Mundaka and Mandukya Upanishads

With Sanskrit Text; Paraphrase with word-for-word Literal Translation, English, Rendering and Comments

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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. Swetaswatarā 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! 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 || ब्रह्म देवानं प्रथमं संवभूव ||
विश्वस्य कर्तवी श्रुवंनस्य गोपा ।
स ब्रह्मचियां सर्वविधाथतिष्ठा-||
मथवाय ज्येष्ठु त्रायं माह || ॥ ॥

विश्वस्य of the universe कर्तवी the maker श्रुवंनस्य of the world गोपा protector ब्रह्म देवानं of the gods प्रथमं first (before) संवभूव was. स: he सर्वविधाथतिष्ठा the basis of all knowledge ब्रह्मचियां the knowledge of Brahma ज्येष्ठु त्रायं to his eldest son मथवाय to Atharva माह 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 Brahma, the basis of all knowledge.

[The basis of all knowledge.—The knowledge of the Supreme Brahma is called here as the fundamental knowledge, since from it every other knowledge
derives its proper colour and significance. Its import will be made clear in the third and subsequent verses.]

अथवै यां प्रवदेत ब्रह्मा-
थर्मा तां पुरोवाचार्य्रे ब्रह्मचिराधामु।
स भारद्राजाय सत्यवहाय माह
भारद्राजोहिष्ठिसे परावरामु॥ २ ॥

ब्रह्मा Brahma श्रवङ्गे to Atharvan, यां what प्रवदेत told, श्रवङ्ग ऐधर्मन पुरा formerly, तां ब्रह्मचिराधामु that knowledge of Brahmā श्रवङ्गे to Angira ब्राह्म ब्राह्म said. स: he-(Angira) भारद्राजाय of the Bharadwaja Gotra सत्यवहाय to Satyavaha माह told. भारद्राज: the Bharadwaja (Satyavaha) परावरां that (knowledge) got from the superior sources in succession, or the supreme (knowledge) ब्रह्मचिराधामु to Angiras (माह said).

What Brahma had told to Atharvan, he told first that knowledge of Brahmā 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
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.

शौनको हे वे महाशालोटारसं विधिवदुपसमः प्रच्छ। कसिन्तु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति

MHASHAAL: the great householder शौनक: the son of Sunaka विधिवदु properly, according to the shastraic injunctions उपसमः having approached अगिरसं Angiras प्रच्छ asked, सु well, भगव: Sir, कसिन्तु what विज्ञाते being known सर्व all विज्ञातं 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.]

तस्मय स होवाच। देव बिधितव्य इति ह स्म यद्यन्नन्यविदं वदस्ति परा चेत्तापरा च।
तस्मां to him (Sounaka). उवाच; द्वितीय knowledge to be known इति thus श्रवाचिद्: the knowers of the Vedas (or Brahmān) वदन्ति say, यथा which para the superior अपरां inferior अ. and.

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.

तत्रापरा क्रमबोध्यो यजुवेदः सामवेदोऽथवेदः शिष्या कल्पो व्याकरण निरूक्तं छन्दों व्योतिषिमिति। अथ परा यथा तद्भवुपित्ते॥ ५ ॥

तत्र of them अपरां the lower—क्रमबोधः the Rig Veda यजुवेदः the Yajur Veda सामवेदः the Sama Veda अथवेदः the Atharva Veda, शिष्या phonetics कल्पः the code of rituals, व्याकरण गrammar, निरूक्तं etymology छन्दः prosody or metres व्योतिषिपं astronomy अथ but para the higher यथा by which तद् that अप्रयं the imperishable भविष्यते is reached (attained).

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
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.]

यत्तद्रेष्यमाटाहम्मागोत्रयांगच्छुः ओत्र्यं तदपाणिपाद—

दामृ ।

नित्यं विश्वं सर्वं रंगुलं तदन्यं यज्ञुत्योतिः

परिपूर्वनिः धीरा: || ६ ||

सति तद्व what अद्वैत्य अप्राप्यम् अप्रायं तच्छति अवरूपम् अवरूपम् एवान्तः सर्बं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तদान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरूपम् एवान्तः सर्वं तदान्तः अपर्यातेत अवरू प
that, अलबेरे undecaying वच्च च which सूतवोन्नि the source of the creation धीरा: the wise परिपूर्वक्यति 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 jñānendriyas.

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 gunās 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.]
FIRST CHAPTER

यथोर्नाममः सृजने ग्रहणे च यथा पृथिवियामोघधपः संभवति।

यथा सत् पुरुषार्केशलोमानि तथा प्रकरासंभवतीह विश्वम् || ७ ||

यथा as उपर्णाभि: the spider (तन्दूर the thread) सृजने creates ग्रहणे takes back (contracts within); यथा as पृथिवियां in the world शोपधपः herbs संभवति grow; यथा as सत् spontaneously पुरुषार्क फ्रूम man केशलोमानि hairs (संभवति grow) तथा so हुह here श्रेष्ठाद् from the Imperishable विश्व the Universe संभवति 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 could 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 चौरते ब्रह्म ततोऽभिविज्ञायते || अचात्याणो मनः सत्यं छोका: कर्मसु चामृतम् || 6 ||

ब्रह्म the Brahman तपसा by Tapas चौरते augments.
लत: from That ब्रजं food (the primal matter) अभिविज्ञायते
is born: अश्राव्य from food प्राण: the Prana (Energy), मनः the mind सत्य the true (the five elements) ब्रह्म: the worlds, (तथा next), कर्मेऽत्र from works असृतम् 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' cannot express 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 Brahman-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

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.

Whose 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.
MUNDAKA-UPANISHAD.

SECOND CHAPTER.

तद्वत् सत्यं पन्नेऽः कर्माणि कर्योऽपर्यङ्गस्तानि 
चेतायं बहुधा सन्ततानि। तान्याचारयं नियतं सत्यकामा 
एष वं पथां सुकृतस्य कोके।॥ १ ॥

तद् तत् प्रतत् त् सत्यं true; कर्माणि the wise मन्त्रेषु 
in the Mantras (hymns) यानि which कर्माणि sacrificial 
works अपर्यङ्गनः saw श्रेष्ठायं in the three Vedas (or in the 
त्रेता योगश्च बहुधा in various ways सन्ततानि are spread. 
सत्योऽपि: O truth-seekers, नियतं always आचारय perform 
व: for you सुकृतस्य of good deeds जाके to the world 
पथः this पथः path.

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 experi-
ences 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.]

यदार्थाते श्रव्यः समिद्रे हुन्यवाहने |
तदाज्ञाज्ञावत्नत्रेणाहुतः प्रतिपाद्येतु || २ ||

वेद when समिद्रे well ignited हुन्यवाहने in the sacrificial fire (lit. the carrier of oblations to the gods) श्रार्थः: the flames लेलायते flare, तदार्थः then शाज्ञाभागः the two portions of fire, शान्त्रेष between श्राहुतिः: libations प्रतिपाद्येत् 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.]

यस्याच्छिन्न्योज्जद्धर्मद्वर्मपौर्णमासमचातुर्मायच्छयः प्रयुषे
तिथिविषस्त्र क || अहृताक्षवद्वेषमविधिना हुतामायांसयां
स्तस्त्व लोकानन्हनस्ति || ३ ||
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

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

एतेषु यज्ञार्थे भ्राजमानेनुषा यथाकालं चाहुतयो श्राद्धायन्। तन्त्रयन्त्रेयता: सूर्यस्य रङ्गयो यत्र देवानं पतिरेको २विवासः।। ६ ॥

In proper time, he who (aryena) flaring into these yathākālaṁ yathākālaṁ in proper time, perforates (sacrifices) estas: these yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālaṁ yathākālauminium yathākālauminium yathākālauminium yathākālauminium yathākālauminium yathार्थे भ्राजमानेनुषा यथाकालं चाहुतयो श्राद्धायन्।

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.]
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.]

Pūrva śvetādhyāya yadṛṣṭaḥ apātadānottapaṁ vṛttaye kṛm | etat chēyō yeṣṭābhicchāntati mūḍha jāramātyuṁ te punāāvarapāya vatsit || 7 ||

Pūrva these hī assuredly apātadāya: eighteenfold yadṛṣṭaṁ: the yajna pūrva: raft apātadāya: infirm, vṛttaye in which apātadāya the inferior, kṛm work vṛttaye is told vṛttaye which mūḍha:
the ignorant, the unwise युतः this श्रेष्ठ: as the supreme good इति अभिनन्दनिति cry with joy ते they उनः again एव indeed जरामुक्तः old age and death यथि यन्ति get.

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

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

अविद्यायामन्तः वर्त्त्मानः स्वयं धीरः पुण्डितं मन्यामानः || जड़न्यामानः परियतिः मूढः अन्येनेव नीयमानः यथान्धा: || 8 ||

अविद्यायं in ignorance अन्तः in the midst वर्त्त्मानः existing, स्वयं himself धीरः wise पुण्डितं मन्यामानः puffed up with vain knowledge जड़न्यामानः suffering again and again, मूढः: the fools अन्येन by the blind नीयमानः led अन्यः the blind यथा as परियतिः 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. Kathopanishad, II. 5.]
अविद्यायां बहुधा वर्तमाना वर्यं कृतार्थं इत्यभिमन्यन्ति
बाला:।
यत्कर्मिणो न प्रवेद्यन्ति रागाच्छेनातुरा: क्षीण-
ञोकाश्च्यवन्ते}|||}

श्वाभिकारं in ignorance बहुधा in multifarious ways
वर्तमाना: existing बाला: boys वर्यं we कृतार्थं: of accom-
plicated aims इति thus अभिमन्यन्ति think. यत् because
करिष्ण: the sacrificers रागाच �owing to passions न not
प्रवेद्यन्ति know, (तस्मात् therefore) चीखलोका: the
enjoyments of the worlds attained by good karma
being over, आतुरा: dejected च्यवन्ते 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.

[Note.—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

इण्यपूर्त्त मन्यमाना वरिष्ठं नान्यच्छेयो चेद्यन्ते प्रमन्दः।

नाकस्य पृष्ठे ते सुकृतेन्द्रभूतेम् लोकं द्वीणतरं वा

विषाणित || १० ||

प्रमुःधा: the deluded fools इण्यपूर्त्त the sacrifices and
charitable works enjoined by the scriptures वरिष्ठं
supreme मन्यमाना: thinking अन्यत्र other (than this)
छेयः beneficial (वासित there is;) हृति न बेद्यन्ते do not
know. ते they सुकृते merits acquired from good deeds,
नाकस्य पृष्ठे in the heavenly regions, ब्रह्मुस्तिक्षा having
enjoyed, इस्सं लोकं this world ह्यीतरं inferior वा or
विषाणित 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.

इण्यपूर्त्त: Ishtā 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 वृद्धवसन्त्यरणं शान्ताः विद्वांसो भैक्ष्यचार्याः
चरन्तः ।

सूर्यद्वारणे ते विरजा: प्रयात्मितं यत्रामुतं: स पुरुषो
श्रव्यायाम् ॥ १२ ॥

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 श्रव्यायात्मा imperishable पुरुष: Being (अति 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.
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.—Hiranyagarbha or Brahmā.

*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 Brahmā, 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.

परीक्ष्य लोकान्तर्गतितान्तराहमं निरेवं सत्यश्रस्त्यज्ञेत् कुतेन।

तत्त्वान्तिः स गुरुमेघाभिभुजेऽविस्मित्याणि: श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥
The Brahmana: a Brahmana attainable through works of the worlds having examined, dispersions should get by the caused: the uncaused cannot be had. That (Atman, the uncaused) to know, for the knowledge, he with sacrificial fuel in hand well versed in the Vedas, devoted to the realisation of Brahman: a Guru verily should go.

Having examined the worlds attainable through Karma a Brahmana should get dispassionate 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 Brahmas 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 transcendent 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.—इह चक्तः नरिः, श्रतः यस्मात् किं क्लेन शायासवहुलोन कर्मेऽः। “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 चिद्वृष्टसचाय सम्यक्षशान्तचिचाय
शरान्तिताय।

येनावर्म पुरुषं वेदं सत्यं प्रोचाच तां तत्ततो
ब्रह्मविभासू॥ १३ ॥

सः चिद्वृष्टे त that learned (Guru) उपसचाय who has approached before him, सम्यक् properly प्रशान्तचिचाय whose mind has been well pacified शरान्तिताय who has controlled his senses, तस्मै to him (चिद्वृष्टे देवे seeker of Truth) येन by which सत्यं the true श्रवः imperishable पुरुषं Being वेदं can be known तां that ब्रह्मविभासं knowledge सत्यतं: in its real form प्रोचाच 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 द्रुतi 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 afore-said 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.

तद्विस्तत्सत्यं यथा सुदीर्घात्तपावकाहिस्सुकलिङ्गः सहस्रां
प्रभवन्ते सहस्रां।

तथाकसराद्विविघा: सोम्य भावः प्रजायन्ते तत्त्र चैवापि
चन्ति ॥ १ ॥

टव that प्रत्येक this सत्यम् truth यथा as सुदीर्घात्त blazing
पावकार् from fire विस्तुकलिङ्गः sparks सहस्रां: of the
same appearance, सहस्रां: by thousands प्रभवन्ते
spring out, तथा so सोम्य my young friend विविघा:
various भावः beings अभ्रात्र from that Imperishable
प्रजायन्ते originate तत there पुष्य verily इव again च and
चन्ति 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.

दिन्यो हमूर्वः पुरुषः सत्वायाम्बन्तरो श्राजः ।
अप्राणो श्रमनः शुच्रो श्रुचरातपरः परः ॥ २ ॥

पुरुषः (that) Being हि verily दिन्यः effulgent श्रमूर्वः: formless सत्वायाम्बन्तरः: existing both within and without, श्राजः uncreated अप्राणः: without Prana, श्रमनः: without mind, शुचरः pure. परः the Supreme श्रुचरात: the imperishable परः beyond, higher.

(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 that might 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._

एतस्मात् जायते श्राणो मनः सत्तन्द्रियाणि च।
खं वायुज्योंतिरापः पृथिवी विश्वस्य धारिणी॥ ३ ॥

From Him (the Purusha) भावः the Prana: the mind सत्तन्द्रि all the sensory organs च and खं ether वायु: air ज्वोति: fire श्राणः water (तथा and also) विश्वस्य of all धारिणी supporter पृथिवी the earth जायते 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 mantram 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 mantram, 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.

अग्रिमार्गः चक्षुषाः चन्द्रसूयाः
दिशा: श्रोत्रे वाचिकम् नातां बेद्यः ।
वायुः माणो ह्रद्यं विक्रमलय पञ्चां
पृथिवीं हेष सर्वभूतान्तरात्म ॥ ४ ॥

पश्चः Fire अर्थः His मुखी head, चन्द्रसूयाः the moon and the sun चंद्रमाः the two eyes, दिशा: the directions, quarters of the sky श्रोत्रे the two ears, विक्रमलय: emanated बेद्यः: the Vedas अर्थः and वाक्य speech, वायुः air अर्थः breath, ह्रद्यं heart विक्रमलय: the Universe, पञ्चां: His पञ्चां: from feet पृथिवी the earth (जाता originated), हि verily एष: This सर्वंपासू of all भूतानामू beings अन्तरात्मा 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 orginated; verily He is the inner Self of all beings.
[Note.—आभि: Fire, or it may mean छुलोक: heaven, which is more apt here.]

तस्मादि: समिधो यस्य सूर्यः ।
सोमात्यज्ञन्य अोपधया: पृविन्यां ।
पुमान्तेत: सिद्धचति योषितायां ।
बहरी: प्रजा: पुरुपत्संसूता: || ॥ ॥

तस्मात् From Him आभि: Fire (heaven) (जात: is originated) सूर्यः: the sun यस्य whose समिधः: fuel, सोमात् from the moon पर्जन्यः: cloud (सम्भवति arises), पृविन्यां on earth अोपधया: herbs (इन्चति grow) पुमान्, man योषितायां into woman रेत: semen सिद्धचति casts (एवं क्षेत्रेन by this process) पुरुपत from the Purusha बहरी: many प्रजा: living beings संसूता: are born.

From Him (comes) the Agni (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 Dyułoka or heaven, and from the moon in the Dyułoka, 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.

'S Whose fuel is the sun—the sun is called the fuel because, it is by the sun that the Dvaloka is lighted."

तस्माद्वः साम यजूणि दीशा
यजाहिव सः क्रतवो दृष्टिणायाः ।
संवित्सरत्व यज्ञाननच लोकाः।
सोमो यत्र पवते यत्र सूर्यः॥ ६ ॥

तस्माद From Him श्रेणः the Rik, सामानि the Sama यजूणि the Yajur, दीशा rules e.g. the wearing of a mounjie etc., imposed upon the performer of a sacrifice सर्वं all यज्ञः the sacrifices क्रतवः sacrifices which require a yupa i.e., a sacrificial post दृष्टिणः a and rewards (given to the priests) च and संविस्तरः the year यज्ञानः the Sacrificer च and लोकः the worlds (स्तुपैः have originated); यत्र which सोमः the moon पवते purifies, यत्र which सूर्यः the sun (पवते 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.
तस्माच देवा बुध्वा संपस्ततः
साध्या मनुष्यः पशुव व्यांसि ।
पाणापानामु श्रीहिष्यवौ तपश्च
श्रद्धा सत्यं ब्रह्मचर्यं विधिशच || ७ ||

तस्मात From Him च and देवा: the devas बुध्वा of various orders (e.g., Vasus, Rudras, etc.) संपस्ततः: are born. साध्या: the Sadhyas (a group of devas) मनुष्यः: men पशुः: beasts व्यांसि birds (संपस्ततः: are born). भाष: Prana ऋणाम्: Apana श्रीहि: paddy यथा barley तप: religious austerities च and श्रद्धा faith सत्यं truth, ब्रह्मचर्यं vow of continency ् and विधिश: 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.]

सस्स प्राणा: प्रभवति तस्मात्
समार्थिष् समिध: सस्स होमः ।
सस्स हे लोका येषु चरति
प्राणा गुहाशया निहिता: सस्स सस्स II ८ ||
First Chapter.

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.]
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.

कर्मे ये विश्व कर्मे तपो ब्रह्म परामृतम् ।
एतद्व ये निहितं गुहायां सोटविचारान्ति
विकिरतीह सोभ्य || १० ||

कर्म work तप: austerity परमः highest भ्रमरत: immortality ब्रह्म: Brahman विश्व all पुरुष: Purusha एव verily. हे सोभ्य Oh my child ये he एतद् this (Purusha) गुहायां in the cavity (of the heart) निहितं seated बेदः
knows, स: he हृ here पूव verily अविधायत्िि the knot of ignorance विकिरिि 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.—हृ—here; even while living; i.e., he becomes a jivanmukta.]

End of the First Chapter.
SECOND MUNDAKA
SECOND CHAPTER

आवि: सज्जिहितं गुहाचरनाम
महत्पदमचैत्तसमर्पितम् ।
एततःनामनिनिमि यदेतज्ञानाथ सदस्त्रेण
परं बिज्ञानाच्छुद्विष्टं प्रजनाम् ॥ ॥

श्रावि: Self-luminous सज्जिहितं fixed (seated) गुहाचरवं moving in the cavity of the heart नाम who is known महत् great पदम् the support, यहं here (in that Brahman) वच् what एतत् moving नामनिनिमि च and निनिमि moving एतत् च this सवं all समर्पितम् fixed. एतत् this जानाथ know वच् that सवं effect असत् cause वरेयस्यम् to be wished for चरिहृ त the highest (तथा and) प्रजनाम् of being बिज्ञानात् 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 Brahman’** is the idea sought to be expressed in the Sruti.]

**Yadantaradhyadraṇḍhoṭṭhaṃ ch**

**Yastimāṇḍocaka nihita lokeṇātcaḥ**

**Tadāntaraṃ bhavaṃ sa prāṇastu vādman:***

**Tadāntarsatyaṃ tadgṛtṛṇaṃ tadēttāvyaṃ sāmyaṃ nirvāmi**

**॥ II. 2 ॥**

 Yah what āprīṃsat luminous Yah what āsukṣam: than the atoms āprī even āsukḥ subtler āsukṣinaḥ in what ālokaḥ: the worlds ālokin: those that live in the worlds ā and nihītaḥ: fixed, tat that ātāv this bhurante imperishable maṅ Brahman. sa He prāyaḥ: Prānas, tat that ā āprī also vaṃ speech man: mind, tat that ātāv this sarvāṃ true, tat that ārṣtāṃ Immortal, tat that vedgṛtṛṇaṃ should be struck (manas by the mind), sāmya Oh good-looking youth (tat that) viṅcatri 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.]

वन्यं हित्वौपनिषदं, महास्वं
शरं हुषासानं शतं संधयीत
आयन्य तद्धात्वातेन चेतसा
लक्ष्यं तद्वाक्षरं सोम्य विद्वि ॥ १ ॥

śrīpāṇिषदं as prescribed in the Upanishads महास्वं
the mighty weapon बन्यं bow गृहीत्वा taking बपाला
by constant worship निशिंति sharpened शरं arrow
संधयीत must be fixed. सोम्य Oh good-looking youth
tद्धात्वातेन absorbed in His thought चेतसा with mind
आयन्य having drawn लक्ष्यं the mark तत्त that एव verily
शरं Imperishable-(Brahman) विद्वि 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.]

प्रणवो धनु: शरो भात्मा ब्रह्म तत्क्ष्युपच्ये ।
अप्रमन्तेन वेदव्यं शरवत्तप्यो भवेत् ॥ ४ ॥

प्रथम: The Pranava (Om) धनु: bow शर: arrow हि indeed भात्मा atman (Jivatman) ब्रह्म Brahma तत् that तत्क्ष्युपच्ये the mark रच्यः is said to be. अप्रमन्तेन carefully (तत् तत्क्ष्युपच्ये that mark) वेदव्यं should be hit, शरवत्तप्य like the arrow तप्य: absorbed in Him (one with it) भवेत् must become.

The Pranava (Om) is the bow, the arrow indeed is the atman and Brahma 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.]

यस्यन्योऽपृथिवी च चान्तरिक्षमपोतं
मनः सह प्राणेश्व सवेन् ।
तेनेवें क जानं त्ता मानमन्य्या
वाचो विगुल्न्यथायुः स्वेयस्य सेतुः ॥ ६ ॥

Yasmin yo, in whom यो : the heaven पृथिवी: the earth च and अन्तरिक्ष: the sky सवेन: all प्राणेश्व: the Pranas सह with मनः the mind च and श्रोतं sewn (fixed) तस्य : that पुकम् one ज्ञानमानम् Atman एव only जानं known. अन्या: all other वाच्: talks विस्मरण: give up. एप: This श्रात्तरत्व: of Immortality सेतुः bridge.

Know that one Atman only, by whom the heaven, the earth and the sky, the mind with all the pranas 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.

अरा इव र्यणाभी संहता यत्र नाज्यः
स एषोऽन्तस्तवते बहुथा जायमानः।
ओपित्येवं ध्यायथ आत्मानं
स्वस्तिः वः परायः तमसः परस्तात्॥ ६ ॥

र्यणाभी in the nave of the wheel of a chariot अरा: spokes इव like नाज्यः the nerves यत्र where संहता: meet बहुथा variously जायमानः becoming manifold, स एषः this अत्मा the Atman अन्तः within that चरते dwells (litt. moves) आत्मांन that Atman ओँ Om हृदि thus पुर्व verily ध्यायथ do thou meditate व: to you ;(disciples) तमसः of the darkness पर्वतां 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 सर्वजः सर्वबिच्छेद्यपेष महिमा शुचि ||

दिव्ये ब्रह्मपुरे हेष व्योमन्यातम भाषित्यत॥

मनोमयः प्राणारीरतेता प्रतिशिन्तोऽव्रेः हृदयं

सत्तिराय ।

तद्विज्ञनेऽपरिप्रक्षयन्ति धीरा आनन्दसृपमपृतं

यद्विभाति || ७ ||

यः 'who सर्वजः omniscient सर्वबिच्छेद्य all-knowing शुचि in this world यः whose पूर्वः this महिमा glory; यः this ब्रह्मारी दिव्ये in the effulgent ब्रह्मपुरे the city of Brahman, व्योर्त्रि in the sky प्रतिशित्यत् seated.

मनोमयः of the form of mind प्राणारीरतेता the controller of the Pranas and the body, (सः he) हृदयं in the heart सत्तिराय being seated अत्रेये in the food (i.e., in the body nourished by food) प्रतिशित्यत् established. 'धीरा: the wise तद्विज्ञनेऽ by knowing which यत् which
of the nature of Bliss, immortal shines that, see, realise.

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 Brahmapuram 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, "वृत्तिसारानुसारसिद्धम्" "in other
states the witness appears to be identified with the thoughts."

*He dwells...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.]

भिजृते हृदयग्रन्थिरिछत्रयं सर्वं संशयः ।
श्रीयन्ते चास्य कर्माणि तत्स्मिन् परावरे ॥ ८ ॥

तत्स्मिन् ते परावरे the high and the low हृदयग्रन्थि: the knot of the heart, संशयः is broken, सर्वं संशयः all doubts छः are rent asunder, कर्माणि the results of the past actions छः 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.

 Hiranyam pare kojesh vibhaj brahma nicakalum
 Tan-chhushaan yogtiyam yogtissthyatma vidat vihu:

Hiranyamye golden pare the highest kojesh in the sheath
Vibhaj stainless nischal indivisible, without parts, brahma
the Brahman (existing exists) tat that shushra pure; tat that
yogtiyam of lights yogti: light, sthamvivid: the knower of
the Atman athom vihu: 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 Buddhi that illuminates 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].

तत्र सूर्यों भाति न चन्द्रार्कः नेमा विलुतो भान्तिकुतो यमश्चः
तमेव भान्तमवमावि सर्वस्तत्त्व भासा सर्वविमिद्विभावि
॥ १० ॥

tātra there sūrya: the sun na bhati does not shine, chandra* rakṣa the moon and the stars c ne and not, āsma: these vilūto: the lightnings n bhati do not shine śraya this abhava: fire kuṭa: how (tata prakāṣyeyu: would illumine that) tṝ that bhānta having shone, evam verily sarvā all abhava bhati shines after. tāṅ his bhasa by light hṛday this sarvā all vibhāvati 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 illuminates 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.

]\textit{Whose fuel is the sun—the sun is called the fuel because, it is by the sun that the Dīnloka is lighted.}]

तस्मादः साम यज्ञिषि दीर्घा
यज्ञार्थः सें क्रतवो दीर्घार्थः।
संवत्सरः यज्ञानांश्च लोकः।
सोमो यन्त्र पवेते यन्त्र सूर्यः।॥ ६ ॥

तस्माद जै सुनिष्ठा: the Rik, सामानि the Sama
यज्ञिषि the Yajur, दीर्घा rules e.g. the wearing of a
मौन्जी the wearing of a mounjee etc., imposed upon the performer of a
sacrifice एवं all यज्ञ: ए the sacrifices क्रतव: sacrifices
which require a yupa i.e., a sacrificial post दृष्टिका: ए and rewards (given to the priests) ए and संवत्सर: the
year यज्ञान: the Sacrificer ए and लोकः the worlds
स्तूपस्त्राः have originated); यन्त्र which सोम: the moon
पवते purifies, यन्त्र which सूर्यः the sun (पवते 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.
तस्माद देवा बहुधा संप्रसूताः
साध्या मदुष्याः पशव वयांसि।
पाणापानौ चीहियनौ तपश्च
ञ्जद्रा सत्यं व्रहचर्यं विधिस्य || ७ ||

तस्माद From Him च and देवा: the devas बहुधा of various orders (e.g.; Vasus, Rudras; etc.) संप्रसूताः are born. साध्या: the Sadhyas (a group of devas) मदुष्या: men पशवः beasts वयांसि birds (संप्रसूताः are born). पाणा: Prana अपाना: Apana चीहि: paddy वच barley तप: religious austerities च and ञ्जद्रा faith सत्यं truth, व्रहचर्यं vow of continency च and विधिः 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.]
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.]
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.

कर्मे एवेदं विष्णुं कर्मे तपो ब्रह्म परमाश्र्तम्।
पुरुषो बैद निहितं गुहायां सोऽविचारसन्धि
विकिरतीत्व सोऽश्य ॥ १० ॥

कर्मे work तपः austerity परम् highest अभि: immortality ब्रह्म: Brahman विष्णुं all पुरुष: Purusha पुर
verily. है सोऽश्य Oh my child य: he पुरुषद this (Purusha)
गुहायां in the cavity' (of the heart) निहितं seated बैद
knows, सः he इह here एव verily अविधानान्तिक्ष the knot of ignorance विक्रितति 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

आचि: सचिवहिते गुहाचरनाम महत्पद्मनाथतत्समसतितम्।
एजत्याणिमिषच्च यदेतज्ञानथ सदस्मद्य्यं परं विज्ञानायद्देशिन् प्रज्ञानाम्॥६॥

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.]

यदर्चिमद्यदनुष्योऽषु
यस्मिनऽका निहिता लोकिनः
तदेत्त्सरं ब्रह्म स प्राणस्तदु वाणमः
तदेत्तसत्यं त्र्यूतं तद्वेल्द्वयं सोय्य विद्वः || २ ||

What is luminous, what is subtler than the subtest, 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—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.]

चन्द्रेण हीत्वोपतिष्ट्द भद्रास्त्रः
शरः दुष्पासानि शरः संध्यीत।
आयनः तत्रावगतेन वेतसा
लक्ष्यं तदवास्सरं सोम्य विहिद्ध॥ ३ ॥

शौपनिषद्ध as prescribed in the Upanishads, mahāṣṭ्रa the mighty weapon घनुः bow युद्धिक्ष्यa taking वपसa by constant worship विशिष्टविविष्ठ arrow संध्यीत must be fixed. सोम्य Oh good-looking youth तत्रावगतेन absorbed in His thought वेतसा with mind धार्मिक having drawn लक्ष्यं the mark तत् that पुष्प verily वष्वरं Imperishable (Brahman) विहिद्ध 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.]

प्रणवो धनुः शरो ज्ञात्मा ब्रह्म तद्दृश्येऽच्छते
अंप्रपचेन चेद्यव्य शरवत्तन्ययो भवेत् ॥ ४ ॥

प्रश्नः The Pranava (Om) धनुः bow शरः arrow हि
indeed ज्ञात्मा atman (Jivatman) ब्रह्म Brahman तत् that
tद्दृश्यः the mark उच्चे is said to be. अंप्रपचेन carefully
(तत् लक्ष्यम् that mark) वेद्यव्य should be hit, शरवत् like
the arrow तन्मयः 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.]

यस्मिन्योऽप्रकृति चान्तरिकः मनः सह प्राणेऽर्थ सर्वेऽ।
तथेऽवऽजानथ आत्मानमन्याः
वाचो विसुच्छयाः पर्यथिष्ठेः सेतुः।५।।

Yasminyo 'prakriti charanarikah manah sah pranas srven. 
Tathavab jananth Aatmananyah.
Vacho visucchaya prayasthitah setu.

Yasmin, in whom the: the heaven, earth and channarikha: the sky sarve: all pranas: the Pranas: with 
man: the mind: and shrota: sewn (fixed) tath: that ekam: 
one Aatman: Aatman: only jananth known. 
Saman: 
al: other vach: talks visucchaya give up. 

Know that one Aatman only, by whom the heaven, the earth and the sky, the mind with 
all the pranas 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.

अर इत्व रथनामी संहता यत्र नास्यः  
स पशोत्ततस्स्वतः बहुधा जायमानः ।  
ओमित्येवं ध्यायथ आत्मानं  
स्वस्तिर वं पराय तमसं परस्तात् ॥ ६ ॥

रथनामी in the nave of the wheel of a chariot अर: spokes इत्व like नास्यः the nerves यत्र where संहता: meet बहुधा variously जायमानः becoming manifold, स पशो: this शार्मा the Atman शनतः within that चरते dwells (lil. moves) शार्मार्गे that Atman अः Om हृति thus पूर्व verily ध्यायथ do thou meditate वं to you (disciples) तमसं of the darkness परमात्मा beyond पराय for the otherside स्वस्तिर 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 सर्वज्ञः सर्वविद्यायुपेष्म महिमा शुभि ।

दिन्येऽव्रह्मपूरे हेष व्योजन्यात्मा प्रतिष्ठितं ॥

मनोमयः प्राणश्रीरिनेता प्रतिष्ठितोऽर्थे हदृढः सचिभाय ।

तद्ध्वतनेन परिप्रेयन्नि धीरा आन्दुरुपम्मृतं

यद्विध्याति ॥ ५ ॥

यः who सर्वज्ञः omniscient सर्वविद्या all-knowing शुभि in this world घर whose एवः this महिमा glory; एवः this अत्मा Atman दिन्येऽव्रह्मपूरे in the effulgent ब्रह्मपूरे the city of Brahman, व्योजन्य in the sky प्रतिष्ठितं seated. मनोमयः of the form of mind प्राणश्रीरिनेता the controller of the Pranas and the body, (सः he) हदृढः in the heart सचिभाय being seated घरे in the food (५.६., in the body nourished by food) प्रतिष्ठितं established: धीरा: the wise तद्ध्वतनेन by knowing which चतु 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 Brahmapuram 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, "तत्सिदारूपत्यमित्रत्व " in other
states 'the witness' appears to be identified with the thoughts."

_He dwells...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._]

भिघ्नते हृदयग्रन्थिग्रिघन्ते सर्वंसंशया: ॥
शीघ्नते चास्य कर्माणि तस्मान्न्द्रे परावरे ॥ ॥

तस्मन् तस्मनि परावरे the high and the low दृष्टि having seen अस्त्र his हृदयग्रन्थि: the knot of the heart, भिघ्नते is broken, सर्वंसंशया: all doubts छिघन्ते are rent asunder, कर्माणि the results of the past actions छीघन्ते 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 Jnana, 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.

 Hirayam vare kosho vairjana bhava nisphalayam.

Tat-chaturthi vyottipan vyottisthabdayatambidrah vidhu:

II 9 II

Hirayam ye golden pare the highest kosh in the sheath viraj stainless nisphal indivisible, without parts, brahma the Brahma (vastu exists) tat that shram pure; tat that vyottipan of lights vyoti: light, prasamved: the knower of the Atman yat whom vidhu: 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.
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 illuminates 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.

उत्तराच्छये च प्रस्तं ब्रह्मेनेद्येव विग्नमिदं वरिष्ठम्

|| ११ ||

हृद्द्व तस्य प्रस्तं अत्यन्तं निम्नम् पुरस्ताद्वितलः पश्चात् वितलः दक्षिणतेः च चोरणेण।

अधर्षर्वन क प्रस्तं ब्रह्मेनेद्येव विग्नमिदं वरिष्ठम्

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 MUNDKA
THIRD MUNDAKA
FIRST KHANDA

द्वारा सुपर्णी सयुजा सख्या समान वृक्षं परिपत्ति

tayoruny: pippalā svādhyāyanam abhinicakṣaśīti

॥ १ ॥

सयुजा closely united सख्या in friendship द्व प्रथम birds of beautiful plumage समान the self-same वृक्षं tree परिपत्ति residing. तयोः of the two श्रव्य: one पिप्पलं the sweet पिप्पलं fruit त्रति eats. श्रव्य: the other वृ again श्रव्य: without eating श्रव्य: 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 tree—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.

तस्माने बृक्षे पुरुषो निम्मो। नीशया शोचकति।

शुभमानः ॥

जुष्ठ यदा पश्चिमन्यमीशावस्य महिमानमिति चौधोकः ॥ २ ॥

Purusha: the Purusha समाने the same बृक्षे on the tree
निम्म: being seated नीशया for its helplessness
Being seated on the same tree, the Purusha deluded grieves 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.]

यदापि वगः पश्यते स्वकमवर्णं कर्त्तरं रुपं पुरुषं व्रह्मयोनिम्।
तदाविद्वानुपुष्यपापे विधूषय निरर्जनं परसं साम्यस्यपूर्वति॥ १ ॥

Yadā when पश्य: the seer, the wise रुपमवर्णम of golden colour कर्तारं the creator व्रह्मयोनिम् the progenitor of
Brahma ईश्वर् the Lord पुरुषं the Supreme Being परमसं प्रस्तुते sees तदा then विद्वान् the learned, विध्वस्तु the wise पुरुषपाये the virtue and sin विशृंग्ण having cast off निराक्षर: the stainless परमं the supreme साम्यम् unity स्यैति attains.

...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.]

...पाणो हेष यः सर्वभूतेविभावति विज्ञानलिन्यद्वान्भवते नातिराद्राः।
...आत्माक्षरद्वारातिः किष्ठावानेष ब्रह्मविद्या वरिष्णः|| ४:१||

...he who सर्वभूतेः in all beings विभावति pervades एवः he हि verily मात्रः the life विद्वान् the wise विज्ञानः.
knowing (Him) शतावाद्री a vain babbler न भवते
does not become एवः this अत्मश्रीदः: revelling in the
Self अत्मरसः satisfied with the Self कियवानूः the
performer of devotional practices मन्दविदां of the
knowers of the Self वरिष्ठः 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 ज्ञेयस्तपसा श्रेप आत्मा सम्यक्यज्ञानेन
इत्याभ्येयं निल्यम्।

अत्मशैरोऽर्जुनेन व्रत्ययो हि शुभ्रो यं परस्यति यथः
क्रीणद्वोपः।। ५ ।।

(चः who) ज्ञेयस्य resplendent शुभ्रः pure आत्मा
Atman अत्मशैरोऽर्जुनेन within this body, or within the mind
(वत्ते exists) व यथः और्जुनेन शीश्यद्वोपः sinless यथः:
the Sannyasins, the men of self-restraint परस्यन्ति see
एवः this (आत्मचः) सत्येन by truthfulness तपसा by the
practice of concentration सम्यक्षालेन by true knowledge निरं constant महाचर्येन by continence ज्ञात्वः 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.]

सत्यमेव जयते नानूँ त सत्येन पथा विततो
द्वेयानः

येनाक्रमन्त्यूषयो ह्योस्कामा यत्र तत्स्तत्स्य परम
निधानम् || ६ ||
Truthfulness एव वरिः सत्यते सफलो अनुरूपत्वं the untruthful न not. सत्येन by truthfulness देवयानः the Devayana फल्या the path विततः is spread. येन by which आस्तकामा having all their desires satisfied अन्ययः the seers आकामन्ति repair यथा where सत्यस of the True तद्व तद्व that परस्म॥ supreme निधानम् abode (प्रशिक्षित is.)

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.]

गृहस्थं तद्विवामतिन्यस्मु शून्याचं तत्सूक्ष्मतरं विभावत।

दूरासुदूरे तद्विवावतिकेत्र व प्रथ्यात्मकहैव निहिंतं गुहायाम्॥ ७ ॥

तद्व तद्व (Brahman) गृहस्तो वस्त्रां विप्रम जलपित्त्रं of unthinkable form च and तद्व that सोयमावर than the subtlest सुखतरं subtler विभावति shines. तद्व that दूरावर than the farthest distance सुदूरे distant हृद here (in this body) अन्तिकेत्र within च and हृद here प्रथ्यात्मक of the seers गुहायाम् in the heart निहितं resides.
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 Utha (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 चखुपा गृहःते नापि वाचा नान्येदेव्रेस्तपसा कर्मणा वा।

ञ्जानमसादेन विशुद्धसत्वसत्तस्तु तं पशयते निष्कल्लेण
ध्यायमाणः || 8 ||

(तत्र ज्ञानमत्वें That truth of the Atman) चखुपा with
the eyes न गृहःते is not perceived. वाचा by speech आपि
also न not. श्रन्तः by other देवः senses न not. तपसा
by penance कर्मणा: by work or sacrifices वा or न not.
ञ्जानमसादेन by virtue of knowledge विशुद्धसत्वच mind
purified (सचित्तिः becomes) ततः then ध्यायमाणः being
in meditation (through meditation) तं that निष्कल्लेण
the Absolute (lit. without parts) पशयते 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.]

एषो० रात्मा चेतसा बेदितन्यो यस्मिन्न्याणः पञचषा
संविवेशः
प्राणेन्द्रियं सर्वं मोत्यं प्रजानं यस्मिन्न्यिन्युऽ
विभवत्तेषु
आत्मा || ९ ||

एष्: This subtle आत्मा the Atman चेतसा
by knowledge (तस्मिन् शरीरे within that body) बेदितन्यः:
should be realised यस्मिन् in which (body) प्राणः: the
Prana पञचषा in five parts संविवेश has entered (is
pervading) प्राणः: with the Pranas (the senses) प्रजानां
of beings सर्वं all चित्तं mind श्रोतं pervaded यस्मिन्
in whose विभवत्रे purification एष्: आत्मा this Atman
विभवति appears.

This subtle Atman is to be realised by know-
ledge 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 con-
sciousness 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.

चऽ च लोकं मनसा संविभाति विश्वद्रसचः कामयते
पारं च कामान्।
तं तं लोकं जयते तांशच कामांस्तस्मादात्मणं
हर्ष्येऽज्जुतिकामः || १० ||

विश्वद्रसः the one of purified mind चऽ च whichever लोकं world मनसा with the mind संविभाति desires चाँच् which च and कामान् enjoyments कामयते wants to have तं तं those लोकं worlds तां those कामान् enjoyments च and जयते wins. तस्माद् therefore सूतिकामः he who desires opulence श्रावणः the knower of the Atman हि verily श्रव्येत् should worship.

Whatever world the man of purified mind wishes for in his mind, whatever desirable objects he desires, he wins all those worlds and all those desirable objects. Therefore those who want material prosperity should worship these men of self-realisation.

End of the First Khanda

OF THE THIRD MUNDAKA.
THIRD MUNDAKA.
SECOND KHANDA.

स वेदेत्तपरं ब्रह्म धाम यत्र विद्वति तिहितं भावि शुभ्रसः।
उपासते पुरुषं ये ह्रकामस्ते शुक्कमेतदुःतिवर्तनिति धीरा:॥ २ ॥

मः: He (the knower of the Atman) पुत्रत् this परमं the Supreme ब्रह्म the Brahman धाम the basis वेदं knows. यत्र on which विद्वत्व the universe निहितं rests (यत्तच which also) शुभ्रसः brightly भावि shines. ये ह्रकामः Those devoid of all desires पुरुषं that man (of self-realisation) उपासते serve, worship वे तसो धीरा: wise men पुत्रं this शुक्कम् the seed (i.e., human birth) द्वितिवर्तन्ति 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.)

[Note.—The Sruti 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._

कामान्यः कामयते पन्यमानः स कामभिज्ञायते
तत्त्व तत्त्व ।

पर्योहिकामस्य क्रृतात्मनस्तु इहेव सवें प्रविलोयनति
कामः || २ ||

चः one who सन्यमानः having pondered over कामान्य the objects of desire कामयते wishes सः one कामसिः
by (those) desires तत्र तत्र there जायते is born.
पर्योहिकामस्य of one whose desires have been satisfied क्रृतात्मनः of the man of self-realisation हु but सवें all
कामः desires इह here, in this life प्रविलोयनति 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.]

नायमात्मा प्रवचनेन रूप्यो न मेघया न बहुना श्रद्धेते।

यथेच्छ वृक्षते तेन लघ्यस्तत्स्येष आत्मा विद्वृक्षते ततं स्वास। ॥

चयस्य this आत्मा Atman प्रवचनेन by the study of the Vedas न लघ्यः (सवति) cannot be attained, न मेघया nor by intellect, न बहुना nor much श्रद्धेते by hearing (the sacred scriptures); पत्य: this (Atman) यस्मि whom एव alone वृक्षते chooses तेन by him लघ्यः is attainable; तस्य his एव: this आत्मा Atman स्वः its own ततं form विद्वृक्षते 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.

नायमात्मा वर्णहीनेन लघ्यो न च प्रमादाचार्यसः वाप्यविभ्रात।

एतेनपार्थयंते यस्तु विद्वृक्षस्येष आत्मा विद्वृक्षते ब्रह्मवाम। ॥ ४ ॥
This Atman, the Atman बलहरितेन by one
destitute of strength न जस्य: is not attainable. प्रभावातः
by the inattentive न च nor वा or अविक्रमः improper
(lit. without proper sign) तपसः by Tapas अष्टि also-
not (लम्यः is attainable). च: That विद्वान् the wise
षुते: these उपायः by means गत्ते attempts तस्य his
षष्ठः this आत्मा the Atman ब्रह्मांम the world of Brah-
man (the state of Brahman) विशते enters.

This Atman is never attained by the weak,
nor by the inattentive, nor even by any impro-
per 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 Alingāt of the
text literally means ‘devoid of proper mark or sign.’
Sri Śankara 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 Tapas 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.
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.]
Those who have well comprehended the true import of the knowledge of the Vedanta, through the yoga of sannyasa, the minds being purified, the attainers of the supreme immortality, after death, in the world of Brahman 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, while 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: कला: पञ्चमश्रण प्रतिष्ठा देवारूव्ह सर्वे प्रतिदेवतासु।
कर्माणि विज्ञानमयवच्च आत्मा परेण्यथे सर्वे एकिभवन्ति।॥ ७ ॥

teen their) पञ्चमश्रण: fifteen कला: parts प्रतिष्ठा bases, causes गता: (वन्ता) go away. सर्वे all देवा: senses च and प्रतिदेवतासु in the presiding deities (गता: शव्वता enter). (तेषां their) कर्माणि the Karmas विज्ञानमय: the Intellect आत्मा the self च and सर्वे all परेण the supreme शव्वत्ये in the indestructible एकी शव्वत्यe 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—i.e., 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.

यथा नय: स्वन्द्रमना: सत्यदेस्तत् गच्छन्ति नामहृदे
विद्वाय \||
तथा विद्वानामस्यपादिशुक्ल: परात्मर पुरुषपुष्पेि
दिन्यम || 8 ||

यथा As स्वन्द्रमना: flowing नय: rivers नामहृदे the names and forms विद्वाय having relinquished सख्तैः into the ocean भवन्ति गच्छन्ति disappear तथा so विद्वानूः the knower नामस्यपाद from name and form विमुक्तः being free परात्मर पर the supreme of the supreme दिन्यम effulgent पुरुषं the Purusha व्येषि attain.

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 इव तत्परं श्रवः वेदः चर्हौन्व भवति.
नामस्याभावान्तिकूले भवति ।
तर्को शोकं तर्कि पाप्पानं गुहायन्तिभुवेऽ विमुक्तोः
मृतो भवति || 9 ||

य: He who ह verily ति that, परमं Supreme श्रवः the BRAHMAN वेदः knows सः he श्रवः the BRAHMAN एव
Verily the averse becomes sāya his kule in the family.
 ignorant of Brahmān n bhavati is not born.

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

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

तदेतत्तत्त्वाभ्युक्तम्—

क्रियावलं: श्रीलय ब्रह्मनि: स्त्रयं जुहत एकषि
 भ्रमणम्:।

तेषाप्राप्तां ब्रह्माविविधां वेदः विरोधातं विचिंचयस्
 चीवम् ॥ ७० ॥

That pūrṇa this kṣṇa by the Rik अस्तुक्तम् is
 expressed (वे) who क्रियावलं: the performer of right
 actions and sacrifices श्रीलय: well-versed in the srutis.

ब्रह्मनि: devoted to the realisation of Brahmān भ्रमणम्:
 endowed with faith एकषिय: the sacrificial fire called:

Ekārishi जुहते sacrifice, वे: by whom तु again विचिंचयुः
properly, according to the injunctions of the Vedas the vow of carrying fire on the head have performed 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 Ekarshī, and who have performed the penance of Shirobrata,—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 Ekarshī, etc., and observe the penances and austerities like Shirobrata 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.]

वदेतत्सत्यमुष्किरक्षिर: पुरोवाच नैत्वर्णविन्वतोद्धोते
नमः परमक्रमिभ्यो नमः परमक्रमिभ्यः || 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 Muklikopanishad, 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 Vivarta Vada or Mayavada as it is commonly known, but herein we have one or
INTRODUCTION

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.
MĀN'DUKYA-UPANISHAD.

॥ आ त्रह भेनयः ॥
आ मद्वृक्षे भृगुयाय देवः ॥
मद्वृ पदयेमाद्वभिषियन्तरः ॥
स्त्विररक्षगोस्तुधुतासस्तनूभिः ॥
व्यक्तम देवाहिं यदायुः ॥

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.

ओमिस्येद्वदसमिदं सर्वो तस्योपव्याहयानं भवं ।
भवः वशविभे दिति सर्वमोक्ष एव ।
यज्ञान्यतिकाराते सं तद्योक्ष ॥
एव ॥ २ ॥

Hāti This (visible) सर्व all आः Om हाति पुत्रत् this ज्ञात्र पत्र letter तस its उपव्याहयानं explanation. स्मृतं the past
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 philology, 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 transcendent.]
e., 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.]


dha\'namatya \rdh\'n s\'tre\'opyata\'ya ca\'rup\'aat\n
\| 2 \| \n
Pr\'at\’d this s\'tv\’ all hi assuredly \rdh\'n Brahman \'pray\’m this \'%,\'ma the self \rdh\'n Brahman \%: That \'pray\’m this \'%,\'ma the Atman \'ca\'rup\’aat-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.

And 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.]

जागरितस्थानो बहिष्प्रभः समां एकोनविंशतितिमुखः
स्थूलसुभवेश्वानरः प्रथमः पादः ॥ ३ ॥

जागरितस्थानः whose field is waking life बहिष्प्रभः
whose consciousness is outward समाः seven-limbed
d्वितिमुखः nineteen-faced स्थूलसुभवेश्वानरः Enjoier of the
gross प्रथमः first पादः foot.

The Vaiswanara whose field is waking life, whose consciousness is outward, who is the en joyer 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
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 ājñanendriyas,
(sensory organs), five Karmendriyas (motor organs),
five Pranas (vital energy) and four Antahkaranas (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 stand-
point as the Individual soul is also the Universal Soul.

स्यानाते एकोनविनिशितमुखः
प्रविनिक्षुक्तकंजसो हितीय: पाद: ॥ ४ ॥

स्यानाते: whose field is dreaming life अन्तःप्राङ्गः
whose consciousness is inward सतांकः seven-limbed
प्रविनिक्षुक्तमुखः nineteen-mouthed प्रविनिक्षुकः Enjoyer
of the mental impressions only (lii, enjoyer of
loneliness) तेजस: the Taijas (lii, one of shining
element) वितीय: the second पाद: 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.

यत्र सुस्थः न केंचन कार्म कामयते न केंचन स्वर्म पञ्चयति तत्तसुध्वः। सुस्थस्थान एकीशुद्धः प्रज्ञानयन \\
एवानन्दमयो श्यानन्दुक्चतोऽशुः शाश्वस्वतः पादः

|| ५ ॥

यत्र where सुस्थः: the sleeping (man) केंचन any कार्म desirable objects न कामयते does not desire for केंचन
any dreams does not see that the deep sleep whose field is deep-sleep unified consciousness involuted i.e., consciousness gathered within (unconscious or sub-conscious) alone of much peace verily enjoyer of bliss (or peace) mouth of knowledge (or one who is the cause of knowledge) the Prajna (lit. one who knows properly) the third 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 identified 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 Anandamaya 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 सर्वेष्वर एष सर्वेष्व एषोदत्त्वान्येष योनि: सर्वस्य प्रभवाप्ययो हि भूतानाः \|| ६ \||

.एष: this सर्वेष्वर: lord of all एष: this सर्वेष्व: the omniscient एष: this श्रन्त्यांसि the indweller and controller of all एष: this सर्वस्य: of all योनि: the cause हि verily भूतानाम् of all beings प्रभवाप्ययो the cause and dissolution.

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 mantra, who is-
also the Lord and origin of the Creation, distinctly asserts the unity of the Jiva or the Individual Soul with the Universal. In fact Atman by itself, as will be definitely stated hereafter by the Sruti Herself; is one undivided whole एकमेवाधितित्यस्. But He appears as macrocosmic (समिद्धि) or microcosmic (व्यचित्ति) by producing the phenomena of time, space and causation within Himself by his 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 Sruti.

नान्त:प्रज्ञ न वहि:प्रज्ञ नोभयतःप्रज्ञ न प्रज्ञानयन
नान्त: प्रज्ञाम् | अस्त्रान्त्त्ववहयायम्युर्गायमलक्षणसमचित्तम:-
व्यपदेशायमेकात्मपत्त्यमार्गम प्रपोष:पश्चां महान्ते शिवमदेवेत्
चतुः मन्यन्ते स आत्मा स विज्जेयः || ७ ||

not श्रव्य: प्रज्ञ इnwards conscious न nor वहि:प्रज्ञ न
-outwards conscious न सभयत:प्रज्ञ न nor conscious of
the intermediary state न प्रज्ञानयन not ingathered
nothing else as to consciousness न प्रज्ञ न nor con-
sciousness न अस्त्रान्त्त्व nor unconsciousness, अस्त्रान्त्त्व
invisible अस्त्रान्त्त्व unrelated अस्त्रान्त्व unperceivable
अस्त्रान्त्व devoid of all signs चचित्तम् beyond all
thought अस्त्रान्त्वेवम् ineffable एकात्मपत्त्यसारं of the
nature of pure Self-consciousness alone प्रपोष:पश्चां the
negation of all relative existence शान्त: peaceful शिवम्
MANDUKYA-UPANISHAD.

bliss प्रहृतं the unity चतुर्थं the fourth (foot) मन्यस्ते consider (विचित्रित: the sages) सः that ब्रह्मा the Self सः He विभेदः (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 Pragna or the deep sleep state.

Nor consciousness—i.e., the negation of the totality of the relative consciousness.
Nor unconscioless—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.*

सोऽयमात्मा॥ व्यक्तरे कारों धिमात्रें पादा मात्रा मात्रास्वप्न पादा अकार उकारे पकारे हिते || 8 ||

स: that जयस् this श्रात्मा Atman अथ्यश्चर्मु in the verbal form ब्रूकर: the Om अधिमात्रें of the form of syllables (पादस्व: the feet) (शत: because) पादा: the feet मात्रा: the syllables च and मात्रा: the syllables पादा: the feet अकार the letter A, उकार: the letter U मकार: the letter M हिते thus.

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.

जागरितस्थानो वैश्वनारोऽकारः प्रथमो मात्राः ॥ रातिमोत्तादाः ॥ मोति ह वे सर्वान्कामानादिदिव्य भवति य एवं वेदः ॥ ९ ॥

जागरितस्थानः whose field is the waking state of life. वैश्वनारः the Vaiswanara श्राकारः the letter $A$ प्रथमा the first मात्रा syllable (यत् because) असेः on account of pervasiveness अद्वित्वात् on account of its being the first वा and य who एवं thus वेद knows स: he है verily सबौऽ all कामानु desirable objects मोतिः attains अति: the first य and स्वति 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 . . . 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 A].

स्मस्थानस्तेजस उकारो द्वितीया मात्रोतक्षर्मण्ड- 
यत्राहृदोर्कर्त्ति ह वै ज्ञानसंतति समानश्च भवति 
नारायणवित्रु हेवति य एवं वेदम् || १० ||

स्मस्थान: whose field is dreaming state of life स्तेजसः: 
the Taijas उकारः the letter U द्वितीया the second सात्रा 
syllable सक्षरम् on account of superiority शमस्थानः 
on account of being the middle between the two वा or यः 
who एवं thus वेदं वेदं knows (स: he) ज्ञानसंतति the flow of 
knowledge or thought सक्षरति increases समानः 
equal (to all) भवति becomes. अस्म his इति in the 
family श्रद्धुष्टिः person ignorant of Brahman न भवति 
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 family.

From its: superiority etc.—The common feature 
between the dreaming state and the letter U lies in 
their both 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.]

\[ \text{Sudrṣṭhāna: Prāṇo mārṣṭrṣtuṭiḥ mātraḥ miterpātivārā mīrṇatīḥ hā na ēndā sarvēṃpātīrśc bhavati y evaṃ vṛddh} \]

\[ \text{Sudrṣṭhāna: whose field is the deep sleep state Prāṇa, } \text{tākṣa syllable mātraḥ the letter } \text{M mītē: from its being a measure āpyē: on account of its being the final } \text{vā or y: who ēvān thus } \text{vedān } \text{knōws (ḥ: he) hā ēvān verily ēndā this sarvēṃ all mīrṇatī measures (by his knowledge) āpyē: the support } \text{a} \text{and bhavati becomes.} \]

The Prāṇa 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.]

\[ \text{Aṣṭākṣrāṭvācaḥvyavahāryāḥ pṛṇavopasthitāḥ śiṃśoṭhṛṅḥ evamākār ātītāṃ sāntiṣṭhyātmānāttvānāṃ y evaṃ vṛddh} \]

\[ \text{Aṣṭākṣrāṭvācaḥvyavahāryāḥ pṛṇavopasthitāḥ śiṃśoṭhṛṅḥ evamākār ātītāṃ sāntiṣṭhyātmānāttvānāṃ y evaṃ vṛddh} \]
&b;without syllables अभ्यव्हायः: transcendental 
(lit., beyond all usages) परम्बोधरमः: devoid of all 
phenomenal existence शिवः the supreme bliss चतुष्पे:
the fourth एवं thus. ओकारः the word Om श्रेष्ठः: 
unitary ज्ञात्मा Atman पुर वरिय च: who एवं thus केवः 
knows (स: he) ज्ञात्मा by his own self ज्ञात्माय the self 
संविश्वासति enters.

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 supercon-
scious 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 Upnishad.