवः ||
अमाणो नामनाः शुभो हस्तरतपरः परः \| २ \||


(But) that effulgent Being is verily formless, existing both within and without, uncreated, without Prana or mind, pure, and is beyond even the Supreme Imperishable.

[Note.—Here the Sruti speaks of the Nirguna or the transcendental absolute aspect of the Brahman.
In the previous mantra the Saguna or creative Brahman has been spoken of as the common origin of all life and existence. But lest it be taken as the last word about Life and Existence, the absolute state of Spirit is described here, as superior to and beyond the Saguna aspect of Brahman. [Cf. I. i. 7.]

The Supreme Imperishable. —i.e., the Saguna Brahman spoken of in the previous mantra. Sankara takes Akshara here to mean the Prakriti.]

ेतस्मात् जायते भाणो प्रत्येकं सत्त्वनिर्माणिः च ।
श्रव्य वायुवृत्तिरापः पृथिवी विस्वस्य धारिणी ॥ ३ ॥

Etsmaatu jayate bhaano pratyanayem sattvaniirmayah || 3 ||

Etsmaatu From Him (the Purusha) bhaana: the Prana-mana: the mind, sattvaniirmayah all the sensory organs and ether vaayu: air jivaah: fire shaap: water (tva and also) visvesh vaishvame all haaririi supporter prithivi the earth jayate is born.

From Him (Imperishable Brahman) are born the Prana, the mind, all the senses, ether, air, fire, water and also the earth the supporter of all.

[Note. — It has been already stated in the previous mantra that the Brahman in His Nirguna aspect is not the cause of any effect. When again the Brahman is said to be the cause or the origin of Prana, mind, etc., in this mantra, it is obvious that
Brahman is here spoken of in His Saguna aspect. In this connection we should bear in mind that whenever Sruti speaks of Brahman as the cause of the Universe, it speaks of Brahman in His Saguna aspect. Really nothing can be predicated of the Absolute and Unconditioned. Hence everywhere in the Sruti we find the Absolute described as Neti, Neti.]

अग्रिमध्ये चूर्णीयों चन्द्रसूयों


disha: ovaro vachabhyutaahch vedas: ।

vaayu: maanoghuudhvy vishvanasy padvah a

prthivy kshet sarvangoolantratma ॥ ॥

वष्णु: Fire abha his sour head, chandrah sun the moon and the sun chandrah the two eyes, dish: the directions, quarters of the sky abha the two ears, vinchatat: emanated vedas: the Vedas ca and vach speech, vaayu: air: maana: breath, udvar heart nirvah the Universe, shree: his padvah from feet: sthri: the earth (jaata originated), hi: verily puru: This sarva: of all: maanapat: beings: abhvan: the inner Self.

Fire is His head, the moon and the sun are His two eyes, the (four) directions are the ears, the emanated Vedas are His speech; His breath is air, the Universe is His heart, and from His feet the earth originated; verily He is the inner Self of all beings.
[Note.—स्निति: Fire, or it may mean शूल: heaven, which is more apt here.]

तस्मादिः समिधे यस्य सूर्यः
सोमालर्जन्यो ऋषियः प्रविष्टः।
पुमानञ्जस: सि्भ्वति शोभिता।
षद्वी: प्रजा: पुरुषात्संसून्तः! ॥ ९ ॥

तस्माद From Him अग्नि: Fire (heaven) (जात: is originated) सूर्यः the sun यस्य whose समिधे: fuel, सोमालूः from the moon पर्जन्यः cloud (सम्बान्वति arises), प्रविष्टः on earth ऋषियः herbs (द्रवस्ति grow) पुमानम् man शोभिता: into woman रूपः semen सिभ्वति casts (एवं कथमें by this process) पुरुषाऽ From the Purusha षद्वी: many प्रजा: living beings संसून्तः: are born.

From Him (comes) the अग्नि (heaven) whose fuel is the sun; from the moon (arises) clouds; herbs grow on the earth; man casts semen into woman; (by this process) many living beings are born of the Purusha.

[Note.—Here is described the gradual process of the origin of all beings from the one Purusha. The argument is simple: From the Purusha has originated the Dyuloka or heaven, and from the moon in the Dyuloka, clouds; rains dropping from the clouds on earth produce plants and herbs; men live on
these plants and herbs and secrete semen; the semen again having fallen into the womb of woman produces living beings. Thus Purusha is the final cause of the origin of beings.

*Whose fuel is the sun—the sun is called the fuel because, it is by the sun that the Dyuloka is lighted.*

तस्मात्तः साम यज्ञिष्ठि दोषा

यज्ञश्च सैं कत्वा दृष्णार्थः

संवत्सरश्च यज्ञशास्त्राच लोकः

सोऽसे यत्र पवेते यत्र सूर्यः \( \| 6 \| \)

तस्मात्र From Him ब्राह्म: the Rik, सामानि the Sama यज्ञिष्ठः the Yajur, दोषः rules e.g. the wearing of a mounjice etc., imp. upon the performer of a sacrifice सर्वं all यज्ञः the sacrifice कत्वः sacrifices which require a yupa i.e., a sacrificial post दृष्णाः: श and rewards (given to the priests) श and संवत्सरः the year यज्ञाण: the Sacrificer श and लोकः: the worlds (इत्युपि: have originated): यत्र which सोऽसे: the moon पवेते purifies, यत्र which सूर्यः: the sun (पवेते purifies).

From Him (have originated) the Rik, the Sama, the Yajur, Diksha, all the sacrifices, the Kratus and gifts, the year, the sacrificer and all the worlds which the sun and the moon purify.
From Him and the devas of various orders (e.g., Vasus, Rudras, etc.) are born. The Sadhyas (a group of devas) and the Sadhyas: men, beasts, birds (are born). Prana and Apana: paddy and barley, religious austerities and faith, truth, vow of continency and injunctions.

From Him are born the devas of various groups, as well as the Sadhyas, men, beasts, birds, the prana and the apana, the paddy and barley, austerities, faith, truth, vow of continency and injunctions.

[Note.—Apana—one of the five vital forces in the body which works downwards the navel to the anus; the five vital forces are Prana, Apana, Vyana, Udana and Samana.]
FIRST CHAPTER.

seven भाष्या: organs of sense तस्माद from Him  
सममिति are born, सत्स देव से वा seven कस्मिः flames सत्स seven  
सृजयते fuel सत्स seven ह्रोमा: oblations ṭया  
and also) इसे these सत्स seven लेकरः lokas वेद्य: वे ये ये ये ये ये where गुहायाया:  
lying in the cave (heart) सत्स seven seven निहिता: seated भाष्या: the Pranas चरित्रिन् move.

From Him are born the seven pranas, the seven flames; the seven (kinds of) fuel, the seven oblations and also these seven lokas where the pranas move seated in the heart, seven placed in each.

[Note.—Here pranas mean the organs of sense; the seven organs of sense meant here are the two eyes, the two ears, the two nostrils and the mouth.

Flames—Sense-powers by which objects are cognised.

Fuel—Objects of the senses.

Oblations—The knowledge of the sense-objects.

Lokas—The seats of the senses.]

अतः समास गिर्यच सर्वं
स्मात्स्वनते सिन्धवः सर्वंहयाः ।
अतः सत्स अथवणी रससत्स
येनेष्ठ भूतस्तिपत्यं द्वान्तराय ति ॥ ९ ॥
From Him have originated the oceans and
the mountains; from Him flow rivers of every
description and from Him also (have come out) the
herbs and sap too, by which the subtle body
exists (being encircled, as it were) by the bhutas.

[Note.—Rasa—Sankara takes the meaning as taste.
Rasa is considered in Vaiseshika philosophy as one of
the 24 gunas. The Rasas are six in number, e.g.,
bitter, sour, saline, pungent, sweet, and astringent.

पुरुषं प्रेषो विश्व कर्म तपो ब्रह्म परामृतम् ।
पुरुषं वेदं निहितं गुहायं सोटविचारणिथ
विकिरसीह सोम्यं || १० ||

कर्म work तपः austerity परंतः highest भ्रमः immortality ब्रह्म: Brahman विश्व all पुरुषः Purusha पुव
verily. हे सोम्य Oh my child यः he पुरुष this (Purusha)
गुहायं in the cavity (of the heart) निहित seated वेदः
knows, त: he इह here एव verily अविधायत्वम् the knot of ignorance विकिरति cuts asunder.

This Purusha is verily the all—work, austerity, the highest, the Immortal and Brahman. He who knows this, my child, as seated in the cavity of the heart, certainly cuts asunder the knot of ignorance even here.

[Note.—इह—here; even while living; i.e., he becomes a jivanmukta.]

End of the First Chapter.
SECOND. MUNDAKA
SECOND. CHAPTER

पारं चिङ्गायद्धरिसं प्रजानाम् || १ ॥

श्राविः Self-luminous सतिनीति मुहाराचराम
महत्यदमचतुर्विषयतम्।

एतत्त्वातिशिष्येष यदेतत्तज्ञानं सदसंध्वेष
प्रजानायद्धरिन्छं प्रजानाम्।

The self-luminous (Brahman) is seated in the cavity of the heart and is known as moving there. He is the great support (of all). In Him is fixed all—that moves, breathes and winks. Know this which is both the cause and the effect, which is dearest to all, and which is the highest and beyond the intellect of all beings.
[Note.—In the ordinary sense of the term, *knowledge* means knowledge of something relative, which is perceived by the senses and is within the reach of the intellect. In that sense, certainly, Brahman is *unknowable*, for He is beyond all intellectual perception. How is it then that the Sruti asks here to *know* Him who is beyond intellect? Here, the term ‘know’ is loosely used. *Be and become* the Brahman or *know* that “I am Brahman” is the idea sought to be expressed in the Sruti.]

यदृच्छिकद्वदनुस्थितो च
यस्मिन्नः पिताः निहिता लोकिनश्च

तदत्तस्ततः च भास्वस्ता श्राणासः च
तद्वित्तस्ततः तद्भूतात् तद्व्यक्त्वे साश्च निद्रे ॥ २ ॥

...what *pristinam* luminous यदृच्छिकद्वदनुस्थितो च than what *स्वशुन्म्* than the atoms यस्मिन्नः पिताः निहिता लोकिनश्च in what लोका: the worlds लोकिन: those that live in the worlds च and निहिता: fixed, तदः this अतरे: imperishable भास्वस्ता श्राणासः च Brahman. स: He भास्वस्ता: Pranas, तदः: that अनि also वचन: speech सन: mind, तदः: this अतरे: true, तदः: that अतरे: Immortal, तदः: that अनि should be struck (मनसा: by the mind), साश्च: Oh good-looking youth (तदः: that) निद्रे: strike at.

What is luminous, what is subtler than the subtler, and in which all the worlds and those
that live in them are fixed, is this Imperishable Brahman. That is Prana, That is also the speech and the mind. That is true and That is immortal. Oh good-looking youth, strike (with thy mind) at that which should be struck.

[Strike with thy mind....... struck—The idea is that the mind should be concentrated upon the Brahman.

Note.—In the preceding mantram, it has been said that the Brahman is to be realised. In this and the folowing mantrams the procress of realisation is described.]

प्रत्युष्टे दीन्द्रोपनिषद्, महास्तः
वशरं हुपासानि शतं संपल्ये रङ्ग
आयन्य तद्वर्गंते चेतसा
लक्ष्यं तद्वर्गंरं सोम्य विद्धि || 3 ||

शौर्यंपितम् as prescribed in the Upanishads महाशं
the mighty weapon प्रत्युष्टे bow शौर्यं taking वशरं by constant worship आयन्य vern sharpened शतं arrow संपल्ये must be fixed. सोम्य Oh good-looking youth तद्वर्गंते absorbed in His thought चेतसा with mind लक्ष्यं having drawn तद्वर्गं the mark तदुः that प्रत्युष्टे verily तद्वर्गं Imperishable (Brahman) विद्धि hit.
SECOND CHAPTER.

'Taking the bow, that mighty weapon, as prescribed in the Upanishads, fix in it the arrow rendered sharp by constant worship. Oh good-looking youth, having drawn it with the mind absorbed in His thought, hit that mark,—the Imperishable Brahman.

[Rendered sharp, etc.—Because by constant worship the mind is purified.

Having drawn thought—The idea is that the mind has to be drawn away from the external objects of senses and to be absorbed in the one idea of God and God alone.

Note.—The analogy is explained fully in the next mantram.]

प्रणवः धनुः शरो शात्मा ब्रह्म तंत्रस्यमुच्चते ।
अयमवेद्योऽर्थात्मनं यथवः स्वेता ॥ ४ ॥

Pranava: The Pranava (Om) धनुः: bow शरो: arrow हि indeed शात्मा atman (jivatman) महार ब्रह्म: that तंत्रस्य the mark स्वेत शरवः is said to be. अयमवेद्योऽर्थात्मनं carefully (ततः तंत्रस्य: that mark) वेदस्य: should be hit, शरवः like the arrow शरवः: absorbed in Him (one with it) स्वेत शरवः must become.

The Pranava (Om) is the bow, the arrow indeed is the atman and Brahman is said to be its mark. Carefully that mark is to be hit
and one has to become absorbed in Him just like the arrow at one with its mark.

[Carefully, i.e., being free from all excitement caused by the thirst for enjoyment of the objects of senses.]

सम्मिळ्ठोऽ पृथिवी चान्तरिक्षामोऽत
मनः सह प्राणिलोक सवः ||
तमेवेंक जानम् आत्मानमन्या
वाचो विदुर्भाप्रस्यवेष सेतुः: || ५ ||

सम्मिळ्ठ in whom धिम: the heaven पृथिवी: the earth च and अभिन्तरित: the sky सवः: all प्राणिलोक: the Pranas सह: with मनः: the mind च and बोलें: सेव्न (fixed) सवं: that पुरुष: one आत्मानम्: Aitman पुरुष: only जानम्: known: जानम्: all other वाचो: talks विदुर्भाप्रस्यवेष: give up. पुरुष: This ब्रह्मत्तथा: of Immortality सेतुः: bridge.

Know that one Aitman only, by whom the heaven, the earth and the sky, the mind with all the prānas are interloomed. Give up all other (vain) talks. This is the bridge (to the attaining) of Immortality.

[Note.—One should notice, that the idea of turning away the mind from the external objects of senses, in other words, of giving up the enjoyment of the worlds and its objects, and fixing it on the Goal which is
Brahman, is again and again strongly advocated by the Sruti in these Mantrams.]

उर इव रथनामो संहता यत्र नाख्यः
स पेन्द्रनजलकः वृष्ण्या जायमायः |
अमित्यवं व्यायाम आत्मानं
स्वस्ति वः पराय तमसः परस्त्वात् || ६ ॥

रथनामो in the nave of the wheel of a chariot उरः: spokes इव like नाख्यः the nerves यत्र where संहता: meet वृष्ण्या variously जायमायः: becoming manifold, स पेन्द्रः that अत्मानं व्यायाम आत्मानं: within that चरः moves (litr. moves) अत्मानं: that Atman अमित्यवं व्यायाम आत्मानं: verily व्यायाम अत्मानं: within that चरः moves (litr. moves) अत्मानं: that Atman अमित्यवं व्यायाम आत्मानं: do thou meditate वः to you: (disciples) तमसः of the darkness परस्त्रात् beyond पराय for the otherside स्वस्तिः godspeed, may it be well.

Lives He there within, in manifold ways, where all the nerves meet like spokes in the nave. Do ye meditate upon that Atman as Om. Godspeed to you (in your journey) beyond, across the darkness!

[Where all the nerves etc.—i.e., the heart.

In manifold ways—i.e., reflecting on the various moods and modes of the mind.

Across the darkness—i.e., the darkness of ignorance.
Note.—The Sruti makes it clear here, where and how the Atman should be meditated upon... The heart being the centre of consciousness and physical activity in the awakened state, is deemed as the best place for meditation on the Atman to start with, and as mind must have some symbol,—some concrete 'object'—for its contents, with whose help it learns to concentrate, to focus itself upon, so the sound and the idea of Om are suggested for such a symbol.

यः सर्वेऽ सर्वविश्वस्य महिमा शुचि I

त्रिच्चे ब्रह्मपुरे हेष्ट व्योमन्यात्मा प्रतिष्ठितः ||

मनोमयः प्राणविशेषता प्रतिष्ठितोऽवै हृदयं

सत्तिष्ठाय I

तत्त्वातां परिवर्तमति धीरां आनन्दूपमयूर्तं

षड्मोरवती || ७ ||

यः: who सर्वेऽ: omniscient; सर्वविश्व all-knowing शुचि in this world ग्वथ whose पुष्य: this महिमा glory; पुष्य: this व्रह्मातman त्रिच्चे in the effulgent ब्रह्मपुरे the city of Brahman, व्योम in the sky प्रतिष्ठित: 'seated. मनोमयः: of the form of mind प्राणविशेषता the controller of the Pranas and the body, (स: he) हृदयं in the heart सत्तिष्ठाय 'being seated अस्ते in the food (i.e., in the body nourished by food) प्रतिष्ठितः' established. धीरां: the wise ज्ञातित्वमन: by knowing which वत्: which
This Atman who is omniscient and knows all and whose is this glory manifest in the universe, dwells within the sky of the effulgent city of Brahman. He is of the form of mind, the controller of the Pranas and the body. He dwells in the body having seated in the heart. By His knowledge the wise realise what shines as the blissful immortality.

[Omniscient and knows all—i.e., He being the reality of all life and existence, and seated within the consciousness of all as the very principle of consciousness, knows all both collectively and individually.

Glory manifest in the universe—in the forms of Law, Beauty and Power or Energy. In fact this universe itself is the expression of His glory or power.

Dwells...Brahman.—The ‘lotus’ of the heart is usually called Brahma-puram or the city of Brahman, and effulgent, inasmuch as there Brahman is meditated upon by the devotees as a smokeless brilliant light.

He is of the form of mind—i.e., the pure consciousness or the pure Self appears as one with its content or the mind. In ordinary state the chit or the Purusha remains perfectly identified with the mentation, as Patanjali says, “चित्तिसारूप्यसमस्तद्वे” “in other
states the 'witness appears to be' identified with the thoughts."

*He dwells in the heart*—i.e., though his real place of expression and realisation is the heart, his presence is felt all over the body in the form of life and perception.

*By His knowledge, etc.—i.e.,* by knowing about Him from the Guru and the scriptures, the wise realise through meditation, etc., the immortal, eternal, ever-blissful absolute state of the Atman, becoming free from all the bondages and miseries of life.

**भिच्छुः हृदयमन्तिरहितभ्रामायः सर्वत्रसिंहयः ||**

**श्रीयते चालय कर्मोऽणि तस्मिन्न्त्रेपरावरे ॥८॥**

*The knots of his heart are cut, all doubts disappear and the effects of his karma are destroyed, when is realised that One who is both the high and the low.*

*Knots of the heart*—such a egotism, ignorance passion, etc.

*The effects of karma*—There are three kinds of effects of karma, viz., *Prarabdha, Sanchita* and
Agami. Prarabdha is 'those effects which have already begun to germinate and bear fruit in this life. Sanchita is what is stored up for the next life. And all that are to come in future lives are classed under Agami.

When the Atmajnana is attained, only the Sanchita and Agami are destroyed. But the Prarabdha still remains, which exhausts itself by its actual enjoyments or sufferings in this life of the Jnanin. By virtues of this Prarabdha the body of the Jnanin continues to exist even after his attainment of the Jnan, and falls only when the Prarabdha is worked out. So here by karma (i.e., effects of karma) Sruti means only the second two kinds of karma.]

हिरस्ये परे कोशे विरज्ज ब्रह्म निष्कल्पः।
तत्तत्त्वं व्योलियां व्योलिस्तद्वात्मविदे विदुः।

* हिरस्ये golden परे the highest कोशे in the sheath विरज्ज stainless विशेषः निष्कल्पं indivisible, without parts, ब्रह्म the Brahman (ब्रह्म that exists) तत् that दशं pure; तत् तत् व्योलियां the लालियां of lights व्योलिति: light, अत्मविद्: the knower of the अत्म man वह whom विदुः know.

In the supreme effulgent sheath rests the stainless transcendental Brahman. That is pure, that is the light of all lights. It is That which the knowers of the Atman know.
[Effulgent sheath—i.e., the heart wherein dwells Buddhī, that illumines all, or, in Buddhī itself, the Vijñanamaya kosha, which is effulgent with intelligence. It is called sheath because it covers the Atman, as a sheath does the sword].

न तत्र सुयोऽभाविन न चन्द्रतारकः नेमा विवुतो भावितुष्म्यमिथि।
तथां भान्तमनुभावित सवं तस्य भासां सत्तमिठेेर विभाति।। १०।।

तत्र there: the sun न भावि does not shine, चन्द्रतारकः the moon and the stars च न त not, इसा: these विवुतो: the lightnings न भावित do not shine वर्म this भावितुष्म्यमिथि: fire कृत: how (तत्र प्रकाशिते: would illumine that) हि that भावि: having shone, एवं verily सवं all चन्द्रतारकः shines after. तस्य his भासां by light इव: this भावि: all विभाति: shine.

There the sun shines not, nor the moon nor stars. These lightnings also do not shine there; how can this fire (then do the same)? He shining, all shine after Him; His light illumines these all.

[Note.—It is the light of intelligence of the Atman that really illumines all, makes everything possible for comprehension, even the most brilliant physical
these plants and herbs and secrete semen; the semen again having fallen into the womb of woman produces living beings. Thus Purusha is the final cause of the origin of beings.

8 Whose fuel is the sun—the sun is called the fuel because, it is by the sun that the Dyuloka is lighted.]

तस्माहेऽ साम यज्ञिः दीप्सा
चङ्गास्क सं कल्वो दर्श्योऽस्सि
संवत्सरेऽ यज्ञानात्वत कोक्ताः
सोपो यज्ञ पवेत यज्ञ सूर्यः ॥ ६ ॥

तस्मात् From Him ख्रच: the Rik, सामानि the Sama यज्ञिः the Yajur, दीप्ति rules e.g. the wearing of a  
mounjee etc., imposed upon the performer of a sacrifice कल्व: sacrifices which require a  
yupa i.e., a sacrificial post दर्श्याः: दर्श्याः and rewards (given to the priests) संवत्सर: the  
year यज्ञात: the Sacrificer सं कोक्ताः: the worlds  
(संवत्सर: have originated) यज्ञ: which सूर्या: the moon  
pawan: purifies, यज्ञ which सूर्याः: the sun (pawan: purifies).

From Him (have originated) the Rik, the Sama, the Yajur, Diksha, all the sacrifices, the Kratus and gifts, the year, the sacrificer and all the worlds which the sun and the moon purify.
From Him are born the devas of various groups, as well as the Sadhyas, men, beasts, birds, the prana and the apana; the paddy and barley, austerities, faith, truth, vow of continency and injunctions.

[Note.—Apana—one of the five vital forces in the body which works downwards the navel to the anus; the five vital forces are Prana, Apana, Vyana, Udana and Samana.]
...seven are born from Him. Seven are seven seven seven seven seven seven seven seven seven seven seven seven seven seven seven

From Him are born the seven pranas, the seven flames, the seven (kinds of) fuel, the seven oblations and also these seven lokas where the Pranas move seated in the heart, seven placed in each.

Note.—Here Pranas mean the organs of sense; the seven organs of sense meant here are the two eyes, the two ears, the two nostrils and the mouth.

Flames—Sense-powers by which objects are cognised.

Fuel—Objects of the senses.

Oblations—The knowledge of the sense-objects.

Lokas—The seats of the senses.

अन्तः सर्वा गृहस्थि सर्वा
स्मात्स्यन्ते सिद्धवः सर्वस्यः
अन्तः सर्वा भोर्षयस्ते रक्षकः
हृदफः भूतस्तिन्नते ब्रह्मरात्मा

|| 9 ||
From Him have originated the oceans and the mountains; from Him flow rivers of every description and from Him also (have come out) the herbs and sap too, by which the subtle body exists (being encircled, as it were) by the bhutas.

[Note.—Rasa—Saṅkara takes the meaning as taste. Rasa is considered in Vaiseshika philosophy, as one of the 24 gunas. The Rasas are six in number, e.g., bitter, sour, saline, pungent, sweet, and astringent.

पुरुषः पुष्व विश्व कर्म तथा तथा परामृतम्।
प्रत्येक वेद निहितं गुहायां सोविचारणिथि
विक्रियरिह सोम्यं॥ १० ॥

कर्म work तथा: austerity परम् highest अस्वत: immortality श्रात्: Brahma विश्व all पुरुषः Purusha पुज
verily. ह श्रावं Oh my child य: he एव this (Purusha)
गुहायां in the cavity (of the heart) निहित sat seated वेद
knows, त: he तृतीय here तृतीय वरिष्ठमानिन्य the knot of ignorance चिकित्सिति cuts asunder.

This Purusha is verily the all—work, austerity, the highest, the Immortal and Brahman. He who knows this, my child, as seated in the cavity of the heart, certainly cuts asunder the knot of ignorance even here:

[Note.—इह—here; 'even while living'; i.e., he becomes a जीवनमुक्ता.]

End of the First Chapter.
SECOND MUNDAKA
SECOND CHAPTER

अविः सत्तिः हेमि गुहाचर्गम
महत्मामेनेतस्मिन्वितम्।

एवमाणिरिपिष्ठच् यदेतज्ञानाथ सदस्येष्ठे
परं विज्ञानाधृतीर्षु प्रज्ञानाम् ॥ १ ॥

भावः Self-luminous सत्तिः fixed (seated) गुहाचर्गम moving in the cavity of the heart नाम who is known महत् great पद्ध the support, एव अविः here (in that Brahma) यद what एवम moving भावाद breathing च and विग्रहिता winking एवत् this सत्तिः all समिदितम् fixed. एवत् this जानाप know यद that सत्तिः effect अविः cause वरेयथस् to be wished for भरिः the highest (तथा and) प्रज्ञानाम् of being विज्ञानाधृत परं beyond intellect.

The self-luminous (Brahman) is seated in the cavity of the heart and is known as moving there. He is the great support (of all). In Him is fixed all—that moves, breathes and winks. Know this which is both the cause and the effect, which is dearest to all, and which is the highest and beyond the intellect of all beings.
[Note.—In the ordinary sense, of the term, knowledge means knowledge of something relative, which is perceived by the senses and is within the reach of the intellect: In that sense, certainly, Brahman is unknowable, for He is beyond all intellectual perception. How is it then that the Sruti asks here to know Him who is beyond intellect? Here, the term ‘know’ is loosely used. Be and become the Brahman or know that “I am Brahma” is the idea sought to be expressed in the Sruti.]

यदृच्छिकद्वयदान्योक्तु ्च
यस्मान्योक्तका निहिता बोलितःसदा

tadvedasṛddha bhras स प्राणसत्तु चायपन:
वदेततस्मय तद्वृत्तं तद्ध्वर्त्य सोन्य चिदिः।॥ २ ॥

What is luminous, what is subtler than the atoms; even these, subtler than what is in what is fixed, even the worlds; those who live in the worlds and are fixed, this imperishable Brahman. What is? Pranas, that is, speech; mind, that is, this yonder true, that bhras Immortal, that, that should be struck (mana by the mind), srotya. Oh good-looking youth (that that) बिन्दु strike at.

What is luminous, what is subtler than the subtlest, and in which all the worlds and those
that live in them are fixed, is this Imperishable Brahman. That is Prana, That is also the speech and the mind. That is true and That is immortal. Oh good-looking youth, strike (with thy mind) at that which should be struck.

[Strike with thy mind........ struck.—The idea is that the mind should be concentrated upon the Brahman.

Note.—In the preceding mantram, it has been said that the Brahman is to be realised. In this and the following mantrams the process of realisation is described.]

धेत्र्युद्वे दीत्योपनिषदं महास्त्रं.
शरं द्रुपासाति शुचं संध्यीत्।
आयुष्य तद्दावगतेन चेतसा
ख्यःं तद्वाहकरे सोभ्यं चिन्द्रित्॥ ३ ॥

धीत्योपनिषद्व द्रुपासाति शुचं संध्यीत्.
क्यः तद्वाहिते चेतसा.
सोभ्यं तद्वाहिते विषाद्युद्वे.
ब्रह्मां विषाधिति.

धीत्योपनिषद्व as prescribed in the Upanishads. महास्त्रं the mighty weapon शुचं: bow शूद्रः taking शुचं: by constant worship निमित्तं sharpened शूद्रः arrow संध्यीतं must be fixed. सोभ्यं Oh, good-looking youth तद्वाहिते absorbed in His thought चेतसा with mind चेतसा having drawn ख्यः the mark ख्यः that द्रुपवे very द्रुपवे Imperishable (Brahman) विषाधिति hit.
Taking the bow, that mighty weapon, as prescribed in the Upanishads, fix in it the arrow rendered sharp by constant worship. Oh good-looking youth, having drawn it with the mind absorbed in His thought, hit that mark,—the Imperishable Brahman.

[Rendered sharp, etc.—Because by constant worship the mind is purified.

Having drawn............. thought—The idea is that the mind has to be drawn away from the external objects of senses and to be absorbed in the one idea of God and God alone.

Note.—The analogy is explained fully in the next mantram.]

मण्वो यम् शरो ब्राह्म तद्यथं अभ्यासस्ये।
अष्टमेव च ज्ञातवं शर्यतन्मयो भवेत् || ४ ||

मर्म: The Pranava (Om) यम्: bow शर: arrow हि indeed शाल्म atman (Jivaatman) ब्राह्म: Brahman सत्: that शाल्म: the mark कथ्यते is said to be, अष्टमेव carefully (सत्: शाल्म: that mark) चेदये should be hit, शर्यत: like the arrow हत्तम: absorbed in Him (one with it) भवेत् must become.

. The Pranava (Om) is the bow, the arrow indeed is the atman and Brahman is said to be its mark. Carefully that mark is to be hit
and one has to become absorbed in Him just like the arrow at one with its mark.

[Carefully, i.e., being free from all excitement caused by the thirst for enjoyment of the objects of senses.]

यस्मिन्यो: पृथिवी चान्तरिभिः
मनः सह माणेत्र सवः;
तभवेकं जानः आत्मातन्स्तः
वाचो विषुभचवांगस्तवं सस्तु: || १ १ ॥

यस्मिन् in whom चो: the heaven पृथिवी the earth च and जान्तरिभि: the sky सवः: all माणेत्र the Prānas सह with मनः: the mind च and योत्र: sewn (fixed) तसै: that एकम् one आत्मातन्स्तः Atman एव only जानः known. आत्मातन्स्तः all other वाचो: talks विषुभचवांगस्तवं give up. एव: This यस्मिन् of Immortality सस्तु: bridge.

Know that one Atman only, by whom the heaven, the earth and the sky, the mind with all the prānas are interlaced. Give up all other (vain) talks. This is the bridge (to the attaining) of Immortality.

[Note.—One should notice, that the idea of turning away the mind from the external objects of senses, in other words, of giving up the enjoyment of the worlds and its objects, and fixing it on the Goal which is
Brahman, is again and again strongly advocated by

the Sruti in these Mantrams.

अरा इव रथनामी संहता यत्र नाभि:
स एवो न्नतस्सरते बृहुभा जायमानः ।

ओमिल्येष्व ध्यायय आत्मानं

स्वसति वः पराय तमसः परस्तात् || ६ ||

रथनामी in the nave of the wheel of a chariot वर्तः ।

spokes इव like नाभि: the nerves यत्र where संहता: meet ।

बृहुभा variously जायमानः: becoming manifold, स एवः ।

this शास्त्रमा the Atman चन्द्रi within that चतुर्ते dwells ।

(lit. moves) चास्मार्य that अत्मानं अः Om इव इसि this पर्वर्य ।

verily ध्यायय do thou meditate वः to you (disciples) ।

तमसः: of the darkness परस्तात् beyond पराय for the ।

otherside स्वसति godspeed, may it be well.

Lives He there within, in manifold ways, ।

where all the nerves meet like spokes in the ।

tave. Do ye meditate upon that अत्मान as ।

Oṃ. Godspeed to you (in your journey) ।

beyond, across the darkness !

[Where all the nerves etc.—i.e., the heart.

In manifold ways—i.e., reflecting on the various ।

moods and modes of the mind.

Across the darkness—i.e., the darkness of ignorance.
Note.—The Sruti makes it clear here, where and how the Atman should be meditated upon. The heart being the centre of consciousness and physical activity in the awakened state, is deemed as the best place for meditation on the Atman to start with, and as mind must have some symbol,—some concrete object—for its contents, with whose help it learns to concentrate, to focus itself upon, so the sound and the idea of Om are suggested for such a symbol.

यः सर्वज्ञः सर्वविद्यताम् महिमा खुबि
हिन्येऽज्ञपुरे क्षम योग्यद्यात्मा महिष्टिति
मनोमयः भानवसिद्धता महिष्टितोदेन हनन्य
सतिष्टाय।
तद्विग्राहाद् परिपरित्तद्धारा आनंदस्यप्रसादं
यद्विग्राहाति।। ७ ।।

यः: who सर्वज्ञः: omniscient सर्वविद्यताम्: all-knowing खुबि in this world वस् whose पुष्य: this महिमा: glory; पुष्य: this ब्रह्माः Atman हिन्येऽ: in the effulgent ज्ञपुरे: the city of Brahman, योग्यद्यात्मा: in the sky महिष्टिति: seated.
मनोमयः: of the form of mind भानवसिद्धता: the controller of the Pranas and the body, (स् he) हनन्य: in the heart सतिष्टाय: being seated वस्य: in the food (i.e., in the body nourished by food) महिष्टिति: established. धीरा: the wise तद्विग्राहाय: by knowing which वस्य: which
This Atman who is omniscient and knows all and whose is this glory manifest in the universe, dwells within the sky of the effulgent city of Brahman. He is of the form of mind, the controller of the Pranas and the body. He dwells in the body having seated in the heart. By His knowledge the wise realise what shines as the blissful immortality.

[Omniscient and knows all—i.e., He being the reality of all life and existence, and seated within the consciousness of all as the very principle of consciousness, knows all both collectively and individually.

Glory manifest in the universe—in the forms of Law, Beauty and Power or Energy. In fact this universe itself is the expression of His glory or power.

Dwells...Brahman.—The 'lotus' of the heart is usually called Brahma puram or the city of Brahman, and effulgent, inasmuch as there Brahman is meditated upon by the devotees as a smokeless brilliant light.

He is of the form of mind—i.e., the pure consciousness or the pure Self appears as one with its content or the mind. In ordinary state the chit or the Purnasha remains perfectly identified with the mentation, as Patanjali says, "तत्त्वत्त्वात्मिकता" "in other
states 'the witness' appears to be identified with the thoughts.'

He dwelleth in the heart—i.e., though his real place of expression and realisation is the heart, his presence is felt all over the body in the form of life and perception.

By His knowledge, etc.—i.e., by knowing about Him from the Guru and the scriptures, the wise realise through meditation, etc., the immortal, eternal, ever-blissful absolute state of the Atman, becoming free from all the bondages and miseries of life.

भिघले हर्द्यप्राप्तनिभिषिष्ठते सर्वसंशयं ||
श्रीयते चास्य कर्मोंिि तस्सत्त्वन च परावरं || 8 ||

tathātā, that parāvṛtta the high and the low having seen bhāvāh his हर्द्यप्राप्ति: the knot of the heart, भिघले is broken, सर्वसंशयं: all doubts विघ्छति are rent asunder, कर्मापि the results of the past actions चौकिले are destroyed.

The knots of his heart are cut, all doubts disappear and the effects of his karma are destroyed, when is realised that One who is both the high and the low.

[Knots of the heart—such a egotism, ignorance passion, etc.

The effects of karma—There are three kinds of effects of karma, viz., Prarabdha, Sanchita and
Agami. Prarabdha is 'those' effects which have already begun to germinate and bear fruit in this life. Sanchita is what is stored up for the next life. And all that are to come in future lives are classed in Agami.

When the Atmajnana is attained, only the Sanchita and Agami are destroyed. But the Prarabdha still remains, which exhausts itself by its actual enjoyments or sufferings in this life of the Jnanin. By virtues of this Prarabdha the body of the Jnanin continues to exist even after his attainment of the Jnan, and falls only when the Prarabdha is worked out. So here by karma (i.e., effects of karma) Sruti means only the second two kinds of karma.

हिरण्येपरं कोरे विरजः वास्तव्य निषाङ्कालयः.
तत्त्वज्ञानं व्योधितं ज्ञोत्तिस्तथद्वालमीदि विद्यः.

11911

Hiranyapare kore viraj vasanta nishankalya.
Tattvajnanam vyohita jyotisthathadvalamidham vidya.

Hiranyapare golden pare the highest kore in the sheath
viraj stainless 'nishank' indivisible, without parts, stainless the Brahman (which exists) tathu that jhara pure; tathu that vyohita of lights jyoti: light, jyootiyad: the knower of the Atman whom vidya: know.

In the supreme effulgent sheath rests the stainless transcendental Brahman. That is pure, that is the light of all lights. It is That which the knowers of the Atman know.
MUNDAKA-UPANISHAD

[Effulgent sheath—i.e., the heart wherein dwells Buddhi that illumines all, or in Buddhi itself, the Vijnanamaya kosha, which is effulgent with intelligence. It is called sheath because it covers the Atman, as a sheath does the sword].

न तत्र सूर्यं भाति न चन्द्रगर्भं नेमा विधुतो भानि कुतो?यमधि।

तमेव भानुतमुभाति सर्वं तस्य भासा सर्वमिदं विभाति।। १०।।

तत्र there दूर्यं: the sun न भाति does not shine, चन्द्रगर्भं the moon and the stars च च and not, हृदा: these विधुत: the lightnings न भानि do not shine सर्वं this विभाति: fire दूर्: how (तत्तु प्रकाशये तु would illumine that) स तभि हान्यं having shone, एवं verily सर्वं all विभाति shines after. तथा his भासा by light इत्यादि this विभाति shine.

There the sun shines not, nor the moon, nor stars. These lightnings also do not shine there; how can this fire (then do the same)? He shining, all shine after Him; His light illumines these all.

[Note.—It is the light of intelligence of the Atman that really illumines all, makes everything possible for comprehension, even the most brilliant physical
luminaries are such only because the intelligence of the soul perceives or comprehends them; on the other hand these luminaries cannot make the soul vivid—gross and material as they are.

Or, the whole creation, including the physical sources of light, are but manifestations, the effects, of the Shakti of Brahman. So Brahman is the cause of all, and as such the gross luminaries cannot express their subtle cause, the Atman, as the very expression of the effect is dependent upon the cause. It is His Energy that shines out as light from all that gives light.]

ব্ৰহ্মেৰুদ্দিষ্টঃ পুরাণাদ্রাস্ত পত্তাদ্বিয়ঃ দক্ষিণত-\\
হ্রেয়রেণ ।

অপস্বব্ধঃ চ পশ্চাদ্বারস্ত বিত্তাচিত্তে বচ্চ্চিচ্চ্চি

॥ ১১ ॥

ঃ দ্দ্বঃ this पश্চাদ्वार is immortal ब्रह्म पुराणा। Brahman in the front पूर्व verily ब्रह्मern, Brahman पश्चাদ्भ, behind, ब्रह्मern, Brahman दक्षिण in the right side उष्णeरच च and also on the left side पश्चाद्भ: below केश above च and पश्चাদ्भ pervading; द্দ্বঃ this विश्व the universe बিশ्व the supreme, the highest, ब्रह्मern पূর্ব verily.

Verily is the immortal Brahman extending in the front, and so also is Brahman behind, Brahman on the left and on the right, above
and below. This universe is verily the Supreme Brahman.

[Note.—All that are seen in the front or behind, on the left or right, above or below,—are but expressions of that Brahman, nay, this whole universe is His expression, His Virat Rupa.]

End of the Second Chapter.

END OF THE SECOND MUNDAKA
THIRD MUNDAKA
FIRST KHANDA

द्वा सुपृणी सयुजा संक्षया समानं चूज्यं परिपत्तजाते।
तयोऽन्यं पिपलं स्वादस्यनास्यं अभिचवात्सीति।
॥ १ ॥

सयुजा closely united संक्षया in friendship द्वारा two सुपृणी birds of beautiful plumage समानं the self-same चूज्यं tree परिपत्तजाते residing. तयोऽन्यं of the two पिपलं one स्वादु sweet पिपलं fruit प्रति eats. अभिचवात्सीति the other without eating अभिचवात्सीति witnesses.

Two birds of beautiful plumage closely united in friendship reside on the self-same tree. One of them eats the sweet fruit thereof, the other witnesses without eating.

[Two birds—i.e., the Jivatman and the Paramatman. The Jivatman should be taken here as the Pure Consciousness immured within the limitations of the mind, the antahkarana. Some take the one bird to mean the mind only which is the real factor of action and enjoyment in every being. The other bird is, of course, that Pure Consciousness Itself which is absolutely untainted by the passing phases of life in the forms of enjoyment, etc.
Closely united in friendship.—The Jivatman is nothing but the image of the Paramatman thrown upon the mind. Hence both are inseparable, even as is the sun's image from the sun.

On the self-same tréc—i.e., the body.

One of them, etc.—The Jiva owing to its identification with the body and the mind feels itself to be the agent of all work and enjoys the fruits thereof, although it is the mind that really works and enjoys. Even if the Jiva be taken as a separate entity as the Dwaitins and the Vishistadwaitins believe it to be, still it can never be considered as the real agent or enjoyer of actions or fruits thereof. Because agentship and enjoyment mean modification and change. And it is accepted, on all hands that change is only possible with matter and not with Spirit or Pure Consciousness. The Jiva being Spirit cannot undergo such changes. Hence the truth is that the enjoyment and the agentship of the Atman as Jiva are super-imposed on it by the mind through false mutual identifications. The real Self, the Atman, remains always untainted by such modifications of the mind and simply witnesses them.

समाने भ्रमिष्ठो पत्नी नीश्चया स्तोत्रति प्रभुमान:

जुझ्य व्याक पद्मायुर्ध्रमस्य महिमान्यति वीरशाकः

ए वर्षः the Purusha समाने the same भ्रमः on the tree निम्नः being seated ज्ञनीश्चया for its helplessness
मुनि [MUND. III.] FIRST KHANDA

being deluded शोचति griefs. (स: he) यदा when बन्धे the other छूटे the worshipful ईश्वर the Lord अस्थ्य of it दृष्टि thus महिमास्य glory पश्यति beholds (तत्त्व सः then he) चौतत्वोक: devoid of misery (सवति becomes.)

Being seated on the same tree, the Purusha deluded griefs over his helplessness. But when he beholds the other worshipful Lord and His glory, he becomes free from all grief.

[Deluded—i.e., through ignorance and false identification.

He becomes free, etc.—i.e., when it comes to realise the transcendental reality of its own self which is the Lord of all beings, yet untouched by the passing humours of life, even as the sun is not really tarnished by the dust and dirt of the materials on which it reflects, then the dreams of its suffering and enjoyment disappear and it enjoys the unbroken eternal bliss of its own self.]

यदा पश्य: पश्यते श्रवण्व तत्तार्थैः पुरछे व्रजपोनिमि ।

तदन्त्र विद्रानुष्ठपे तिघय दिन्द्रान : परमः साम्यपुप्पति ॥ ३ ॥

यदा when पश्य: the seer, the wise श्रवण्व of golden colour कर्त्तरं the creator व्रजपोनिमिः the progenitor of
Brahma इश्वर् the Lord शुक्यं the Supreme Being परमेत्रे sees तदा then विन्द्रान् the learned, विन्द्रान् the wise शुक्यप्राणेश the virtue and sin बिरुषा having cast off निरर्तन: the stainless परमेत्रे the supreme साम्यम् unity वैसम् attain.

When the seer realises that effulgent Supreme Being, the creator, the Lord and the progenitor of Brahma, then that wise (seer) having cast off all sin and virtue attains to that supreme stainless unity.

[Having cast off, etc.—When the knowledge of the real self is attained, one comes to realise that the sin, virtue, etc., are things of mind and the body, and that they do not belong to the spirit.

The Supreme Unity—i.e., then the vision of all duality melts away and the seer comes to realise his own very self as the supreme soul whom he was hitherto worshipping as the Universal Lord.]

अणी श्रेष्ठ यः सर्वभूतेऽविभावति विज्ञाननिविद्यति विना नातिविद्यति।

आत्मक्रियेऽविभावति क्रियावनेष विज्ञानविद्यति वरिष्ठः।

व: he who सर्वभूतेः in all beings विभावति pervades पुर: he हि verily आशा: the life विन्द्रान् the wise विज्ञानः.
knowing (Him) a vain babbler does not become the performer of devotional practices the foremost.

He is the Prana that pervades all beings. Knowing Him, the wise one does not become a vain babbler. He revels in the Self; he is satisfied with the Self and is endowed with all the virtues of devotional practices; verily is he the foremost of all the knowers of Brahman.

[Vain babbler—i.e., one who merely talks of other realities of life, save the Brahman. One who has realised Brahman, sees nothing else in this universe except Brahman alone.]

सत्येन बर्मलपत्सा श्रृण्ण आत्मा सम्बास्यानेन
ब्रह्मचर्येन नित्यम्।

अनपावरीरे व्योतिर्भिरो हि श्रुत्सा यं परम्यति ययः
श्रीणदोपा: ॥ ५ ॥

(व: who) व्योतिर्भिः: resplendent pure. आत्मा Atman ब्रजावरीरे within this body, or within the mind (वर्तने exists) व: whom च and चीणदोपा: sinless ययः the Sannyasins, the men of self-restraint परम्यति see एव: this (आत्मच्) सत्येन by truthfulness ययः by the
practice of concentration सम्प्रमित्या by true knowledge निल्ये constant व्यष्ठियेऽन by continence वस्त्य: is attained.

This resplendent, pure Atman whom the sinless Sannyasins realise as residing within this body, can be attained by truthfulness, self-concentration, true knowledge and by unbroken continence.

[Truthfulness—i.e., truthfulness in speech, thought and deed.

Self-concentration—i.e., by withdrawing all the senses and mind from the external objects and focussing them upon the Atman.

True Knowledge—i.e., the knowledge of the real unity of the Self as derived from the teachings of the Vedas and the Guru, and well-supported by reasoning and discrimination.

Unbroken continence—By continence, not only the absolute chastity of the body is meant here; but also the perfect freedom of the mind from all lascivious thoughts.]

स्ल्योऽव जये नानते सल्येन पन्था बिततो देव्यातः ।

येनाक्रमन्त्युषयो बास्कामात प्रत्यतस्यस्य परम
विपानसुः ॥ ६ ॥
Verily the truthful alone succeed, not the untruthful. By truthfulness is spread the path of Devayana by which repair the Rishis, having all their desires satisfied, to that place where exists the supreme abode of the True.

[Devayana—i.e., the path of Kramamukti.]

तद्विन्यमविन्यथे सुक्ष्माच्छ तत्सूक्ष्मतरं
विभारि ।

दुराति तत्विन्यानित्ते च परस्परस्वहैव निहितं
गुहायामू ||७ ||

तव त(ब्रह्म) दुराति वस्ते विन्यस्मृ विन्यथे
अविन्यस्तं स अनन्तकरणे च तव त धूष्माली
तव दुराति तव तस्माद द्वितीय सर्वोत्तमं विभारि ।
निहितं यथा धूष्मालेन च तव तव तव तव तव तव
विन्यस्मृ तव तव तव तव तव तव तव तव तव तव तव
रत्नादेशाः तव तव तव तव तव तव तव तव तव तव तव
गुहायामू च तव तव तव तव तव तव तव तव तव तव
निहितं यथा धूष्मालेन च तव तव तव तव तव तव
रत्नादेशाः तव तव तव तव तव तव तव तव तव तव
गुहायामू च तव तव तव तव तव तव तव तव तव
निहितं यथा धूष्मालेन च तव तव तव तव तव तव
रत्नादेशाः तव तव तव तव तव तव तव तव तव
गुहायामू च तव तव तव तव तव तव तव तव तव
निहितं यथा धूष्मालेन च तव तव तव तव तव तव
रत्नादेशाः तव तव तव तव तव तव तव
गुहायामू च तव तव तव तव तव तव
निहितं यथा धूष्मालेन च तव तव
रत्नादेशाः तव तव
गुहायामू च तव
निहितं यथा
रत्नादेशाः
गुहायामू
निहितं
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गुहायामू
निहितं
रत्नादेशाः
गुहायामू

\[\text{The translation in English:}\]

Verily the truthful alone succeed, not the untruthful. By truthfulness is spread the path of Devayana by which repair the Rishis, having all their desires satisfied, to that place where exists the supreme abode of the True.
That vast effulgent Atman is of unconceivable nature; He is subtler than the subtlest, farther than the farthest; He is even here (within this body). He is realised as residing within the very heart of the seers.

[Vast—The Atman being the cause of all existing objects, is vaster than all vast entities, e.g., sky, etc. Within the Akasha of Chit (Chidakasha) is contained the Akasha of Ulitila (mind), and again within the Akasha of mind, the Mahakasha exists—the space within which every object is perceived and conceived. Hence the supreme vastness of the Chidakasha.

He is subtler than the subtlest—The subtlest matter is Prakriti, the primordial substance of this material universe. But even that Prakriti had her origin in the Atman in the form of His Maya Shakti. Hence, the subtleness of the Atman is supreme and unconceivable.

Farther than the farthest—Atman being all-pervasive, even the farthest objects like stars and planets of the firmament or different spheres of existence like Brahma-loka, etc., are within its embrace. Hence their distance is nothing when compared with the expanse of the Atman.

Or, it may mean that the Atman who is the very soul of our being appears to the ignorant as the farthest object to attain.]
न चक्षुषा गृह्न्ते नापि चाच नान्येदेवेश्तपसा कर्मणा वा ।

ञ्ज्ञानमसाद्वेद विगुणुप्प्रचलतत्तुता तं परस्य तिष्किर्यं
ध्यायमानः ॥ ८ ॥

(तत् ज्ञानस्मयं That truth of the Atman) चक्षुषा with
the eyes न गृह्न्ते is not perceived. चाचा by speech चपि
also न not. ज्ञानेवं by other देवेवं: senses न not. तत्तता
by penance कर्मणा: by work or sacrifices वा or न not.
ञ्ज्ञानमसाद्वेद by virtue of knowledge विगुणुप्प्रच
mind purified (मध्यत्व becomes) तत: then ध्यायमान: being
in meditation (through meditation) तं that तिष्किर्यं
the Absolute (४५२ without parts) परस्ये realises.

It is not expressed by eyes, nor by speech
nor by any other senses, not by austerity or by
any sacrificial Karma. Through the grace of
knowledge one attains the purity of mind.
Then through meditation that Absolute is
realised.

[Through the grace of knowledge—Knowledge is
taken here to mean that illumination of mind which
is the product of constant discrimination of the real
from the unreal. This is called the Paroksha Jnana
in the Vedanta philosophy. This light of knowledge
dispels much of the gloom of the mind in the shape
of desires, attachments, passions, etc., and so becomes}
a purifying factor of the mind and enables it to reflect the pure *Chaitanya* of the Atman, and then is attained self-realisation.]

एपोऽणुरत्मा चेतसा वेदिति यो वसिन्नार्यः पञ्चभारा संविभेश।
माणैश्चत्र सर्वपार्थः प्रजायाः यस्मिन्विकुद्धे विभवत्येष आत्मा ॥ ९ ॥

एप: This subtle आत्मा the Atman चेतसा by knowledge (वसिन्न शरीरे within that body) वेदिति should be realised वसिन्न, in which (body) प्राय: the Prana पञ्चभारा in five parts संविभेश has entered (is pervading) प्रायः: with the Pranas (the senses) प्रजायाः of beings सर्व चित्तं mind श्रौऽ pervaded वसिन्न, in whose विभवत्येष purification एप: आत्मा this Atman विभवति appears.

This subtle Atman is to be realised by knowledge there wherein has entered the Pranas in five parts. It has pervaded the whole of the mind of the beings along with the senses; by the purification of which (mind) this Atman shines forth.

*[Note.—Here the Sruti clearly enjoins to seek the Atman in one’s own heart as the principle of consciousness which is pervading the whole of the mind and the body and makes their functioning possible.*}
Further it indicates that when the mind is perfectly purified it is able to comprehend the reality of the Atman.

\[...\]

\[...

End of the First Khandal

OF THE THIRD MUNDAKA.
THIRD MUNDAKA.
SECOND KHANDA.

स वेदेतपरं ग्रह धाम यत्र चिंच्छं निहिलं भाति शुभ्रम ।
उपासते पुरुषं वै ब्रह्मास्ते शुक्लाद्वेक्तिश्रवणनिति धीराः ॥ २ ॥

स: He (the knower of the Atman) this param the Supreme यह the Brahman धार्म the basis वेद knows. यज्ञ on which चिंच्छ च which also शुभ्रम brighty भाति shines. ऐ ब्रह्म: Those devoid of all desires पुरुषे that man (of self-realisation) उपासते serve, worship से those धीरा: wise men पुरुषे this शुक्ल ते the seed (i.e., human birth) प्रतिश्वराण्ति transcend.

He knows that Supreme effulgent Brahman, the basis (of all) on whom rests the whole universe and shines brightly. The wise devoid of all desires when worship that Purusha transcend the seed (of birth.)

[Nota.—The Srti tells here that even when such men of self-realisation are worshipped and served
properly, by their grace alone one can transcend the
rounds of birth and death, having attained supreme
knowledge.

Purusha—It may mean here either the Supreme
Brahman, or the man of self-realisation.

कामाल्यः कामवते पर्यामानः सं कामविरजैते
tatra tatra |

पर्यासः कामशय्यः कृतास्मातः इष्टव सन्म प्रविख्यति
कामा्ः || 2 ||

γ: one who मन्यमानः: having pondered over कामावे the objects of desire कामवते wishes स: one कामस्ब: by (those) desires तत्र तत्र there जायते is born.
पर्यासः कामशय्य of one whose desires have been satisfied कृतास्मात of the man of self-realisation हु but सन्म all कामा: desires इष्ट here, in this life प्रविख्यति disappear.

Whatever desires one desires with eagerness of mind, by virtue of those desires one is born in those places. But of one whose desires are satisfied and of the man of self-realisation, verily all the desires disappear in this life.

[He is born etc.—The Sruti tells here that the cause of man's birth is his desire. Whatever one eagerly thirsts for take him perforce to such places or environments where he can have those desires satisfied. But
the man of self-realisation has not to be born again as all his desires disappear with the disappearance of their cause, the nescience.

नाययात्मा प्रवचन्तन तःष्यो न मेघया न बहुना अत्रेति।

येवेष द्रुति तेन तःष्यस्त्रयेष आत्माः विद्वेषुते तदुपेतः र्वायुः।

ययम् this आत्मा Atman प्रवचन्तन by the study of the Vedas न अत्रेति (अवती) cannot be attained, न मेघया nor by intellect, न बहुना nor much अत्रेति by hearing (the sacred scriptures); एवः this (Atman) वस् whom पुरुष alone द्रुति chooses तेन by him अत्रेति: is attainable; तस्य his एवः this आत्मा Atman स्वा its own तदुपेतः form विद्वेषुते reveals.

This Atman cannot be attained by the study of the Vedas, nor by intellect, nor even by much hearing the sacred scriptures; by him It is attainable whom. It chooses,—this his (own) Atman reveals Its own (real) form.

नाययात्मा बल्हीनेन तःष्यो न च प्रमादात्मपरसोऽवाप्पविलिभ्वत॥

एतेऽपायर्येषते चसु विद्वेषस्त्रयेष आत्मा विद्वेषते चाप्पवापम्॥ ४ ॥
This आत्मा. the Atman बहावनेन by one destitute of strength न जन्म: is not attainable. प्रसादः by the inattentive न च nor वा or अशिक्षित improper (lit. without proper sign) तपस: by तपस शरी also- न not (जन्मः is attainable). च: That विद्वान: the wise यते: these उपाये: by means यते attempts तस्मि his पुरुष: this आत्मा the Atman ब्रह्माण्ड the world of Brahman (the state of Brahman) विधाते enters.

This Atman is never attained by the weak, nor by the inattentive, nor even by any improper austerity. The wise who strives with all these means, his Atman enters into the world of Brahman.

[By the weak—i.e., one devoid of all strength of the soul born of pure spiritual life.

By any improper austerity—The word अलिङ्गत of the text literally means ‘devoid of proper mark or sign.’ Sri Sankara has taken it to mean ‘destitute of the proper sign of the Sannyasa institution,’ and he explains the whole sentence thus: ‘Nor the Atman can be realised by knowledge devoid of Sannyasa’. The word तापस also, he interprets as ‘knowledge’. Since this Mundaka Sruti lays a special stress upon the Sannyasa institution in several places, it is quite probable that Sankara’s interpretation correctly imports the true meaning of the passage.
His Atman enters, etc.—i.e., his atman merges in the Absolute Brahman which is described in the next mantram.

संभावेन्मृत्यूयो ज्ञानस्था: कृताङ्गानो वीतरागाः
प्रशान्ताः।

tे सर्वं सर्वं: प्राप्य धीरा युक्ताः सर्वनेवाक्षरान:—
विशाल्कम्॥ ७ ॥

पुनः This संभाव्य having attained कृतांग: the seers ज्ञानस्था: self-contented through Jnanam कृताङ्गानः self-realised वीतरागाः: being freed from all attachments प्रशान्ताः tranquil (समंतं बनते) ते they युक्ताः self-controlled धीरा: the wise सर्वं the all-pervading (Brahman) सर्वं: everywhere प्राप्य having realised सर्वं into all विशाल्कम् enter.

Having attained It, the Rishis become satisfied with the knowledge, self-realised, tranquil and free from all desires. Those Self-centred wise ones having realised the all-pervading one in all, enter into all.

[Those self-centred, etc.—The wise seers realise this Atman as interlooming all beings and this Atman again is their very self. Hence they realise their own being in the Universal and the Universe in their own self.]
वेदान्तविज्ञानसुनिश्चित:। सन्यासयोगागतयेः।  
बुद्धिस्वचः। ।
ते ब्रह्मलोकेषु परान्तकाले परामृतः। परिसुच्यति।  
सवेः॥६॥

वेदान्तविज्ञानसुनिश्चितायै: Those who have well comprehended the true import of the knowledge of the Vedanta सन्यासयोगागत: through the yoga of sannyasa बुद्धिस्वचः: the minds being purified परामृतः: the attainers of the supreme immortality ते ते those सवेः all यथातhe Sannyasins परान्तकाले after death ब्रह्मलोकेषु in the world of Brahman परिसुच्यति are liberated.

All those Sannyasins who are well established in the knowledge of Vedanta, whose soul is purified through the practice of Sannyasa, who have attained the supreme immortality, get their absolute emancipation in the world of Brahman after death.

'Note.—The Sannyasins who have realised the Atman attain the immortality of life whole in this body and they are called the Jivanmuktas. No changing moods of life can ever touch the unchangeable serenity of their inner peace. But there still remains the least vestige of bondage in the form of this body by virtue of their Prarabdha Karma which
also completely disappears and the bubble bursts absolutely in the ocean, when the body falls, and that state is called Videha Mukti. Both these states are referred to here by the Sruti.]

गता: कल्पवृक्ष भयिन्ता देवश्रवण सवें भविष्यते

देवतासु।

कर्मवृङ्कि विद्वानमयः आत्मा परङ्ग्येष सवें

एकीभवित।||७||

तेषां उन्मुखः पञ्चविंशः कल्पोः प्रतियाः
bases, causes गता: (ववलिन्ति) go away. सवें all देवा: senses व and प्रतिवेद्वितसु व in the presiding deities (गता: भविष्यति enter)। (तेषां: their) कर्मवृङ्कि the Karmas विद्वानमयः: the Intellect आत्मा: the व: self व and सवें all परे the supreme वरङ्ग्येष in the indestructible एकी भवित get united.

All the fifteen parts (of their body) enter into their causes; all their senses merge into the presiding deities, their Karmas, the self of intellect and all become one with the Supreme Indestructible.

[Fifteen parts—l'ide Prasna Upanishad, VI 4.

The self of Intellect—i.e., the Jiva who is constituted of mainly the intellect lighted by the intelligence of
the Atman, or in other words, the personality of a man as it is commonly apprehended.

स्वन्द्वानां सम्मुक्तं गच्छन्ति नामस्ये विद्यायः
तथा विद्वानामस्याद्विद्विद्वितं परात्मेन पुरुषदुःधिति
दिन्युः। ॥ ८ ॥

As the flowing rivers having relinquished their names and forms, merge into the ocean, so the wise being free from name and form, attain the effulgent Supreme Purusha.

स यां ह वित्तरम प्रह वदेव भवति
नास्यां ब्रह्मविद्विते भवति।
तरिती शोकं तरिति पापानं गुहायनिष्ठं विद्विद्विते
मृतं भवति। ॥ ९ ॥

य: He who ह वर्त तच that. परमं Supreme भव: the Brahma वेद knows स: he भव: the Brahma युव
verily अवति becomes अवस्था his कुले in the family. अश्रद्धावित्त ignorant of Brahman न अवति is not born. स: he) श्रोक्ते grief वरति transcends पाप्माणस sins वरति crosses, गुहामन्निधिष्ठा: from all knots of the heart विलुक्त being free. अर्थत: immortal अवति becomes.

Verily he becomes Brahman, who knows Brahman. No one ignorant of Brahman is ever-born in his family. He crosses all sins and transcends grief. Being free from all knots of the heart he attains immortality.

[Knots of the heart,—e.g., Ignorance, desire, passions, lust, etc.]

तदेवनेनाप्रयुक्तम्—
क्रियाकरः भोज्या अश्रद्धाविष्ठा: स्वयं जुडत एकौषः
अभद्रनः।

तथेतत्त्वेऽनाश्रद्धिः चरित्व शिरोवर्ननं विधिज्ञस्वरूपः
वीणम्।। ३०।।

तथा That पुत्रस् this भृगु by the Rik अनुक्रमम क्रियाकरः the performer of right actions and sacrifices भोज्या well-versed in the srutis.

अश्रद्धिः devoted to the realisation of Brahman अभद्रनः: endowed with faith एकौषः the sacrificial fire called? Ekarishi जुडते sacrifice, वै by whom त: again विधिज्ञस्वरूपः
properly, according to the injunctions of the Vedas, the vow of carrying fire on the head have performed to them alone this knowledge of the Brahman should be told.

The same is told by the following Rik:—
Those who perform the sacrifices, who are well-versed in the Sruti, devoted to the realisation of Brahman, endowed with faith, perform the sacrifice of Ekarshii, and who have performed the penance of Shiobrata,—to them alone this knowledge of Brahman should be told.

[Devoted to the realisation of Brahman—i.e., devoted to the worship of the qualified Brahman (Saguna Brahman) or Iswara and desirous of realising the Supreme Absolute Brahman.

Perform the sacrifice, etc.—i.e., those who perform sacrifices like Ekarshii, etc., and observe the penances and austerities like Shiobrata simply with the object of self-purification and for no other purpose. Sacrifices and such other ceremonies when done without any worldly motives become a form of worship or Upasana.]

तदेतत्सल्यमृत्युषिविद् पुरोवाच नैंतद्वीणवत्तोथ्रोवे
नमः परस्मान्निष्ठयं नमः परस्मान्निष्ठयं || ११ ||
The sage Angira first told this truth (to Sounaka) in ancient time. He who has not accomplished any vow should not study it.

Obeisance to the great sages! Obeisance to the great sages!

[Who has not accomplished, etc.—i.e. one who has not performed any penance enjoined in the shastras and not carried any vow for the expiation of his sins, etc. The unpurified soul is not a fit recipient of this science of Brahma.]
MANDUKYA-UPANISHAD.

INTRODUCTION.

The Upanishad is so named probably after its seer Rishi Mundaka. It belongs to the Atharva Veda group of Upanishads. Of all Upanishads this is the most terse and difficult inasmuch as within the short compass of twelve mantrams, it speaks of the entire range of human consciousness beginning from the awakened state and ending in the Supreme Absolute state of super-consciousness where all objective relations and perceptions of duality are completely negated. According to the Muktikopanishad, it forms the epitome of all the 108 Upanishads which are but elaborations of the contents of the Mandukya. There are very few passages indeed in the authentic Upanishads recognised by the celebrated Bhashyakaras, which unequivocally assert the existence of an Absolute state of consciousness, i.e., Nirguna Atman or Nirguna Brahman, which forms the bed-rock of the grand philosophy of Vivarla Vada or Mayavada as it is commonly known, but herein we have one or
two passages which clearly speak of the Nirguna state as the supreme reality. Bhagavan Goudapada, the Paramaguru of Sri Sankaracharya, found this Upanishad as the fit basis for his philosophy of *Ajata Vada* which he expounded in his *Karika* on this Upanishad.
MANDUKYA-UPANISHAD.

|| अॅं ब्रह्मणयः ॥
अॅं भर्त्र कणिचि: शृणुनयाम देवा: ॥
भर्त्र पवयेमाॅ श्रियंजयति: ॥
स्मरणेऽवस्तुदुव्यास्तस्तुव्यभिः ॥
व्यजोऽद्वे नहं यदायु: ॥

Om! with our ears what is auspicious may we hear, O Gods! with our eyes may we see what is auspicious, O ye worshipful ones! May we who sing praises (to ye), enjoy the life allotted to us by the gods with strong limbs and body.

अोम्येत्यशस्मिद् सर्वं तस्योपवाह्यां भवं
भवविभव्यद्विति सवमेंकरं पुवं
यत्वायविभवांतीवं तद्व्योऽकारं
पुवं ॥ १ ॥

इति This (visible) sarvā Om iti pustu this shravan letter tathā its sarvāhārāyaṁ explanation. सूत्रं the past
The present and the future are all the same, the Om verily. The Om is beyond time and beyond all things, verily. Om verily.

All is the letter Om. It is explained thus: all that was, that is, and that will be is the Om. And also what is beyond all time is verily the Om.

[Note:—According to the Vedic philosophy of creation, the universe, which was set forth by the Spandana or vibration of the primal energy, Prakriti, has a sound symbol, and that is Om. As no idea can be dissociated from the denoting appellation or name, so no object can be thought of without the help of its sound symbol. In Sanskrit phitology, the relation between Shabda (sound) and Artha (object) is considered inseparable. So in that sense Om which is the most universal, all-inclusive sound utterable by man, can only be the fit name for the whole universe, visible and invisible. And as the universe is nothing but an emanation of the Divine in an objective form, so Om is ever considered among the followers of the Vedas as the most suitable sound-symbol of the supreme Deity, with whose help the devotee can realise the Truth. Here Om is spoken of as all that exists in all times and even what is transcendental,
Mandukya-Upanishad.

...Brahman in his Saguna and Nirguna aspect, with a view to make the aspirant of self-realisation look upon this sound as the best means to the realisation by meditating upon it as described in the subsequent mantrams. Cf. Prasnopanishad V-7., note; Kathopanishad, II. 15-17 and notes.]

सर्वे हृदेद्र ब्रह्मायमात्र जहा स्वात्मायमात्र चतुष्णात्

II 2. II

पूर्वद्व इस सबं all हि assuredly भा Brahmān भयं this भावम् the self भा Brahmān सं: That भयं this भावम् the Atman भुधानां-four-footed.

All this is assuredly Brahman, and this Atman is also Brahman. That Atman is four-footed.

[Note:—In the previous mantram the whole of the objective existence has been indicated as the form of Om or Brahman. But lest it might be misunderstood that Brahman is only in the objective existence and has no relation with the subject, Sruti in this mantram clearly states that Brahman is not only the visible objective world but is also the very self of the subject. It is the Atman. By this the Sruti clearly indicates that the objective existence is nothing but an emanation of the Reality that is even behind the subject. This Reality manifests in the subject in four states.
of consciousness, viz., the awakened state, the dreaming state, the state of dreamless deep sleep, and the superconscious state. These four states of consciousness are called here the four feet of Brahman.

Asid this Atman also is Brahman.—This is one of the Mahavakyas or the sacred formulæ which indicate the unity of the individual and the Supreme Soul. And this is the Mahavakya of the Atharvaveda.

ज्ञागरितस्थानो वहि:प्राहः सत्तान् एकोनविशालितिः
स्थुलमूलवेदनारः प्रथमः पादः || ३ ||

ज्ञागरितस्थान: whose field is waking life वहि:प्राहः: whose consciousness is outward सत्तान्: seven-limbed. एकोनविशालिति: nineteen-faced स्थुलमूलवेदनारः Enjoyer of the gross वेदनारः: Vaiswanara (lit. where all beings live’ and who is in all beings) प्रथमः: first पादः: foot.

The Vaiswanara whose field is waking life, whose consciousness is outward, who is the enjoiyer of the gross, seven-limbed and nineteen-mouthed is the first foot (of the Atman).

[Whose field is waking life—i.e., whose consciousness arises wholly from sense-perceptions of the external objects.

Seven-limbed—It is described elsewhere in the Sruti that the head of Vaiswanara is the heaven, the sun.
MANDUKYA-UPANISHAD.

His eyes, the air His breath, the sky His body, water His lower organ and the earth His feet. So these are the seven limbs of the Viswa referred to here.

Nineteen-mouthed—i.e., possessing five Jnanendriyas (sensory organs), five Karmendriyas (motor organs), five Pranas (vital energy) and four Antakaranas (four aspects of the mind). These are called mouths because through these He enjoys the external world.

Note:—The gross macrocosmic aspect of the universal soul is called Virat and the microcosmic is known as Vaiswanara. The Sruti mentions here only of the Viswa or the Vaiswanara and not of the Virat, thereby Sruti tacitly alludes that the same Atman in the gross who is viewed from the individual standpoint as the Individual soul is also the Universal Soul.

स्वमस्थानोऽक्षः समाशः प्रतिविन्दक्षः ज्ञासो द्वितीय: पादः || ४ ||

स्वमस्थान: whose field is dreaming life श्रन्तः: whose consciousness is inward समाशः seven-limbed प्रतिविन्दक्षः nineteen-mouthed प्रतिविन्दक्षः Enjoyer of the mental impressions only (lit, enjoyer of loneliness) ज्ञासः the Taijas (lit, one of shining element) द्वितीयः the second पादः the foot.

The Taijas, whose field is dreaming life, whose consciousness is inward, who is se-
ven-limbed, nineteen-mouthed, enjoyer of the (subtle) mental impressions only, is the second-foot (of the Atman).

[Whose consciousness is inward—i.e., whose consciousness cognises only the stored up mental impressions of the objective world produced during the awakened state. As the consciousness is completely immured within the mind only, it is called Antah-prajna in contradistinction to that in the awakened state, although psychologically it would be wrong to call the states of consciousness, internal or external.

Enjoyer of mental impressions—i.e., the enjoyer of dreams which are nothing but mental impressions produced during the awakened state.

Note :—The macrocosmic aspect of Atman in the subtle or mental state is called Hiranyagarbha. Like Virat, Hirnayagarbha is here alluded to in unification with the microcosmic Taijas.]

यथ सुस्तो न कृचन कांम कामयते न कृचन स्वम पक्षति तत्सुस्तम्। सुस्तस्यथा एकीश्वतः प्रज्ञानधन एवानन्दमयो ब्रजन्मक्षचतीर्थव्यः प्राष्वति: पदः

॥ ६ ॥

यथि where सुस्तम् the sleeping (man) कृचन any कांम desirable objects न कामयते does not desire for कृचन
any dreams न परायति does not see तद् that स्वप्नः
the deep sleep सुप्नस्वाधः: whose field is deep-sleep
पुकौऽशुत्: unified प्रज्ञानवन: consciousness involuted
i. e., consciousness gathered within (unconscious or sub-conscious) प्रच्छः alone ब्राह्मध्यमः: of
much peace हि verily ब्राह्मध्यमः enjoyer of bliss
(or peace) चेतोश्चः: mouth of knowledge (or one
who is the cause of knowledge) प्राहः: the Prajna
(lit., one who knows properly) प्रत्तिचः: the third पांडः:
foot.

When the sleeping man does not desire any
desirable objects, nor dreams any dream, that
state is the deep sleep state. The Prajna
whose existence is in deep-sleep plane, unified,
of consciousness ingathered nothing else, of the
form of bliss only, verily the enjoyer of bliss,
whose mouth is knowledge, is the third foot.

[When the sleeping man does not, etc.—i.e., neither
the awakened state where will is active, nor the
dreaming subconscious state, but the unconscious
state where all activities of the mind are completely
stopped is here referred to.

Unified—i.e., where the consciousness is not identifi-
ced with any kind of percept or concept or memory,
but remains in its own single unmixed state; this
state of subconsciousness or unconsciousness where
tamas predominates is compared to night.
As all objects being covered under the pall of gloom in the night appear as if united and the world appears as if undifferentiated existence, so in the deep-sleep, the mind is completely enveloped in tamas and assumes an undifferentiated existence although holding the unmanifested germs of infinite differentiation of the awakened state and dreaming state.

Of consciousness ingathered nothing else—the consciousness of the deep-sleep is contentless and of the negative kind. When a man comes out of the deep sleep, he says, 'I slept well and was not conscious of anything.' This experience of man testifies to the fact that there was the consciousness of 'nothing else,' i.e., the consciousness of negation.

So, in that respect, the consciousness of the deep-sleep can be said to be ghanibhuta, concentrated, inasmuch as, it does not cognise any object whether internal or external.

Of the form of bliss—i.e., in that state the Atman of the pure principle of consciousness remains in the Anandamayav kosha, identifying itself with the Karana Sharira. This Anandam or bliss is not the bliss of the transcendental or the supreme state of absolute unity, but it is called bliss because in deep-sleep there is a feeling of composure and perfect rest and mind is not agitated by any activity, desire, or thought. So this bliss is the bliss of quiescence and peace only and not that transcendental joy of Mukti.

Whose mouth is knowledge—i.e., who is at the back of all mentation and cognisance, who is the root of
the other two states of consciousness viz., the awakened and the dreaming states. That is why it is also called the causal state.

*Note:—* The macrocosmic soul of this causal state is called *Iswara.*

एष अवेशेष्यात एष सर्वेऽ एष तत्त्वावलेखित योनि: सर्वं प्रभवाययो हि भूतानाः || 6 ||

.एष: this अवेशेष्या: lord of all .एष: this सर्वेऽ: the omniscient प्रभवाययो: the indweller and controller of all .एष: this सर्वं: all योनि: the cause हि भूतानाः of all beings प्रभवाययो: the cause and dissolutionः.

He is the Lord of all, the omniscient, the controller and indweller of all, the origin and dissolution of all beings and the cause of all (existence.)

*Note:—* Here Atman with its primary condition or Upadhi called *Maya* is referred to. In that state He is the creator, preserver, and destroyer of the whole Universe. He is immanent in all beings. As He is the origin of the Universe so also is He its final dissolution after *Pralaya*. This is the *Iswara* aspect of the Atman. But in its individualistic aspect He is conditioned by *Avidya* or Ignorance. From that standpoint He cannot be called the Lord of the Universe, etc., but the *Sruti* by stating that it is the *Prajna* spoken of in the previous *mantram*, who is.
also the Lord and origin of the Creation, distinctly asserts the unity of the \textit{Jiva} or the Individual Soul with the Universal. In fact Atman by itself, as will be definitely stated hereafter by the \textit{Sruti} Herself, is one undivided whole \textit{एकनेवाहितीयस्}. But He appears as macrocosmic (\textit{समिद्दि}) or microcosmic (\textit{व्यवहारित}) by producing the phenomena of time, space and causation within Himself by his \textit{Maya-Shakti}, so this differentiation in the Atman is only phenomenal and not real. And for Self-realisation the unity of the Atman should alone be meditated upon. This is the import of the \textit{Sruti}.

नान्तःमां न वहि:मां नोभयतःमां न प्रश्नास्चर्वतःनामां नामभ्रम। अविद्यवाच्यवहृष्टैःप्राणसल्लक्षणमचिन्त्यमान्यपदेष्टैःवमकालमन्यवसारं परम्बोधस्थवरं \textit{शान्तं सिवमहृणं चुरुचि मन्यन्ते स आत्मा स विधेयः} \textit{|| ष ||}

न not \textit{अन्तःमां} inwards conscious \textit{न} nor \textit{वहि:मां} outwards conscious \textit{न} \textit{प्रश्नाचर्वतः} \textit{मां} nor \textit{कालमल्लक्षणमचिन्त्यम} nor ingathered nothing else as to \textit{कालमन्यवसारं} nor \textit{परम्बोधस्थवरं} nor \textit{शान्तं सिवमहृणं} nor \textit{आत्मा स विधेयः}.

\textit{अविद्यवाच्य} invisible \textit{अन्तःमां} unrelated \textit{प्रश्नाम} unperceivable \textit{व्यवहारित} devoid of all signs \textit{चिन्त्यम} beyond all thought \textit{सिवमहृणं} ineffable \textit{परम्बोधस्थवरं} of the nature of pure Self-consciousness alone \textit{शान्तं} peaceful \textit{सिवमहृणं}. 
bliss ब्रह्म... the unity चतुर्थ... the fourth (foot) सत्यवें... consider... (विषेकिय: the sages) स्... that प्रात्मा the Self स्... He विवेकेय: (is) to be realised.

Neither inwards conscious nor outwards conscious, nor conscious of the intermediary state, nor ingathered nothing else as to consciousness, nor (total) consciousness, nor unconsciousness,—what is invisible, unrelated, unperceivable, devoid of all connotations, unthinkable, undefinable, essentially of the nature of self-consciousness alone, negation of all relative existence, peaceful, of supreme bliss and unitary,—is called the fourth foot (of the Atman). That is the Atman, He is to be realised.

[Neither inwards conscious—i.e., the negation of Taijas or the dreaming state.

Nor outwards conscious—i.e., the negation of Viswa or the awakened state.

Nor conscious of the intermediary stage—i.e., the negation of the consciousness that can be conceived to exist between the dreaming and the awakened states.

Nor ingathered nothing else as to consciousness—i.e., the negation of the Pratītva or the deep sleep state.

Nor consciousness—i.e., the negation of the totality of the relative consciousness.
Nor unconsciouness—i.e., the negation of all kinds of sub-conscious states.

Essentially of the nature of Self-consciousness alone—i.e. the state of colourless, contentless, absolute consciousness. It is not an abstraction or negation in the Buddhistic sense of Sunyam, but a positive state of consciousness.

Negation of all relative existence—The primary test of existence is in the human consciousness. In the first three planes of consciousness, existence is intuited in relation to something that is a posteriori or external, and hence it is called Relative existence. But the consciousness of existence in the Turiya or the fourth plane i.e., in the super-conscious state, is of unrelated absolute kind,—the existence unconditioned by time, space or causation. In that state, consciousness is Existence only. The absolute existence and the absolute consciousness are one and the same.

Peaceful—In the text, the word used is शांति which means the supreme peace that comes through the absolute cessation of, and disjunction from, the activities and changes of the Prakriti.

Unitary—The absolute state of consciousness, strictly speaking, can be called neither unitary nor dual; the conception of one necessitates the conception of two. Hence the transcendental is beyond one or two. But still that state is signified in the scriptures as ‘one without a second’ ‘unitary’ etc., simply to negate in that consciousness the three
kinds of differentiation, viz., *Vijatiya Bheda* (generic differences), *Swajatiya Bheda* (differences among the members of the same species) and *Swagata Bheda* (internal differences of limbs or parts of a body). The transcendental is absolutely devoid of all possible conceptions of divisions and differentiations which are brought about in our mind by the play of time, space and causation.

That is the Atman—i.e., this is the real nature of the Atman and what has been spoken of before as possessing the first three states are not real but superimposed upon it by *Upadhis* or limiting adjuncts.

तयां यमात्मा घ्यस्वरमोऽकारोऽधिमात्रं पादा माना मात्रास्व पादा अकार उकारो मकार इति ॥ ८ ॥


That Atman in the verbal form is *Om*, and in the forms of syllables, the feet; the feet are the syllables and the syllables are the feet, viz., the letters A, U and M.

*That Atman in the verbal form etc.—i.e., the sound symbol of the Atman is Om, which has there*
parts $A, U, M$, equivalent to the first three states or 'feet' of the Atman. So, the syllables and the sound of $Om$ should be meditated upon as the Atman. This is the symbol-worship).

央加里提鲜Chrome: वेश्वानरोऽकारः प्रथमा मात्रा ॥ रादिमच्छञ्ज्ञा ॥ मोति है वे सर्वात्मायानादिश्च भवति य पर्वेव वेद ॥ ९ ॥

央加里提鲜: whose field is the waking state of life.

चेश्वानर: the Vaiswanara शकार: the letter $A$ of प्रथमा the first मात्रा syllable (प्रत: because) भास्त: on account of pervasiveness भाविस्वादन on account of its being the first च and च: who पर्वेव thus वेद knows स: he है verily सर्वात्माय all कुमान्त desirable objects भागीति attains भावि: the first च and सर्वात्माय becomes.

The Vaiswanara whose field is the waking state of life is the letter $A$, the first syllable, on account of its all-pervasiveness and priority. —who knows it thus attains all desirable objects and priority.

[On account of... priority—According to the Sanskrit orthography, $A$ is the primal sound, which is included in all other sounds or letters utterable by man. It is produced by the wind striking the larynx, the very first part of the sounding board of the mouth, as it were. And hence all other sounds produced by other parts of the mouth must necessarily...
include this primal note. In this sense the blessed
Lord says in the Gita that of all letters, he is the
letter ā].

`sambhāvanā-tānā vākāro dviśīyā maṇḍīkaṁśu-vā
yutvādāhāṁkāraṁ hi vā hāṁsaṁvāti sumanaṁ navigation bhavati
nāryakṛtaṁ śrāvake bhavati v etva ṛṣe ātma 10 ātma

 śrāvaka: whose field is dreaming state of life śrāvaka:
the Taijas vākāro: the letter U śrāvaka: the second śrāvaka
syllable śrāvaka: on account of superiority śrāvaka: on account of being the middle between the two or vā
who etva thus ṛṣe śrāvaka (śrāvaka: he) hāṁsaṁvāti the flow of
knowledge or thought śrāvaka: increases śrāvaka:
equal (to all) bhavati becomes. śrāvaka: his ēkāṅkāṁ in the
family śrāvaka: pārśva ignorant of Brahmaṁ n bhavati
śrāvaka: is not born.

The Taijas whose field is the dream-life is
the letter U, the second syllable, from its
superiority and intermediary nature. He who
knows this increases his flow of knowledge and
becomes equal to all; no person ignorant of
Brahman is ever born in his ēkāṅkāṁ.

"(From its: superiority etc.,)—The common feature
between the dreaming state and the letter U lies in
their ēkāṅkāṁ being intermediary, one between the two
states—the awakened and the deep sleep, and the other-
between the two letters \(A\) and \(M\). The superiority is in the sense of subtleness.]

... लुङ्गस्वानः शाङ्रे मन्त्रारस्त्रेतिया मात्रा स्वितर्रोतेवा मिनोति ह च वा हि सर्वमपौर्वित्वभवति य एवं बेदः

|| 11 ||

... लुङ्गस्वानः whose field is the deep sleep state शाङ्रे the \(Prajna\), श्रव्या the third मात्रा syllable सकारः the letter \(M\) भिवते: from its being a measure प्रवृत्ति: on account of its being the final वा or व: who एवं thus वेदः knows (सः he) है वे verily हि this सर्वः all मिनोति measures (by his knowledge) प्रवृत्ति: the support च and भवति becomes.

The Prajna whose field is the deep sleep state is the third letter \(M\), on account of its being the measure and the final. He who knows this, measures all (by his knowledge) and becomes the support of all.

[The measure—i.e., it marks the completion of the three relative states of consciousness even as \(M\) completes the sound \(Om\). So, in one sense it determines the other two states.]

... अमात्वनचतुर्भुजाकै: प्रवृत्ति: सिद्धोऽभूत एवमोक्षार आत्माव सत्त्रात्मात्मानं य एवं बेदः य एवं बेद: || 12 ||
The transcendental, unitary state of supreme bliss, devoid of all phenomenal existence is the syllableless, fourth (aspect)—thus Om is verily the Atman. By self, he enters the Self, who knows thus!

[By self he enters the Self—i.e., in that superconscious or the fourth state of consciousness, the existence of mind also is denied, the pure consciousness becomes conscious of itself. It is ineffable in ordinary human language. What is said of it is but a hint for those who might have experienced it].

END OF THE MANDUKYA UPAISHAD.

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