THE

Isa, Kena & Mundaka

UPANISHADS

AND

SRI SANKARA'S COMMENTARY

TRANSLATED BY

S. SITARAMA SASTRI, B. A.

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V. C. SESHACHARRI, B. A., B. L.,
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BY KIND PERMISSION

to

Mrs. Annie Besant.
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PREFACE.

The increasing interest evinced by the thinking world in the Philosophy and Religion of the Hindus has led me to undertake the publication of the translation of the principal Upanishads.

The special feature of this publication is the translation of the commentary of Sri Sankaracharya, the greatest exponent of the Advaita system of philosophy.

The work has been undertaken chiefly with a view to bring within easy reach of the English-reading public the priceless teachings of the Upanishads, in the light of the interpretation of Sri Sankaracharya.

The spirit of the text and of the interpretation has throughout been faithfully adhered to and, perhaps, in some instances, even to the detriment of elegance in diction.

If the earnest student finds any the least help from this work, the publication will be amply justified.

My hearty thanks are due to Mr. V. Swaminatha Iyer, District Munsiff, for the care with which he went through the translation and for his many valuable suggestions.

MADRAS, April 1905.

V. C. SESHACHARRI, Publisher.
Isavasyopanishad.

Sri Sankara’s Introduction.

OM TAT SAT.

Adoration to the Brahman. The mantras beginning with Isavasyam, etc., have not been utilized in rituals, because they serve the purpose of enlightening us on the true nature of the Atman who is not an anga of i.e., not connected with, Karma. The true nature of the Atman consists, as will be described, in its purity being untouched by sin, oneness, being eternal, having no body, omnipresence, etc., and as that conflicts with Karma, it is only reasonable that these mantras should not be utilized in rituals; nor is the true nature of the Atman thus defined, a product, a modification, a thing to be attained or a thing to be refined; nor is it of the nature of a doer or enjoyer so that it may be connected with Karma. All the Upanishads exhaust themselves in describing the true nature of the Atman; and the Gita and the Mokshadharma are bent on the
same end. Therefore all \textit{Karma} has been enjoined in accordance with worldly understanding, which attributes to the \textit{Atman} diversity, agency, enjoyment, impurity, sinfulness, etc. Those that know who are competent to perform \textit{Karma} and who are not, (\textit{Adhikararavidah}) tell us that he who seeks the fruits of \textit{Karma}—visible such as the inherent splendour of a Brahmin and invisible such as Heaven, etc.,—and thinks “I am a twice-born free from any defect such as being one-eyed or hunch-backed, &c., which disqualifies one for the performance of \textit{Karma}” is entitled to perform \textit{Karma}. So, these \textit{mantras} by enlightening (us) on the true nature of the \textit{Atman} remove our natural ignorance and produce in us the knowledge of the one-ness, etc., of the \textit{Atman},—the means of uprooting grief, delusion, etc., the concomitants of \textit{Samsara}. We shall now briefly comment upon the \textit{mantras}, the persons competent to study which, the subject matter of which, the relevancy of which (\textit{sambandha}) and the fruits of which, have been thus declared.

\begin{quote}
\textbf{S\textit{r\textae} | पूर्णमदं पूर्णामिदं पूर्णात्पूर्णामुद्रक्ष्यते} ।
पूर्णस्य पूर्णमादाय, पूर्णमेवावशिष्यते ॥
\end{quote}

The whole (\textit{Brahman}) is all that is invisible. The whole (\textit{Brahman}) is all that is visible.
(Hiranyagarbha) was born out of the whole (Brahman). When the whole (the Universe) is absorbed into the whole (Brahman) the whole alone (Brahman) remains.

Om. Peace! Peace!! Peace!!!

इश्वरास्मिदं सत्त्वं यत्किंत्र जगत् जगत्।
तेन वैके भुत्वीयत्वा मा गृह: कस त्विद्वनम्॥ १ ॥

All this—whatsoever moveth on the earth—should be covered by the Lord. That renounced, enjoy. Covet not anybody’s wealth.

(1).

Com.—The word ‘Isa’ is from the verb ‘Ishte’ (rules) and means ‘by the Lord.’ The Lord is Paramesvara, the Paramatman of all. He rules everything being the Atman of all. Should be covered by the Lord, by his own self, the Atman. What? All this, whatsoever moveth on the earth. All this universe, movable and immovable, unreal in absolute truth, should be covered by his self, the Lord, Paramatman, with the idea, “I alone am all this as being the inner self of all.” Just as the bad odour—the result of moisture, etc.,—produced by contact with water, in sandal and agaru, etc., is hidden (lost) in their naturally agreeable smell produced by the process of rubbing, similarly all this on this earth (the word earth being illustratively used for the whole Cosmos) differentiated
as name, form, and action, this bundle of modifications, superimposed upon the *Atman* by ignorance, and consisting in this seeming duality with its distinctions of doer, enjoyer, etc., will be abandoned by the contemplation of the true *Atman*. One who thus contemplates on the self as the *Paramatman* is bound to renounce the three-fold desire of son, etc., and not perform *Karma*. ‘*Tena tyaktena*’ means ‘by such renunciation.’ It is well-known that one’s son or servant, abandoned or dead, having therefore no bond of connection, does not protect that one. ‘Renunciation’, therefore, is the meaning of this word *tyaktena*. *Bhunjithah* means *protect*. Having thus renounced all desires, do not cherish any desire for wealth. ‘*Anybody’s wealth*’; do not long for wealth either yours or another’s. *Sv̄īt* is a meaningless particle.

Or, it may be thus interpreted. Do not covet. Why? ‘Whose is wealth?’ is used in the sense of an objection; for nobody has any wealth which could be coveted. The meaning is “all this has been renounced by the contemplation of *Iśvara*, that the *Atman* is all. All this, therefore, belongs to the *Atman* and the *Atman* is all. Do not, therefore; covet what is unreal.”
Should one wish to live a hundred years on this earth, he should live doing \textit{Karma}. While thus, (as) man, you live, there is no way other than this by which \textit{Karma} will not cling to you.

\textit{Com.}—Thus the drift of the Vedic text is that he who knows the \textit{Atman} should renounce the three-fold desire of son, etc., and save his \textit{Atman} by being centred in the knowledge of the \textit{Atman} (\textit{Gnananishtha}). The mantras now proceed to inculcate the following for the benefit of him who does not know the \textit{Atman} and is not competent to cognize the \textit{Atman} as above indicated.

\textit{Kurvanneva} means certainly doing, \textit{i.e.}, 'only by doing.' \textit{Karmani} means 'Agnihotra, etc.' \textit{Jijivishet} means 'should like to live.' \textit{Satamsamah} means 'a hundred years.' It has been declared that that is a man's longest life. Thus declaring agreeably to natural inclination the desire to live a hundred years, the text lays down the injunction in respect of how one should live—continually performing \textit{Karma} and not otherwise. If you would thus live, content to be a man, there is no other mode of life than the one of
performing Agnihotra, etc., by which bad Karma may not cling to you. Therefore, one should like to live doing Karma enjoined by the Sastras such as Agnihotra, etc. But how is this drift arrived at? By the previous mantra, Gnananishtha has been inculcated to the sanyasin. By this, Karmanistha is enjoined on those who are not able to become sanyasins. Do you not remember it was pointed out that the antithesis between Knowledge and Karma is a fact unshakable like a mountain? Here also it has been said that he who would like to live must perform Karma and that this universe must be abandoned as unreal, in the contemplation of the Lord as all, by one who would protect his Atman having renounced all and not coveting anybody's wealth. According to the Srutis it is settled that one should not long for either life or death and should leave for the forest. There is also the injunction by which one is interdicted from returning thence—thus ordaining sanyasa. The distinction in the results of the two courses will also be pointed out. (The Narayana Upanishad) says "In the beginning these two roads were laid. The road through Karma and sanyasa; the latter consists in the renunciation of the three-fold desire. Of these, the road through sanyasa is the
preferable one." The Taittiriya Upanishad also says, "Renunciation (Nyasa) certainly is to be preferred."

Bhagavan Vyasa, the preceptor of the Vedas, after much discussion told his son his firm conviction in the following text. "These then are the two roads on which the Vedas are based. Both the courses—one which leads to Karma and the other which draws away from Karma have been explained, etc." This division will be explained.

असुराः नाम ते लोका अन्येन तमसाः।
ता रस्ते प्रेताभिलोक्ष्यति वेके चात्मनौ जना:। ॥ ३ ॥

Those births partake of the nature of the Asuras and are enveloped in blind darkness. After leaving the body they who kill their Atman attain them. (3).

Com.—This mantra is begun for the purpose of condemning those who have no knowledge of the Atman. Asuryah: even Devas, etc., are Asuras, relatively to becoming one with the Paramatman. Asuryah because they belong to them (Asuras). Nama is a meaningless word. Those lokas (births) so called because the fruits of Karma are there perceived or enjoyed (lokyan tę). Andhena tamasa, 'ignorance which consists in inability to see one's self.' Avritah means covered. These births down to the immovable. Pretya
means 'leaving the body.' 'Abhigachchhanti' means 'attain in accordance with their Karma and Knowledge.' 'Atmanah' means 'those who kill the Atman.' Who are they? Those who do not know the Atman. How do they kill the eternal Atman? By drawing the veil of ignorance over the Atman that exists. Those who do not, under the influence of their natural tendencies (Prakriti), know the Atman are called 'Atmanah' (slayers of the Atman); because in their case the result of the existence of the Atman, i.e., the knowledge of its undecaying and immortal nature is veiled, as if the Atman were killed. By this fault of slaying the Atman, they get into Samsara.

चन्द्रेण देवेः मनसः जन्मयो नैनुद्व च दोषुकवस्चार्येऽपि ।
तदर्थमेवव्ययति तत्त्वस्मात्स्ममेव मातरिश्वा द्वाति ॥ ४ ॥

It is motionless, one, faster than mind; and the Devas (the senses) could not overtake it which ran before. Sitting, it goes faster than those who run after it. By it, the all-pervading air (Sutrakam) supports the activity of all living beings.

Com.—As the ignorant by killing their Atman whirl in Samsara, contrariwise, those who know the Atman attain emancipation; and they are not slayers
of the Atman. What then is the nature of the Atman will now be explained.

Anajat is a compound of na and ejat. The root ejati means to shake. Shaking is motion, i.e., deviation, from a fixed position. Free from that, i.e., ever constant. It is, besides, one in all Bhutas. It is fleeter than the mind, whose characteristics are volition, etc. How is this inconsistent statement made i.e., that it is constant and motionless and at the same time fleeter than the mind? This is no fault. This is possible with reference to its being thought of, as unconditioned and conditioned. It is constant and motionless in its unconditioned state. That the mind travels fastest is well-known to all, seeing that the mind encased within the body and characterised by volition and doubt is able at one volition to travel to such distant places as the Brahmaloka etc.; and travelling so fast as it does, it perceives on landing (at its destination) that the intelligent Atman has, as it were, gone there before it; therefore, the Atman is said to be fleeter than the mind. Devas, from the root which means ‘enlighten,’ signifies the senses such as the eye, etc. Etat means the entity of the Atman which is now being treated of. These senses could not overtake it. The mind is faster
than these, because these are distanced by the activity of the mind. Not even the semblance of the Atman is within the perception of the senses; for, it had gone even before the mind which is fleeter than they, being all-pervading, like the Akas. The entity of the Atman, all-pervading, devoid of any attributes of samsara, and in its unconditioned state subject to no modification, appears to undergo all the changes of samsara superposed upon it, and though one, appears, in the eyes of ignorant men, diverse and enclosed in every body. It seems to travel beyond the reach of others' mind, speech, the senses, &c., which are dissimilar to the Atman, though they run fast. The sense of 'seems' is suggested by the mantra using tishthat (sitting). 'Sitting, means 'being itself inactive.' 'Tasmin' means 'while the entity of the Atman endures.' 'Matarisva' means 'air,' so called, because it moves (svayati) in space (matar—antarikshe). Air (matarisva) is that whose activity sustains all life, on which all causes and effects depend, and in which all these inhere, which is called sutra (thread, as it were) supporting all the worlds through which it runs. The word 'Apak' means all Karma—the manifested activity of all living things. (This air) allots to fire, sun, clouds,
&c., their several functions of flaming, burning, shining, raining, &c. Or, it may be said that it supports these, from the Srutis, such as “From fear of this, the wind blows, &c.” The meaning is that all these modifications of effects and causes take place only while the eternally intelligent entity of the Atman, the source of all, endures.

तद्वृति तवेवजीति तदूर्वि तदान्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्याय शास्त्रः ॥ ३ ॥

It moves, it is motionless. It is distant, it is near. It is within all, it is without all this.

Com.—Showing that there is no superfluity of mantras, the following mantra declares again what was expressed by the previous mantra. ‘It’ means ‘the entity of the Atman which is being treated of.’ ‘Ejati’ means ‘moves.’ ‘Naïjati’ means ‘does not move of itself.’ The meaning is that though motionless in itself, it seems to move. Besides, it is distant, i.e., it seems to be far removed, because it is not attainable by the ignorant, even in the course of hundreds of millions of ages. Tadvatikê is split into tad, u and antikê. It is very near to the knowing; for, it is their Atman. It is not merely distant and near; it is within everything according to the Sruti “The Atman which is
within everything.” All means ‘all the world of names and forms and activity.’ It is without all this, being all-pervading like the Akas; and within everything, being extremely subtle. It is indivisible according to the Sruti “It is dense with knowledge.”

मस्तु सर्वीषि भूतान्यादमन्येयानुपस्त्यति ।
सर्वभूतेषु चाल्मानं ततो न विजुगुप्स्ते ॥ ६ ॥

Who sees everything in his Atman and his Atman in everything, by that he feels no revulsion. (6).

Com.—Who, i.e., the sanyasin, who wishes for emancipation. All Bhutas, i.e., from the Avyakta down to the immoveable creation. ‘Seeing them all in his own Atman’ means ‘seeing that they are not distinct from his own self.’ ‘Seeing his Atman in them all’ means ‘seeing his Atman as the Atman of all.’ Just as he finds his Atman the witness of all his perceptions, the thinking principle, pure and unconditioned, the soul of his body, which is a bundle of effects and causes, he finds his Atman in the same unconditioned state, the life principle of all the universe, from the Avyakta down to the immoveable. He who thus views does not turn with revulsion by reason of such view. This statement is only a declaration of a truth already known. All revulsion arises only when one sees anything bad
distinct from one's *Atman*. To one who sees his pure *Atman* alone continuous, there is no other object which could excite the feeling of revulsion. Therefore he does not turn with revulsion.

When to the knower, all *Bhutas* become one with his own *Atman*, what perplexity, what grief, is there when he sees this oneness. (7)

*Com.*—This other text also expresses the same purport. The word 'Yasmin' means either 'when' or 'in which *Atman*.' When all the *Bhutas* have become one with the *Atman*, owing to the knowledge of the *Atman*, then or in the case of the *Atman*, how can there be perplexity or grief? Perplexity and grief, the seed of all desire and *Karma*, affect the ignorant, but not him who sees the oneness, pure and like the sky. The negation of perplexity and grief—the effect of ignorance—being shown by the form of a question, the total uprooting of all *samsara* with its seed has been indicated.

स पर्यंगच्छक्रमकायपणामस्ताविर *सुदमपपविविद्मः*।
कविर्मणिष्ठा परिभूः स्वयमौर्यायात्यत्यतोऽयन्यद्वाच्छक्षाश्चतीत्यः।

समाध्यः॥ < ॥
He pervaded all, resplendent, bodiless, scatheless, having no muscles, pure, untouched by sin; far-seeing, omniscient, transcendent, self-sprung, (he) duly allotted to the various eternal creators their respective functions.

(8)

Com.—This text describes the real nature of the Atman, spoken of, in the previous texts. Sah means ‘the Atman previously spoken of.’ Paryagat means went round.’ The meaning is ‘he is all-pervading like the Akas.’ Sukram means pure, hence bright, resplendent. Akayam, means ‘bodiless,’ i.e., having no linga sarira or subtle, boy. Avranam means ‘scatheless.’ Asnaviram’ means ‘having no muscles.’ The adjuncts Avranam and Asnaviram show that the Atman has no sthula sarira or gross body. By the word sUddha, pure or free from the taint of ignorance, it is shown that it has no karana sarira or causal body. ‘Apapa-viddham’ means ‘untouched by Karma, good or bad.’ ‘Sukram’ and the following epithets are to be read as masculine, because of the beginning and the end being in the masculine, as sah, kavih etc. Kavih means far-seeing, i.e., all-seeing; for, says the Sruti “There is no seer other than the Atman, etc.” ‘Manishi’ means ‘prompting the mind,’ hence ‘omniscient, omnipotent.’
Paribhuh means ‘being above all.’ Svayambhuh means ‘himself being all above and all below becomes all.’ He, the ever free, and omnipotent, being omniscient, allotted their respective functions, i.e., objects to be created to the various and eternal Prajapatis, known popularly as ‘years,’ as aids to the enjoyment of the fruits of Karma.

श्रन्यन्तमः प्रविवेशान्ति वेदविद्यामुपासते।
ततो भूत्र इश्व तै तमोऽय उ विद्याय श्रताः॥ ९ ॥

They who worship Avidya alone fall into blind darkness; and they who worship Vidya alone fall into even greater darkness. (9)

Com.—The first purport of the Vedas, the acquisition of knowledge of the Brahman by renunciation of all desires has been explained in the first mantra Isavasyam, etc. The second alternative, i.e., the spending of life in continually performing Karma has been explained, for the benefit of the ignorant who are not capable of Gnananishtha, in the second mantra beginning with ‘Kurvanneveha Karmani.’ The bifurcation, i.e., Knowledge and Karma here pointed out by these texts has also been clearly indicated in the Brihadaranyaka Upanishad, by the text “he wished, let me have
a wife, etc.” And from the texts ‘Karma for the ignorant and men having desires’ and ‘the mind is his Atman and speech, his wife, etc.,’ it is clear that ignorance and desires are the characteristics of one engaged in the performance of Karma. Thus, the result of Karma is the creation of the seven kinds of food and of an indentification of self with them considered, as the Atman. It has also been shown that concentration in the self, i.e., the Atman (as opposed to the performance of Karma) by the renunciation of the three-fold desire of wife, etc., is the only necessary condition for those who know the Atman. Indirectly by condemning the ignorant, the true nature of the Atman has been disclosed to those sanyasins bent on the acquisition of knowledge by the text beginning with ‘Asuryanama’ and ending with ‘saparyagat,’ etc., so as to show that they alone and not those who have desires are qualified to acquire knowledge. To the same effect says the Svetasvatara Upanishad. “In the midst of a crowd of seers, he taught the greatest and the holiest truth to those who belonged to the highest order of life.” This text “Andhantamah,” etc., is addressed to those who desire to live here continually performing Karma. How is it inferred that this text is addressed to such
only and not to all alike? Because, he who has no desires has got over the false distinction between means and ends, according to the mantra "Yasmin sarvani bhutani, etc"; for, it is easy to perceive that none who is not a fool will like to associate the knowledge of unity of the Atman with Karma, or with any other piece of knowledge. But here, in view to combining two elements, the ignorant are ridiculed. That which can possibly combine with another, either from logic or from the Sastras, is here pointed out. It is the knowledge of the deities that is here represented as fit to combine with Karma, not the knowledge of the Paramatman; for a distinct result is predicated of the knowledge of the deities by the text: 'by such knowledge, the Devaloka is attained.' Either of such knowledge and Karma separately pursued is here denounced, not really to condemn but in view to the desirability of their combination; for distinct fruits are said to result from either individually, by the texts "by such knowledge, they climb up to it," "by such knowledge is Devaloka attained," "there they do not go who go south" and "by Karma is the abode of the manes attained." It is also well-known that nothing ordained by the Sastras can ever become unworthy of performance.
Here. They enter into blind darkness. Who? They who follow Avidya. Avidya is something other than Vidyä or knowledge, hence Karma; for Karma is opposed to knowledge. The drift is that those who are continually performing Agnihotra etc., alone, fall into darkness. And they fall even into greater darkness. Who? Those who having given up Karma are always bent upon acquiring the knowledge of the deities. Reason is given for combining Knowledge and Karma each of which separately bears different fruits. If one of the two alone bore fruit and the other not, then by a well-recognised law that which bore no fruit by itself would become a mere appendage to the other.

One result is predicated of Vidyä and another of Avidya. We have so heard from wise men who taught us both Vidyä and Avidya. (10).

Com.—‘Anyat’ means ‘something distinct.’ They say that by Vidyä, some distinct result is produced according to the Srutis, “by knowledge is Devaloka attained” and “by knowledge they climb up to it.” They say that other results are produced by Avidya (Karma) according to the text “by Karma is
the abode of the manes attained. ” We have heard this stated to us by wise men, i.e., those preceptors who taught us both Knowledge and Karma. The purport is that this is their view as handed down from preceptor to disciple.

विद्या चारिव्रत्यां च यस्तं द्रमवेभें ॥
चारिव्रत्या मूर्त्युं तीत्वा विद्यां श्रमित्वमस्तु ॥ ११ ॥

He who simultaneously knows both Vidya and Avidya gets over Death by Avidya and attains immortality by Vidya. (11).

Com.—This being so, the following results. Vidya is the knowledge of the deities; Avidya is Karma. Who knows that both these should simultaneously be followed by the same person, he alone, so combining the two, gradually secures the one desirable end. ‘By Vidya’ means ‘by Karma such as Agnihotra, etc.’ ‘Death’ means ‘action and knowledge induced by Prakriti (nature).’ ‘Tirtva’ means ‘having got over.’ ‘By Avidya’ means ‘by the knowledge of the deities.’ ‘Asnuta’ means ‘attains.’ To become one with the deities is what is called immortality (Amritam).

चन्द तम: प्रविशन्ति वेदसमृत्तिस्मुतपाते ।
ततो भूय इव त्ये तमो य उ समृत्तिः ॥ १२ ॥
They fall into blind darkness who worship the un-born Prakriti. They fall into greater darkness who are bent upon the Karya Brahman Hiranyagarbha. (12).

Com.—Now, in view to the combining of the worship of the Avyakrita (Prakriti) and manifested Brahman, each in itself is denounced. “Asambhutih” is what is not Sambhutih or that which is born of another; hence unborn Prakriti. This again is ignorance, cause of all, known as Avyakrita. Those who worship this Prakriti, known as Avyakrita, ignorance which is the cause of all, the seed of all desire and Karma, and mere blindness in its nature, fall into corresponding or answering darkness which is blindness in its nature; and they who worship the Karya Brahman named Hiranyagarbha fall into even greater darkness.

अन्यदेशां: संभविदन्यदाहसंभवात् ।
इति शुद्धुम धीराणां ये नस्तद्विचचक्ष्ये II 13 ||

They say one thing results from the worship of Hiranyagarbha and another from the worship of Prakriti. We have thus heard it stated by wise preceptors who taught us that. (13).

Com.—Now, the distinction in the fruits of the two individual worship is pointed out, in view to
their combination. They have said that from the worship of Sambhitik or Karya Brahman or Hiranya
garbha results the attainment of Anima and other Siddh
dhis. Similarly, they have said that according to Puro
nikas the absorption into Prakriti results from the
worship of the unborn Prakriti. We have heard it
thus stated by wise preceptors who taught us the
fruits of the worship of Prakriti and Hiranya
garbha individually.

śambuṛtī ca vināsā ca yastvadūpamāyā 9 sah
vināśena mūtrāṇaṁ tītvarṇaṁ śambuṛaṅgūryamānātmataḥ II 14 II

Those who worship the unmanifested Prakriti and
Hiranya
garbha (Destruction) together, get over death
through the worship of Hiranya
garbha and attain im-
mortality through the worship of Prakriti. (14).

Com.—As this is so, this mantra declares the
desirability of combining the worship of Prakriti and
Hiranya
garbha as they combine to secure the one
aim of the individual. ‘Vinasa’ means that active object
whose characteristic attribute is Destruction, the abstract
being here used for the concrete. ‘By vinasa’ means
‘by the worship of Hiranya
garbha.’ ‘Gets over death’
means ‘gets over the defects of vice, desires and an-
aśvāryam (limited powers) and attains anima and other
siddhis which are the result of the worship of Hiranya-garbha. Having thus overcome anaisvaryam, death, etc., he, by the worship of Prakriti, attains immortality, i.e., absorption into Prakriti. It should be noted that the word Sambhutik is an apheresis for Asambhutik agreeably to the results predicated, i.e., absorption into Prakriti.

हिरण्येन पञ्चेष सत्यस्मापिहितं मुखम् ||
तत्त्वं पूष्टपत्रणु सत्यधर्माय द्वेष्ये ॥ १५ ॥

The entrance of the True is covered as if by a golden vessel. Remove, O sun, the covering that I who have been worshipping “The True” may behold it. (15).

Com.—The highest result that could be achieved, according to the Sastras, by wealth of men and the deities is absorption into Prakriti. Up to this is rotation in Samsara. Beyond this is the result of the pursuit of knowledge preceded by a renunciation of all desire, i.e., the seeing of the Atman in everything as indicated in verse 7. Thus the two-fold purport of the Vedas, one stimulating to activity and the other drawing to renunciation has been explained. The Brahmanas up to Pravargya Brahmana were utilized for the elucidation of the former purport of the Vedas
which is indicated by mandatory and prohibitory injunctions. The _Brihadaranyaka_ hereafter is to deal with the elucidation of the latter purport of the Vedas—renunciation. Now, by what road he, who has been performing Karma as enjoined from conception to the grave and along with it the worship of the lower _Brahman_ in accordance with verse 11, attains immortality, will be explained. He who has been worshipping the manifested _Brahman_ referred to in the passage "That is the True, the _Aditya_, the _Purusha_ in this orb; and the _Purusha_ in the left eye; both these are true" and also has been performing Karma as enjoined, entreats, when the hour of death is arrived, the way leading to the _Atman_—the True, by the text beginning with ' _Hiranmayena_ , etc.' ' _Hiranmaya_ ' means seeming golden hence resplendent. ' _Patrena_ ' means as if by a lid forming a cover. ' _Satyasya_ ,' means 'of the _Brahman_ sitting in the orb of the Sun.' ' _Apihitam_ ' means 'covered.' ' _Mukham_ ' means 'opening.' ' _Apavrinu_ ' means 'open.' ' _Satyadharmaya_ ,' to me who have been worshipping _Satya_ or the True or who have been practising _Satya_ , i.e., virtue as enjoined.' ' _Drishtaye_ ' means 'for realizing the _Satya_ or the True which thou art.'
O Sun, sole traveller of the Heavens, controller of all, Surya, son of Prajapati remove thy rays and gather up thy burning light. I behold thy glorious form; I am he, the Purusha within thee. (16).

*Com.—’Pushan,’ vocative case meaning ‘O Sun.’ The Sun is called Pushan because he feeds the world. ‘Ekarshi’ means ‘one who travels alone.’ The Sun is called Yama, because he controls all. He is called Surya because he imbibes Prana, rays and liquids. ‘Prajapatya’ means ‘son of Prajapati.’ ‘Vyuh’ means ‘remove to a distance thy rays.’ ‘Samuha,’ means ‘gather up, i.e., contract.’ ‘Tejah’ means, ‘burning light.’ I wish to behold by thy grace thy most glorious form. Moreover I do not entreat thee like a servant. I am he the Purusha within the solar orb, composed of Vyahritis as limbs or parts. ‘Purusha’ because he has the figure of a man or because he pervades the whole in the form of Prana and intelligence or because he occupies the city (of the Soul) i.e., body.
(Let my) Prana melt into the all-pervading Air, the eternal Sutratman; and let this body be burnt by fire to ashes; Om. O mind, remember, remember my deeds; O mind, remember, remember my deeds. (17).

Com.—Now, as I am dying, let my Prana leave its confinement within this body and join the all-pervading godly form of Air, i.e., the Sutratman. The word 'reach' should be supplied to complete the sentence. The idea 'Let my Linga Sarira or subtle body purified by knowledge and Karma ascend' must be supplied in virtue of the fact of the speaker entreating a passage. Let this body given as an oblation to the fire be reduced to ashes. Om, according to the forms of worship being a pratika (substitute) of the nature of the True and called Agni is mentioned as the same as Brakman. 'Krato,' vocative case, meaning 'O mind whose characteristic is volition,' 'Remember i.e., time has come for me to remember what I should. Remember all that I have till now thought of 'O Agni, remember what I have done' i.e., remember all Karma which I have done from childhood. The repetition of the same words 'Krito Smara' &c., expresses solicitude.
O Agni, lead us by the good path to the enjoyment of the fruits of our deeds, knowing O God, all our deeds. Remove the sin of deceit from within us. We offer thee many prostrations by word of mouth. (18).

'Com.—He requests passage again by another mantra. Naya means 'lead,' 'Supatha' means by good path.' The attribute in Supatha is used for the purpose of avoiding the southern route. The suppliant seems to say "I have been afflicted by going to and for, by the southern route by which one goes only to return. I therefore entreat you to take me by the good road through which there is no going and returning." 'Raye' means 'to wealth; i.e., to the enjoyment of the fruits of our Karma.' 'Asman means 'us,' possessed of the fruits of the virtue aforesaid. 'Visvani' means 'all.' O God, 'Vayunani' means 'deeds or knowledge.' 'Vidvan' means 'Knowing.' Besides do this: 'Yuyodhi' means 'destroy.' 'Asmat' means 'from us.' 'Juhuranam' means 'consisting in deceit.' 'Enah' means 'sin.' The meaning is:—Thus purified they could attain
what they wish for. "But we are now unable to do you active service. We have to content ourselves by offering you many prostrations."

Now a doubt is raised by some about the construction of the latter halves of mantras 11 and 14. We shall therefore enter into a brief discussion to solve the doubt. What the question is due to shall first be stated. It is, why not understand the term Vidya in those passages in its primary sense of 'the knowledge of the Paramatman,' and so Amritatvam? They argue thus: granted that the knowledge of the Paramatman and the performance of Karma are mutually antagonistic and cannot therefore co-exist, this antagonism is not perceivable; for agreement and antagonism rest alike on the authority of the Sastras. Just as the performance of Karma and the acquisition of Knowledge are matters exclusively based on the Sastras, so also must be the question of their agreement or opposition. Thus we find that the prohibitory injunction 'Do not kill any living thing is overridden by another Sastric injunction 'Kill a sheep in a sacrifice.' The same may apply to Karma and Knowledge. If from the text "They are opposed and travel different roads, Knowledge and Karma,"
it is urged that they cannot co-exist, we say that from the text "He who follows both Knowledge and *Karma*, etc," there is no antagonism between them. We answer that cannot be; for, they are opposed to each other in regard to their causes, nature and results. But if it be urged that from the impossibility of Knowledge and *Karma* being opposed, and not opposed to each other and from the injunction to combine them there is no antagonism between them, that is unsound; for their co-existence is impossible. If it be argued that they may gradually grow to co-exist, it is untenable; for when Knowledge arises, *Karma* cannot exist in the individual to whom Knowledge adheres. It is well known that when one knows that fire is hot and bright, he cannot at the same time think that fire is neither hot nor bright; or even entertain a doubt as to whether fire is bright or hot; for, according to the text "When to the knower all living things become one with his own *Atman*, where is grief or perplexity to one who sees this unity," grief or perplexity is out of the question. We have already said that where ignorance ceases, its result, *Karma*, also ceases. The *immortality* in 'attains immortality' (in the passage under contemplation)
means relative immortality and not absolute immor-
tality. If the word Vidya in those texts meant the
knowledge of the Paramatman, then the entreaty to
the Sun for allowing a passage would become inappro-
priate. We therefore conclude with observing that
our interpretation, i.e., that the combination desired
is of Karma with the worship of the deities and not
with the Knowledge of the Paramatman, is the pur-
port of the mantras as commented upon by us.

Here ends the Commentary of Sankara Bhagavat-
pada on the Vajasaneyya Samhitopanishad or Isavasyo-
panishad.

Om ! Peace ! Peace !! Peace !!
Kenopanishad.

Sri Sankara’s Introduction.

ADORATION TO THE BRAHMAN.

OM TAT SAT.

This ninth chapter is begun for the purpose of publishing the Upanishad beginning with Keneshitam etc., and, treating of the Brahman. Before the beginning of the ninth chapter, all Karma has been explained and the different forms of worshipping Prana, the source of all activity, have been laid down and all about the Samans (songs) preliminary to the rituals have been given. Next the Gayatra Saman has been explained and the genealogical list of preceptors and disciples has been given. All this Karma and Knowledge (of the deities) properly observed, as enjoined, tend to purify the mind of one who being free from desires, longs for emancipation. In the case
of one who cherishes desires and has no knowledge, Karma, by itself as laid down by the Srutis and the Smritis secures for him the southern route and return to Samsara. Activity following natural impulses and repugnant to the Sastras entails degradation into low births from beasts down to immovables. The Sruti says: "Travelling by neither of these two paths, these small creatures are constantly returning, of whom it may be said: 'Be born and die.' This is the third course." Another Sruti says "The three kinds of living beings (going by neither of these two paths) reach this miserable state." The desire to know the Brahman springs only in the person whose mind is pure, who is free from desires and who, free from deeds done in this birth or in previous ones, becomes disgusted with the external, ephemeral medley of ends and means. This Brahman is depicted in the Upanishad beginning with Keneshitam, etc., appearing in the form of questions and answers. Kataka says "The self-existent has made the senses external in their activity and man therefore looks outward, not at the self within." Some wise man having turned his eyes inward and being desirous of immortality saw the inner self. "Having examined
the worlds reached by *Karma*, let the Brahmin grow disgusted (and learn to think that) nothing which is not made can be reached by *Karma*. In order to know that, let him, *Samidh* (sacrificial sticks) in hand, approach a preceptor, who is well read in the *Vedas* and who is centred in *Brahman.*" Thus in the *Atharvanopanishad*. In this way, and not otherwise, a man free from desires becomes qualified to hear, contemplate and acquire knowledge of the inner self. By the knowledge of the inner self, ignorance, which, is the seed of bondage, and the cause of *Karma* performed for the realisation of desires, is entirely removed. The *Srutis* say: "There is no grief or delusion to one who sees this unity." "He who knows the *Atman* overcomes grief." "When He, that is both high and low, is seen, the knot of the heart is cut, all doubts are resolved and all *Karma* is consumed."

If it be urged that even by knowledge coupled with *Karma* this result is attained, we say no; for the *Vajasaneyaka* shows that that combination produces different results. Beginning with "Let me have a wife," the texts go on to say, "by a son should this world be gained, not by any other means;
by *Karma*, the abode of the *manes* (*Pitris*); and by Knowledge, the world of the deities;" thus showing how the three worlds different from the *Atman* are reached. In the same place we find the following reason urged for one becoming a *Sanyasin*: "What shall we, to whom this world is not the *Atman*, do with offspring?" The meaning is this: What shall we do with offspring, *Karma*, and Knowledge combined with *Karma*, which are the means to secure the world of the mortals, the world of the *manes*, and the world of the Gods; and which do not help us in securing the world of the *Atman*? For, to us none of the three worlds, transitory and attainable by these means, is desirable. To us that world alone which is natural, unborn, undecaying, immortal, fearless and neither augmented nor diminished by *Karma*, and eternal, is covetable; and that being eternal cannot be secured by any other means than the removal of ignorance. Therefore, the renunciation of all desires preceded by the knowledge of the *Brahman* who is the inner Self should alone be practised by us. Another reason is that the knowledge of the inner Self is antagonistic to *Karma* and cannot therefore co-exist with it. It is well known that the knowledge of the Self, the one *Atman* of all, which abhors all
perception of difference, cannot possibly co-exist with *Karma* whose basis is the perception of the difference of agent, results, etc. As knowledge relating to the reality, the knowledge of the *Brahman* is independent of human efforts. Therefore, the desire of a person, who is disgusted with visible and invisible fruits achievable by external means, to know the *Brahman* which is connected with the inner Self, is indicated by the *Sruti* beginning with *Keneshitam*, etc. The elucidation of the *Brahman* in the form of a dialogue between the preceptor and the disciple is, considering the subtle nature of the theme, for the easy understanding thereof. It will also be clearly pointed out that this knowledge is not to be attained solely by logical discussion. The *Srutis* say "This state of mind cannot be obtained by logical discussion." "He knows who has studied under a preceptor." "Such knowledge only as is acquired by studying under a preceptor does good." The *Smriti* lays down also "Learn That by prostration." It should be inferred that some one duly approached a preceptor centred in *Brahman* and finding no refuge except in his inner Self and longing for that which is fearless, eternal, calm and unshakable, questioned the preceptor as expressed in *'Keneshitam*, etc.'
ALL-HAIL TO THE BRAHMAN.

Om Tat Sat.

May (Brahman) protect us both. May (Brahman) enjoy us both. May we work together. May the self-luminous Brahman be studied by us. May we not hate each other.

Om Peace! Peace!! Peace!!!

May my limbs, speech, prāna, eye, ear, strength and all my senses grow vigorous. All (everything) is the Brahman of the Upanishads. May I never deny the Brahman. May the Brahman never spurn me. May there be no denial of the Brahman. May there be no spurning by the Brahman. Let all the virtues recited
by the Upanishads repose in me delighting in the Atman; may they in me repose!

Om Peace! Peace!! Peace!!!

केरनेषितं पत्तिः प्रेषितं मनः। केर प्राणः प्रथमः प्रेषितं युकः।
केरनेषितो वाचमिमां वदनिति चच्छः। श्रीत्रं क उ देवो युनति। || ६ ||

By whom willed and directed does the mind light on its subjects? By whom commanded does prāna, the first, move? By whose will do men speak this speech? What Intelligence directs the eye and the ear? (1).

Com.—'Kena,' 'by what agent;' 'Ishitam,' 'desired or directed.' 'Patati,' 'goes,' i.e., 'goes towards its objects.' As the root Ish cannot be here taken in the sense of 'repeat' or 'go,' it must be understood to be used in the sense of 'wish.' 'The It suffix in Ishitam is a case of Vedic license. The word Prēshitam is derived from the same root, with pra before it, when it means 'direct.' If the word Prēshitam were alone used without the word Ishitam, questions as to the nature of the director and direction might arise, such as, by what sort of a director and by what sort of direction. But the use of the word Ishitam sets these two questions at rest, for then the meaning clearly is: 'By whose mere wish is it directed, etc.' It may be objected, that if this meaning were what was intended
to be conveyed, the use of the word *Preshitam* is rendered superfluous, as the meaning intended is conveyed by *Ishitam* alone. It may be also objected that as the use of more words should convey more meaning, it is only reasonable to interpret the text as meaning 'By what is it directed, by mere will, by act or by word?' Both these objections are unsound. From the mere fact of the question having been asked, it is apparent that the question is asked by one who is disgusted with the ephemeral conglomeration of causes and effects, such as the body, etc., and who seeks to know something other than that—something unchangeable and eternal. Were it otherwise, the question itself, seeing how notorious in the world is the fact that the body directs by means of will, act or word, would be meaningless. If it be objected that even on this view there is nothing gained in the sense, by the use of the word *Preshitam*, we say no. The word *Preshitam* adds to the sense when we think that a questioner really entertains a doubt. To show that the question is prompted by a doubt in the questioner's mind, as to whether, as is notorious, the body—the collection of causes and effects—directs the mind, etc., or whether the mind, etc., is directed by the mere will of anything other than these combinations of
causes and effects and acting independently, the use of both the words Ishitam and Preshitam is justifiable. If, however, it be urged that the mind itself, as every body knows, independently lights on its own object, and that the question is itself irrelevant, the argument is untenable. If the mind were independent in the pursuit of its objects or in desisting from pursuit, then it is not possible for any one to contemplate evil; but man, conscious of evil results, wills evil, and the mind though dissuaded, attempts deeds of serious evil consequences. Therefore the question Keneshitam, etc., is certainly appropriate.

By whom directed does Prâna go, i.e., about its own business? Prathama is an appropriate adjective of Prâna, as the activity of all the sensory organs presupposes it. By whom prompted is the speech which men in the world make use of? And what Intelligence directs the eye and the ear towards their respective objects?

आत्रस्य श्रोतुः मनसी मने यद्राचे ह वाचं स उ प्रायास्य प्राय प्राय छ्रुषुष्क्षुषुः: ।

श्रुतिमुच्य धार्मा: प्रेत्यास्माणैकादमुता भवति ॥ २ ॥

It is the ear of the ear, mind of the mind, tongue of the tongue, and also life of the life and eye of
the eye. Being disabused of the false notion, the wise, having left this body, become immortal.

(2).

*Com.*—To the worthy (disciple) who had thus questioned him, the preceptor in reply says: "Hear what you ask for—what intelligent Being directs the mind and the other senses towards their respective objects, and how it directs them." Ear is that by which one hears, *i.e.*, the sense whose function is to hear sounds and distinguish them. He, you asked for, is the ear of that.

May it not be objected that while the reply ought to run in the form, 'So-and-so, with such-and-such attributes, directs the ear, etc.,' the reply in the form 'He is the ear of the ear, etc.,' is inappropriate? This is no objection; for he (the director) cannot otherwise be particularized. If the director of the ear, etc., can be known by any activity of his own, independent of the activity of the ear, etc., as a person who directs another to give, then, indeed, would this form of answer become inappropriate. But we do not here understand a director of the ear, etc., having any activity of his own, like a mower. The director is inferred by logical necessity from the activity manifested by the ear and others combined, such as deliberation, volition, determination
enuring for the benefit of something distinct from them all (the ear, etc.). As things combined necessarily exist for the use of some other thing not so combined, we argue that there is a director of the ear, etc., distinct from the ear, etc., and for whose use the whole lot—the ear, etc.—exists in the same manner as a house exists for somebody’s use. Hence the reply ‘It is the ear of the ear, etc.,’ is certainly appropriate.

Again it is asked what is the meaning of the expression: “It is the ear of the ear, etc.” And it is said that one ear does not want another, just as one light needs not another. This objection has no force. The meaning here is this. The ear has been found capable of perceiving objects and this capability of the ear depends upon the intelligence of the Atman, bright, eternal, intact, all-pervading. Therefore the expression ‘It is the ear of the ear, etc.,’ is correct. To the same effect also, the Srutis say, “He shines by his own brightness.” “By his light is all this Universe illuminated.” “By that light illumined, does the sun shine, etc.,” and so on. The Bhagavad Gīta says “As the light in the sun illumines the whole world, so does the Atman (Kṣetri) O Bharata! illumine all the body (Kṣetram).” The Kṛthā also says, “He is the eternal
among the non-eternal and the intelligence among the intelligent." The 'ear, etc.,' have been by all confounded with the Atman and this false notion is here dispelled. The reply of the precepter: there is something indescribable, cognisable only by the intelligence of the wise, occupying the deepest interior of all, unchangeable, undecaying, immortal, fearless, unborn and 'the ear of the ear, etc.'—the source of all their functional capacity, is appropriate and the meaning also. Similarly it is the mind of the mind. It is evident that the mind, if not illumined by the bright intelligence within, will be incapable of performing its functions of volition, determination, etc. It is, therefore, said that it is the mind of the mind. Both the conditioned intelligence and mind are together contemplated by the word 'mind' in the text. The word yat in 'Yadvachòhavácham' means 'because' and should be read along with the words Srótra (ear), manah (mind), etc., thus: 'because it is the ear of the ear,' 'because it is the mind of the mind,' etc. The objective case (vácham) in 'Váchóhavácham' should be converted into the nominative case, for we next read 'Pránasyapránah.' It may be said that conformably to the expression 'Váchóhavácham' the following 'Pránasya-
pranah' may as well be read as 'Pranasyapranam.' It cannot be, for conformity to the majority is desirable. So 'vacham, should be read as 'vaik' in conformity to 'Sah' and 'Pranah' in 'Sa va pranasyapranah,' because it then conforms with two words and conformity to the majority is preferred. Besides, the substance asked about can be best denoted by a noun in the nominative case. The substance asked about by you is the prana of prana, i.e., it is that substance which endows prana, with the capacity to discharge its functions, i.e., to infuse activity; for there can possibly be no activity where the Atman does not preside. 'Who could live and breathe if there were not the self-luminous Brahman;' and 'He leads Prana up and Apana down' say the Srutis. It will also be said in this Upanishad, 'You know that to be the Brahman which infuses activity into Prana.' It may be said that, in a context speaking of the ear and other senses, the mention of Breath would be more appropriate than that of Prana. Truly so; but in the use of the word Prana, breath is meant to be included.

The Sruti thinks thus:—the gist of this portion is that that is Brahman for whose use the aggregation of the senses exerts its combined activity. Similarly it is
the eye of the eye, &c. The capacity of the eye to perceive form is found only where the intelligence of the Atman directs it. Therefore it is the eye of the eye. After this expression in the text, the expression 'having understood the Brahman as above defined, i.e., as the ear of the ear, &c.,' must be supplied by the reader, as the questioner should be supposed to be anxious to know what he asked about. Another reason why the expression should be supplied is the enunciation of the result 'they become immortal;' for it is only by wisdom that immortality is attained and it is only by knowledge one can attain emancipation. Having given up all the sensory organs; (It is by confounding the ear and other sensory organs with the Atman that man is born subject to these conditions, dies and thus rotates) means 'having learnt that the Atman is the Brahman defined as the ear of the ear, &c.' Atimuchya means 'having given up the false notion that the ear, &c., is the Atman; for, without the aid of the highest intelligence, it is impossible for one to give up the notion that the ear, &c., is the Atman. 'Pretya' means 'having turned away, 'Asmallokat' means 'from this world, where the talk is always of 'my son,' 'my wife,' 'my kith and kin.' The drift is 'having renounced all desires.' 'Become
immortal’ means ‘enjoy immunity from death.’ The Srutis also say “Not by deeds, not by offspring, not by wealth, but by renunciation did some attain immortality”; “The senses were made to perceive only external objects;” “Having turned his senses inwards for desire of immortality”; “When all desires are driven forth, here they attain the Brahman,” &c. Or, seeing that the word Atimuchya necessarily implies ‘renunciation of all desires,’ the expression ‘Asmallokat pretya’ may be interpreted as ‘having left this mortal body.’

न तत्र चलुक्रिज्ज्वति न दागच्छति नो मनो न विज्ञानीमेन वैरशतदश्चि सम्यक्स्त्रेष्व तत्त्वदितादियो भविष्यतादि तथा

इति शुद्धम पूर्वया ये नस्तक्ष्राचार्योऽि ॥ ३ ॥

The eye does not go there, nor speech, nor mind. We do not go there, nor speech, nor mind. We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it so stated by preceptors who taught us that.

(3).

Com.—For the reason that the Brahman is the ear of the ear, i.e., the Atman of all, the eye cannot go to the Brahman; for it is not possible to go to one’s own self. Similarly speech does not go there. When a word spoken by the mouth enlightens the object denoted by it, then the word is said to go to that object. But the
Atman of that word and of the organ that utters it is the Brahman. So the word does not go there. Just as fire that burns and enlightens things does not either enlighten or burn itself, so the mind, which wills and determines in respect of external objects, cannot will or determine in respect of its self, because its Atman is also the Brahman. A thing is cognised by the senses and the mind. We do not, therefore, know the Brahman, because it cannot be an object of perception to these; and we do not, therefore, know what the Brahman is like, so as to allow us to enlighten the disciple about the Brahman. Whatever can be perceived by the senses, it is possible to explain to others by epithets denoting its class, its attributes and modes of activity; but the Brahman has no attributes of class, etc. It, therefore, follows that it is not possible to make the disciple believe in the Brahman by instruction. The portion of the text beginning with ‘Navidmah’ (we do not know) shows the necessity of putting forth great exertion in the matter of giving instruction and understanding it, in respect of the Brahman. Considering that the previous portion of the text leads to the conclusion that it is impossible by any means to instruct one about the Atman, the following exceptional mode is pointed
out. Indeed it is true that one cannot be persuaded to believe in the *Brahman* by the evidence of the senses and other modes of proof; but it is possible to make him believe by the aid of *Agamas* (Scriptures). Therefore the preceptor recites *Agamas* for the purpose of teaching about the *Brahman* and says: 'It is something distinct from the known and something beyond the unknown, etc.' *Anyat,' *something distinct*; *Tat,' *the present theme,* i.e., that which has been defined to be the ear of the ear, etc., and beyond their (ear, eye, etc.) reach. That is certainly distinct from the known. 'The known,' means 'whatever is the object of special knowledge;' and as all such objects can be known somewhere, to some extent and by someone and so forth, the whole (manifested universe) is meant by the term 'the known;' the drift is, that the *Brahman* is distinct from this. But lest the *Brahman* should be confounded with the unknown, the text says: 'It is beyond the Unknown.' *Aviditat* means 'something opposed to the known;' hence, unmanifested illusion (*avidya*) the seed of all manifestation. *Adhi* literally means 'above' but is here used in the derivative sense of 'something different from;' for, it is well known that one thing placed above another is something distinct from that other.
Whatever is known is little, mortal and full of misery and, therefore, fit to be abandoned. Therefore when it is said that Brahman is distinct from the Known, it is clear that it is not to be abandoned. Similarly, when the Brahman is said to be distinct from the Unknown it is in effect said that the Brahman is not fit to be taken. It is to produce an effect that one seeks for a cause. Therefore there can be nothing distinct from the knower, which the knower could seek for, with any benefit. Thus, by saying that the Brahman is distinct from both the Known and the Unknown and thus disproving its fitness to be abandoned or to be taken, the desire of the disciple to know anything distinct from Self (Atman) is checked. For, it is clear that none other than one's Atman can be distinct from both the Known and the Unknown; the purport of the text is that the Atman is Brahman. The Srutis also say: “This Atman is Brahman;” “this Atman who is untouched by sin.” “This is the known and the unknown Brahman;” “This Atman is within all;” etc. The preceptor next says how this meaning of the text, that the Atman of all, marked by no distinguishing attributes, bright and intelligent, is the Brahman, has been traditionally handed down from preceptor to disciple.
And Brahman can be known only by instruction from preceptors and not by logical disquisitions, nor by expositions, intelligence, great learning, penance or sacrifices, etc. We have heard this saying of the preceptors who clearly taught us the Brahman.

यद्राचानम्युदितं वै वागम्युदितं।
तत्रेत् ब्रह्म तत् विचित्र नेन्द्र यद्विद्युम्पासते॥ ॥

What speech does not enlighten, but what enlightens speech, know that alone to be the Brahman, not this which (people) here worship. (4).

Com.—When by the text “It is something distinct from both the known and the unknown,” the preceptor conveyed that the Atman is Brahman, the disciple doubted how the Atman could be Brahman. The Atman, as is well known, being entitled to perform Karma and worship (of the gods) and being subject to births and re-births seeks to attain Brahma or other Devas, or heaven, by means of Karma or worship. Therefore, somebody other than the Atman, such as Vishnu, Isvara, Indra or Prana, entitled to be worshipped, may well be Brahman; but the Atman, can never be; for it is contrary to popular belief. Just as logicians contend that the Atman is distinct from Isvara, so the votaries of Karma worship Devas, other than the Atman,
saying: 'Propitiate this Deva by sacrifice' and 'Propitiate that Deva by sacrifice.' Therefore it is only reasonable that what is known and entitled to worship is Brahman and that the worshipper is other than that. The preceptor inferred this doubt running in the disciple's mind either from his looks or from his words and said: 'Do not doubt thus.' Yat means 'that which is intelligence itself.' Vak is the organ presided over by Agni (Fire) occupying eight localities in the body, such as the root of the tongue, &c. The letters are intended to express the meaning to be conveyed and are subject to laws as to their number and order. The word which is produced by them is called Vak (speech.) The Sruti says "The letter a is all speech, which being produced by the use of letters, divided into sparsa, antastha and ushma becomes diverse and assumes many forms." The Rik, Yoga, Sama and truth and falsehood are its modifications. By such speech, enclosed in words and conditioned by the organ of speech, Brahman is not illumined or explained. 'Yena,' 'by the Brahman.' Brahman by its brightness illumines speech, and its organ. It has been said here that, That (Brahman) is the speech of speech. The Vajasaneyaka says 'Brahman is within the speech and directs it.'
Having said 'Speech in man is the same as that in the letters and that some Brahmin knows it,' the Upanishad, in answer to a question anticipated, says "That is speech, by which one speaks in dreams." The speaker's power of speech is eternal, and is by nature the same essence as Intelligence. The power of speech of the speaker knows no decay. So says the Sruti. Know this Atman to be the Brahman, unsurpassable, known as Bhuma. Brahman, because it is big, all-pervading; know this through its conditions of speech, etc. The following expressions 'speech of speech,' 'eye of the eye,' 'ear of the ear,' 'mind of the mind,' 'doer,' 'enjoyer,' 'knower,' 'controller,' 'governor,' 'Brahman is knowledge and bliss,' etc., are used in popular language of the unspeakable Brahman, devoid of attributes, highest of all, unchangeable. Disregarding these, know the Atman itself to be the unconditioned Brahman. This is the meaning. Brahman is not what people here worship, such as Iswara, which is not the Atman, and which is conditioned and referred to as 'this.' Though it had been said 'know That to be Brahman,' still it is again said: "and not this, etc.," thus repeating the idea that what is not Atman is not Brahman. This is either to lay down a Niyama (a rule restricting the choice to a
stated alternative when several others are (possible) or for Parisankhyana (exclusion).

यन्मपनसा न महुते धेनाहुमनो मतम् ।
तदेश अच्छ तः विचि नेपं यविदमुपासते ॥ ॥

What one cannot think with the mind, but by which they say the mind is made to think, know That alone to be the Brahman, not this which (people) here worship.

(5)

Com.—'Manah,' 'mind.' By the word 'Manah' here, both mind and intelligence are meant. 'Manah' means 'that by which one thinks.' The mind is equally connected with all the sensory organs, because its sphere includes all external objects. The Sruti says: 'Desire, volition, deliberation, faith, negligence, boldness, timidity, shame, intelligence, fear, all these are mind.' The modes of activity of the mind are desire, etc. By that mind, none wills or determines that intelligence which enlightens the mind, because as enlightener of the mind, that is the mind's controller, the Atman being in the interior of everything, the mind cannot go there. The capacity of the mind to think exists, because it is enlightened by the intelligence shining within, and it is by that, that the mind is capable of activity. Those who
know the *Brahman* say that the mind is pervaded by the *Brahman*. Therefore know that to be the *Brahman* which is the *Atman*, the interior intelligence of the mind. ‘*Nedam*, etc.,’ has already been explained in the commentary on the last verse.

यच्छृष्णा न पशयति येन चक्षृःशि पशयति ।

तदेव ब्रह्म लं विद्वः नेदे यदिद्वपसातेः ॥ ६ ॥

What cannot be seen by the eye, but by which the eyes are able to see, That alone know thou to be the *Brahman*; not this which (people) here worship. (6)

*Com.—* ‘See’ means ‘perceive as an object.’ By the light of the *Atman*, connected with the activities of the mind, man perceives the activity of the eye, varying with the activity of the mind.

यच्छृष्णेण न शृष्णीति येन श्रोत्रमित्रशुनम् ।

तदेव ब्रह्म लं विद्वः नेदे यदिद्वपसातेः ॥ ७ ॥

What cannot be heard with the ear, but by which the ears are able to hear, That alone know thou to be the *Brahman*; not this which (people) here worship. (7)

*Com.—* ‘What cannot be heard with the ear’ means ‘which the world does not perceive as an object with the organ of hearing, presided over by *Digdevata*, produced in *Akas* and connected with the activity of the mind.’
‘By which the ears are able to hear,’ it is well known that it is perceived as an object by the intelligence of the *Atman.* The rest has been already explained.

*तदेव ब्रह्म तः सिद्धि नेदं यदिः मुनासृति ॥ ॥*

What none breathes with the breath, but by which breath is in-breathed, That alone know thou to be the *Brahman*; not this which (people) here worship.

*Com.—‘What none breathes with the breath’ means ‘what none perceives, like odour, with the earthly breath filling the nostrils and connected with the activity of the mind and life.’ ‘But by which, etc.,’ means ‘by the enlightening intelligence of the *Atman,* breath is made to move towards its objects.’ All the rest ‘*tadeva,* etc,’ has already been explained.

Here ends the first part.
If thou thinkest 'I know well' it is certainly but little—the form of the Brahman thou hast known, as also the form in the Devas. Therefore I think that what thou thinkest known is still to be ascertained. (9)

Com.—The preceptor, fearing that, the disciple persuaded to believe that he is the Atman, i.e., the Brahman not fit to be abandoned or acquired, might think 'I certainly am the Brahman, I know myself well,' says for the purpose of dispelling that notion of the disciple Yadi, etc. Then, is not an accurate conviction 'I know (Brahman) well' desirable? Certainly it is desirable. But an accurate conviction is not of the form 'I know (Brahman) well.' If what should be known becomes an object of sense-perception then it is possible to know
it well, just as an inflammable substance can be consumed by the consuming fire. But the essence of fire cannot itself be so consumed. The well-ascertained drift of all Vedanta is that the Self (Atman) of every knower is the Brahman. The same has been here explained in the form of question and answer by the text 'It is the ear of the ear, etc.' The same has been still more clearly determined by the text: "What is not enlightened by speech, etc." The traditional theory of those who know the Brahman has also been declared by the text: "It is something different from both the known and the unknown." This Upanishad will also conclude by saying "It is unknown to those who know, and known to those who do not know." It is, therefore, certainly proper that the notion of the disciple, 'I know Brahman well' should be dispelled. It is evident that the knower cannot be known by the knower, just as fire cannot be consumed by fire. There is no knower other than the Brahman, to whom the Brahman can be a knowable, distinct from himself. By the Sruti: "There is no knower other than that," the existence of another knower is denied. The belief, therefore, 'I know Brahman well' is an illusion. Therefore well did the preceptor say 'Yadi, etc.' 'Yadi' means
‘if perchance.’ ‘Suveda’ means ‘I know Brahman well.’ Because some one whose sins have been purged and who is really intelligent may properly understand what is taught and others not, the preceptor begins with a doubt ‘Yadi, etc.’ Such cases have also been found to occur. When he was informed ‘This purusha who is seen in the eye, this is the Atman; this is the immortal, fearless self,’ Virochana, the son of Prajapati and the lord of the Asuras, though intelligent, misinterpreted this instruction, on account of his natural defects and understood that the body was the Atman. Similarly, Indra, the lord of the Devas, not being able to comprehend the Brahman, at the first, second and third instructions, did, at the fourth, his natural faults having been removed, comprehend the very Brahman that he was first taught. It has been found in the world also, that, of disciples receiving instruction from the same preceptor, some understand him properly, some misinterpret his teaching, some interpret it into the exact contrary of the teacher’s view and some do not understand it at all. What more need we say of the knowledge of the Atman which is beyond the reach of the senses. On this point, all logicians, with their theories of Sat and Asat, are in conflict. The doubt, therefore,
expressed in 'Yadi manyase,' etc., with which the preceptor begins his discourse is certainly appropriate, considering that the disciples, in spite of the instruction that the Brahman is unknowable, might have misunderstood him. 'Dahara' means 'little'; 'Vēttha' Means 'knowest'; i.e., thou knowest surely little of Brahman's form. Has Brahman then many forms, great and little, that it is said 'daharam, etc.'? Quite so; many, indeed, are the forms of Brahman produced by conditions of name and form, but none in reality. By nature, as the Sruti says, it is without sound, touch, form, destruction; likewise, tasteless, odourless, and eternal. Thus with sound, etc., form is denied. But it may be said that, as that by which a thing is defined, is its rūpa or form, the peculiar attribute of Brahman by which it is defined, may be said to be its form. We thus answer: Intelligence cannot be the quality of the earth, etc., either of one or all of them together, or under any modifications. Similarly, it cannot be the quality of the sensory organs, like the ear, etc., or of the mind. 'Brahmāno rūpaṁ, Brahman is defined by its intelligence. Hence it is said: 'Brahman is knowledge and bliss'; 'Brahman is dense with knowledge'; 'Brahman is existence, knowledge and infinity'; thus
the form of *Brahman* has been defined. Truly so; but even there, the *Brahman* is defined by the words 'knowledge, etc.,' only with reference to the limitations of mind, body and senses, because of its apparent adaptations to the expansion, contraction, extinction, etc., of the body, etc., and not on account of its own essence. According to its essence it will be concluded in the subsequent portion of this Upanishad that it is unknown to those who know, and known to those who do not know. The expression 'Yadasya brahmano rupam' should be read along with what precedes it. Not only dost thou know little of the form of *Brahman*, when thou knowest it, as conditioned in man, but also when thou knowest it as conditioned in the *Devas*; so I think. Even the form of *Brahman* as it exists in the *Devas* is little, because it is limited by condition. The gist is that the *Brahman* limited by no conditions or attributes, passive, infinite, one without a second, known as *Bhûma*, eternal, cannot be known well. This being so, I think that you have yet to know *Brahman* by enquiry. 'Atha nu,' therefore. 'Mimamsyam,' 'worthy of enquiry.' Thus addressed by the preceptor, the disciple sat in solitude all composed, discussed within himself the meaning of the *Agama* as pointed out by his Guru
(preceptor), arrived at a conclusion by his reasoning, realised it in himself, approached the preceptor and exclaimed “I think I now know Brahma.”

\[
\text{नाहे मन्ये सुविदेश्ति नो न वेदेति वेद च।}
\text{यो नस्तद्वेद् तद्वेद नो न वेदेति वेद च॥ २०॥}
\]

I do not think I know well; I know too; not that I do not know. He of us who knows that, knows that as also what is meant by ‘I know too; not that I do not know.’  

\text{Com.—On being asked how, the disciple says:} “Listen. I do not think I know Brahma well.” “Then is the Brahma not known by thee?” Thus questioned, the disciple says “Not that I do not know, I know too;” the word \textit{too} in ‘I know too’ means ‘I do not know too.’ Is it not contradictory: ‘I think I know not Brahma well etc.?’ If thou dost not think thou knowest well, how then dost thou think thou knowest also? If again thou thinkest thou certainly knowest, then how dost thou think thou knowest not well? To say that a thing is not known well by the man who knows it is a contradiction, the cases of doubt and false knowledge being left out of consideration. Nor is it possible to lay down a restrictive rule that the knowledge of
Brahman should be doubtful or false. It is well known that under any circumstances, doubtful or false knowledge works great evil. Though thus attempted to be shaken in his conviction by the preceptor the disciple was not shaken. From the tradition which his master had explained to him, i.e., that the Self is something other than both the known and the unknown, from the reasonableness of the doctrine and from the strength of his own experience, the disciple loudly exclaimed, showing the firmness of his knowledge of the Brahman. How he exclaimed is thus stated. ‘He of us,’ i.e., my co-disciple, who correctly understands what I have said, knows That (Brahman). The words he referred to are ‘not that I do not know. I know too.’ What was defined by the expression ‘that is something other than both the known and the unknown’, the disciple discussed and decided from inference and from experience; and in order to see whether the preceptor’s views agreed with his own and to counteract any false conclusion, which dull persons may have arrived at, he expressed the same in different words: ‘not that I do not know; I know too.’ The confident exclamation of the disciple ‘He of us, etc.,’ is accordingly appropriate.
It is Known to him to whom it is Unknown; he knows it not to whom it is known. (It is) Unknown to those who know, and Known to those who do not know.

*Com.*—Turning from the concurring views of the preceptor and the disciple, the *Sruti* speaking for itself conveys in this text the view about which there is no disagreement. The purport is that to the knower of the *Brahman* whose firm conviction is that the *Brahman* is unknowable, the *Brahman* is well known. But he, whose conviction is that the *Brahman* is known by him, certainly knows not the *Brahman*. The latter half of the text only states those two distinct conclusions of the wise and ignorant man more emphatically. To those who know well, the *Brahman* is certainly (a thing) unknown; but to those who do not see well, *i.e.*, who confound the *Atman* with the sensory organs, the mind, and the conditioned intelligence [*Buddhi*], *Brahman* is certainly not known, but not to those who are extremely ignorant; for, in the case of these, the thought ' *Brahman* is known by
us' never arises. In the case of those who find the Atman in the conditioned organs of sense, mind and intelligence, the false notion 'I know Brahman' is quite possible, because they cannot discriminate between Brahman and these conditions and because the conditions of intelligence, etc., are known to them. It is to show that such knowledge of the Brahman is fallacious that the latter half of the text is introduced. Or, the latter half 'Avijnatam, etc.,' may be construed as furnishing a reason for the view propounded in the former.

प्रतिवौंधिन्दितं मतमश्रुतायं हि चिन्द्वेत।
आत्मनं चिन्द्वेत सैण्यं विवधया चिन्द्वेतस्मृतं॥ १२॥

(The Brahman) is known well, when it is known as the witness of every state of consciousness; for (by such knowledge) one attains immortality. By his Self he attains strength and by knowledge, immortality. (12)

Com.—It has been settled that it is unknown to those who know. If Brahman be not known at all, it will then come to this, that there is no difference between the worldly-minded and those who know the Brahman. To say that It is unknown to those who know is also a contradiction. How then could that
Brahman be well-known? This is explained in this text, 'Pratibodhaviditam' means 'known in respect of every state of consciousness.' By the word 'bodha' is meant 'mental perception.' That by which all states of consciousness are perceived like objects is the Atman. He knows and sees all states of consciousness, being by nature nothing but intelligence and is indicated by these states of consciousness, as blended with every one of them. There is no other way by which the inner Atman could be known. Therefore when the Brahman is known as the witness of all states of consciousness, then it is known well. Being the witness of all states of consciousness, it will be clear that it is intelligence in its essence, subject to neither birth nor death, eternal, pure, unconditioned, and one in all things, because there is no difference in its essence, just as in the essence of the Akasa, in a vessel or mountain cave, etc. The drift of the passage from the Agamas [traditions] is that the Brahman is other than both the known and the unknown. It is this pure Atman that will be described at the close of the Upanishad. Another Sruti says "He is the seer of the eye, the hearer of the ear, the thinker of thought, and the knower of knowledge." But some explain the expression
'Pratibbdhaviditam' in the text as meaning 'known by its defining attribute of knowledge,' on the view that Brahman is the author of the act of knowing and that Brahman as such author is known by its activity in knowing; just as the wind is known as that which shakes the branches of the trees. In this view the Atman is an unintelligent substance having the power to know and not intelligence itself. Consciousness is produced and is destroyed. When consciousness is produced, then the Atman is associated with it; but when it is destroyed, the Atman, dissociated from consciousness, becomes a mere unintelligent substance. Such being the case, it is not possible to get over the objection that the Atman is rendered changeable in its nature, composed of parts, transient, impure, etc. Again according to the followers of Kanada consciousness is said to be produced by the combination of the Atman and the mind and to adhere to the Atman. Therefore, the Atman possesses the attribute of knowledge but is not subject to modifications. It simply becomes a substance just like a pot made red. Even on this theory the Brahman is reduced to an unintelligent substance and therefore, the Srutis 'Brahman is knowledge and bliss, etc.,' would be set at naught. Moreover
the *Atman* having no parts and being omnipresent and, therefore, ever connected (with the mind), the impossibility of laying down a law regulating the origin of recollection is an insurmountable objection.

Again that the *Atman* can be connected with anything is itself repugnant to the *Srutis*, *Smritis* and logic. 'The *Atman* is not connected with anything else; 'The *Atman* unconnected with anything supports everything; so say both the *Sruti* and the *Smriti*. According to logic, too, a thing having attributes may be connected with another having attributes and not with one dissimilar in class. To say, therefore, that a thing having no attribute, undifferentiated and having nothing in common with anything else, combines with another unequal in class is illogical. Therefore, the meaning that the *Atman* is, by nature, knowledge and light, eternal and undecaying, can be arrived at, only if the *Atman* be the witness of all states of consciousness, and not otherwise. Hence the meaning of the expression 'Pratibodhaviditam matam' is just what we explained it to be. Some, however, explain that the drift of this portion of the text is that the *Atman* is knowable by itself. There the *Atman* is thought of as conditioned and people talk of knowing the *Atman* by
the Atman, distinguishing as it were, the unconditioned Atman from the Atman conditioned by intelligence, etc. Thus it has been said "He sees the Atman by the Atman" and "O Best of men! know the Atman by the Atman, thyself." It is clear that the unconditioned Atman, being one, is not capable of being known either by itself or by others. Being itself the knowing principle, it cannot stand in need of another knowing principle; just as one light cannot possibly require another light. So here. On the theory of the followers of Buddha that the Atman is known by itself, knowledge becomes momentary and no Atman as its knower is possible. It is well known that the knowledge of the knower knows no destruction, being indestructible. Again the Srutis: 'Him who is eternal, omnipresent and all-pervading,' 'This is He, great, unborn, Atman, undecaying, deathless, immortal and fearless,' etc., would be set at naught. Some, however, construe the word 'Pratibódha' to mean 'causeless perception' as that of one who sleeps. Others yet say that the word 'Pratibódha' means 'knowledge of the moment.' (We answer) whether it has or has not a cause, whether it occurs once or is often repeated, it is still Pratibódha itself or
knowledge itself. The drift is that the Brahman known as the witness of all states of consciousness is well-known, because by such knowledge, one attains immortality, *i.e.*, being centred in one's self, *i.e.*, emancipation. The knowledge that the Atman is the witness of all states of consciousness is the reason for immortality. Immortality cannot possibly be the fact of the Atman becoming something other than itself. The immortality of the Atman, consisting in being Atman, is causeless; thus the mortality of the Atman consists in the mistaken belief of no 'Atman' induced by ignorance. How again, it may be asked, does one attain immortality by the knowledge of the Atman as already explained? It is, therefore, said as follows: 'Atman' means 'by one's own nature;' 'Vindate' means 'attains;' 'Viryam' means 'strength or capacity.' The strength gained by wealth, retinue, mantras, medicinal herbs, devotion and yoga cannot overcome mortality, because that is produced by things themselves mortal. The strength gained by the knowledge of the Atman can be acquired by the Atman alone and not by any other means. Because the strength produced by the knowledge of the Atman does not require any other aid, that strength alone can overcome death. And
because one acquires by his Atman alone the strength produced by the knowledge of the Atman, therefore he attains immortality by the knowledge of the Atman. The Atharvana Upanishad says “This Atman cannot be attained by one devoid of strength.”

ঃ চ চষেবদীধ্য সত্যমিত্নে চেদিহাসেদিন্মহতি বিনিষ্টি।
মূতেষু মূতেষু বিচিত্রং ধীরং প্রতাস্মাক্ষোকাদস্তুতা ভবন্তি। ১৩।

If one knows (That) here, then there is truth. If one knows not (That) here, there will be great loss. The wise, seeing the one Atman in all created things, having turned away from this world, become immortal. (13)

Com:—It is, indeed, hard to suffer birth, old age, death, sickness, etc., owing to ignorance, being one of the crowd of living beings, such as Devas, men, beasts, (pretas), etc., full of the miseries of Samsara. Therefore if a man, even in this world being authorised and competent, knows the Atman as defined, in the manner already explained, then there is truth; i.e., there is in this birth as a mortal, immortality, usefulness, real existence. But if one living here and authorised does not know the Brahman, then there is long and great misery for him, i.e., rotation in Samsara—one continuous stream of births and deaths. Therefore
the Brahmins who know the advantages and the disadvantages as above pointed out, perceive in all things in the universe, immovable and moveable, the one essence of the Atman, i.e., the Brahman, turn away with disgust from this world, the creature of ignorance consisting in the false notion of 'I' and 'mine' and having realised the principle of unity, the oneness of the Atman in all, become immortal, i.e., become Brahman itself; for, the Sruti says "He who knows that highest Brahman becomes Brahman itself."

Here ends the Second Part.
The *Brahman* won a victory for the *Devas* and in that victory of the *Brahman* the *Devas* attained glory. They thought 'the victory is ours and this glory is ours alone.'

*Com.*—From the passage that 'It is not known to those who know,' some fools may argue that whatever is, can be known by proofs, and whatever is not cannot be so known and is, therefore, non-existent, as the horns of a hare, and *Brahman*, being unknown, does not exist. In order that they may not fall into that error this parable is introduced; for, the subsequent passages clearly show the folly of thinking that that *Brahman* who is controller of all in every way, *Deva*, even superior to all *Devas*, Lord over lords, not easily known, the-
cause of the victory of the Devas and of the defeat of the Asuras does not exist. Or (it is related) for eulogising the knowledge of Brahman. How? By showing that it was, indeed, by the knowledge of the Brahman that Fire, etc., attained pre-eminence among the Devas; and Indra specially more than the rest. Or, it shows how difficult it is to know Brahman, because even Fire, etc., with all their great powers, and even Indra, lord of the Devas knew the Brahman only with considerable difficulty. It may be that the whole Upanishad to follow is intended to lay down an injunction (to know the Brahman) or the story may have been intended to show the fallacious nature of the notion of doer, etc., found in all living beings, by contrasting it with the knowledge of the Brahman—fallacious like the notion of the Devas that the victory was theirs. The Brahman already defined won a victory for the benefit of the Devas; i.e., the Brahman in a battle between the Devas and the Asuras defeated the Asuras, the enemies of the world and the violaters of the limitations imposed by the Lord and gave the benefit of the victory to the Devas for the preservation of the world. In this victory of Brahman the Devas, Fire, etc., attained glory, and not knowing that the victory
and glory belonged to the Paramatman, seated in their own Atman, the witness of all perceptions, Lord of the universe, omniscient, the dispenser of the fruits of all Karma, omnipotent, and desirous of securing the safety of the world, looked upon the victory and the glory, as achieved by themselves—the Atman enclosed within the limitations of their own forms, Fire. etc.; that the glory—their being Fire, Air, Indra and the like, resulting from the victory—was theirs and that neither the victory nor the glory belonged to the Lord, over all the Atman within them. So they cherished this false notion.

तत्स्रां विज्ञानो तेम्यो ह प्रातुष्मूच्छ तत्र ध्यानतं क्रिमिदं यत्राभिति

He knew this notion of theirs and appeared before them. What that Great Spirit was they did not know. (15)

Com.—The Brahman evidently knew this false notion of theirs. Brahman being omniscient and director of the senses of all living beings knew of the false idea of the Devas and in order that the Devas might not be disgraced like the Asuras by this false notion, out of pity for them and intending to bless them by dispelling their false notion, appeared before them for
their benefit in a form assumed at will, in virtue of its power—a form unprecedentedly glorious and astonishing and capable of being perceived by the senses. The Devas did not at all know the Brahman that appeared before them. Who is this Yaksham, i.e., this venerable Great Spirit.

They addressed the Fire thus "O Jataveda! Find out what this Great Spirit is." He said "yes." (16)

He ran to That. That said to him "who art thou?" He replied "I am Agni or I am Jataveda." (17)

That said "what power, in thee so named, is lodged.' He replied "I can burn even all this, on the earth." (18)

That placed a straw before him and said: 'Burn this.' He approached it with all haste but was not able to burn it. He immediately returned from thence to the Devas and said "I was not able to learn what this Great Spirit is." (19)
Com.—The Devas not knowing what that Spirit was, being afraid of it, and desirous to know what it was, thus addressed Agni who went before them and who was little less than omniscient. "O Jataveda, learn well what this Great Spirit now in our view is. You are the brightest of us all." "Be it so" said Agni and ran towards the Spirit. Seeing him approach near, with a desire to ask questions of it, but overawed into silence in its presence, the Spirit asked him: "who art thou?" Thus questioned by Brahman, Agni replied: "I am Agni well known also as Jataveda"; as if in self-complaisance at being so well known by two names, Brahman said to Agni who had thus replied: "what power is in thee who ownest such well-known and significant names?" He replied: "I could reduce to ashes all this universe and all immovable, etc., on this earth." The word 'earth' is illustratively used; for, even what is in the air is burnt by Agni [Fire]. The Brahman placed a straw before Agni who was so-vain-glorious, and said: "Burn but this straw in my presence. If thou art not able to burn this, give up thy vanity as the consumer of all." Thus addressed, Agni approached the straw with all the speed of overweening confidence but was not able to burn it. So he,
Jatuveda, being unable to burn it, covered with shame and baffled in his resolution, returned in silence from the presence of the Spirit and told the Devas: "I was not able to learn more, concerning this Spirit."

The Devas then said to Vayu: "Learn O Vayu! what this Great Spirit is." He said: "yes." (20)

He ran to That. That said: "who art thou?" He replied: "I am Vayu or Matarisva." (21)

That said "what power is in thee; so well known?" He replied: "I can blow away all the universe and all that is on the earth." (22)

That placed a straw before him and said "Blow it away." He approached it with all speed but was not able to blow it. He returned immediately from there and told the Devas "I was not able to learn who this Great Spirit is." (23)
Com.—They next addressed Vayu thus: ‘know this, etc.’ The rest bears the same meaning as in the last passage. Vayu [Air] is so named from the root which means ‘to go’ or ‘to smell.’ Vayu is also called ‘Matarisva’ because it travels [svayati] in space [matari]. ‘Adadiyam’ means ‘can take.’ The rest is explained as in the previous passage.

Then they said to Indra: “O Maghavan! learn what this Great Spirit is.” He said “yes” and ran to That. That vanished from his view.

He beheld in that very spot a woman, Uma, very beautiful and of golden hue, daughter of Himavat. He said to her “What is this Great Spirit?”

Com.—Atha, etc., has already been explained. Indra, lord of the Devas, Maghavan, (being the most powerful of them) said yes, and ran to That. But That vanished from his sight, when he was near the Brahman and did not even talk to him, because it wished to crush altogether his pride at being Indra. In the very spot where the Spirit showed itself and from which
it vanished and near the place where Indra was at the moment the Brahman vanished, Indra stood discussing within himself what that Spirit was, and did not return like Agni and Vayu. Seeing his attachment to that Spirit, knowledge in the form of a woman and of Uma appeared before him. Indra beheld knowledge, fairest of the fair,—this epithet is very appropriate in the particular context—as if adorned in gold. 'Himavatim' may mean 'the daughter of Himalaya,' and being ever associated with the Lord (Siva) the omniscient, and having approached her, asked: "Who is this Spirit that showed itself and vanished?"

Here ends the Third Part.
Kena Upanishad

FOURTH PART.

She said "It is Brahman indeed. Attain glory in the victory of Brahman." From her words only, he learned that it was Brahman. (26)

*Com.-* The particle 'Ha' means 'verily.' Glory in the victory of the omnipotent Lord (for the Asuras were defeated only by Brahman). *Etat* modifies the predicate. Your notion that the victory and the glory are yours is false. From her words alone Indra learned that it was Brahman. The force of 'only' is that Indra did not know of himself.

These Devas Agni, Vayu and Indra therefore much excel others, because they touched the Brahman nearest. They it was who first knew the Spirit to be Brahman. (27)
Com.—Because these Devas, Agni, Vayu and Indra approached the Brahman nearest by conversing with and seeing That, they surpass the others considerably in the matter of power, quality and affluence. The particle 'Iva' either has no meaning or has the force of 'certainly.' Because these Devas, Agni, Vayu and Indra approached nearest the most desirable Brahman, by such means as the conversation aforesaid, and because they were the first who knew the Brahman, they are foremost.

तस्मादा इन्द्रोपतिततारामिवान्यान्देशान्तु वेनमेलिन्दं पस्यर्य स वेन-
त्त्व्रयमेव विदावकार व्रज्जति II २८ II

Therefore also does Indra considerably excel other Devas because he approached Brahman nearest and because he first knew the Spirit to be Brahman. (28)

Com.—Because even Agni and Vayu knew Brahman from the words of Indra and because Indra first heard of the Brahman from the words of Uma, therefore does Indra so excel the other Devas. He approached Brahman nearest because he was first who knew the Brahman.

तस्येष चादेशो यदेतदिश्योत्तो वयुगुत्य उ दत्तीन्यमीमिषदा उ इत्यः-
प्रदेशमस्म॥ २९ इ॥
Thus is That inculcated by illustration—that it flashed like lightning—that it appeared and vanished as the eye winketh. This is the illustration of the 
Brahman used in respect to the Devas. (29)

Com.—Of the Brahman the subject discussed, this is the Adesa. Adesa is instruction by means of illustrations. The illustration by which the Brahman, the like of which does not exist, is explained is said to be its Adesa. What is It? That which is well-known in the world as the flash of lightning. To add ‘kritavat’ is inconsistent. Therefore we understand it to mean ‘the flash of lightning’. The particle ‘A’ means ‘like.’ The meaning is ‘like the flash of lightning.’ We find another Sruti saying ‘As if a lightning flashed.’ It just showed itself to the Devas like lightning and vanished from their view—or the word ‘Tejas’ [bright] should be supplied after ‘Vidyutah’ [of lightning]. The meaning then is that It shone for a moment like a dazzling flash of lightning. The word ‘iti’ shows that it is an illustration. The word ‘ith’ is used in the sense of ‘and’ or ‘else’. This is another illustration of it. What is it? It winked as the eye winks. The nish suffix has no distinct meaning from the meaning of the root. The particle ‘a’
means 'like'. The meaning is that it was like the eye opening and closing to see and to turn from its objects. This illustration of the Brahman is taken from the activity of the deities.

Next illustration, from the Atman within the body—
as speedily as the mind goes to Brahman—as speedily as one thinks of Brahman by the mind, and as speedily as the mind wills.

Com.—'Atha' means 'next'. We offer illustrations from the Atman within the body. 'Goes to' means 'perceives as an object'. As speedily as one (worshipper) thinks of the Brahman as near. 'Abhikshnam' means 'very much'. 'Wills', i.e., about the Brahman. By the volition, recollection of the mind, the Brahman as bounded by the mind is perceived as an object. Therefore this is an illustration of the Brahman taken from within the body, as lightning and winking from the activity of the powers. And as those illustrations show that Brahman flashes instantaneously, so these illustrations show that Brahman's appearance and disappearance are as quick as the perceptions of the mind. These illustrations of the
Brahman are given because it can be understood by dull persons only if so illustrated. It is well-known that the unconditioned Brahman can be known by persons of inferior intellect.

The Brahman should be worshipped by all and is hence called Tadvana. As Tadvana, It must be worshipped. Who thus knows Brahman, is loved by all living beings.

Com.—'Tat' means 'Brahman'. 'Ha' means 'as is well-known'. 'Tadvanam' is a compound of tat and vanam. It means 'which deserves to be worshipped as the one Atman of all living things'. The Brahman is well-known as Tadvanam and should, therefore, be worshipped as Tadvana, a word denoting its virtue. 'Worshipped' means 'contemplated.' The Sruti next declares the fruit attained by one who contemplates the Brahman by this name. He who contemplates the Brahman already defined as possessed of this virtue, him (this worshipper) all living things love, i.e., pray to him as they would to Brahman.

Thus instructed, the disciple addressed the preceptor in the following manner.
(The disciple). (O Preceptor!) "Teach me the Upanishad". (The preceptor). "We have told thee the Upanishad." We have certainly told thee the Upanishad about Brahman." (32).

Com.—When the disciple said "O holy one! Teach me the secret that should be thought of," the preceptor replied "the Upanishad has been taught thee." "What is that Upanishad?" The preceptor replied "The Upanishad treating of Brahman, the supreme Self, has been taught thee who excel in knowledge". The latter half is introduced for decisively asserting that the knowledge of the supreme Pramatman, the Brahman already explained, is the Upanishad. Now what is the real significance of the disciple, who has already heard, explained to him, the knowledge of the Brahman, asking the preceptor to tell him the Upanishad? If the question was about what was already explained, then the question itself becomes redundant and meaningless like Pishtapeshana. If, however, the Upanishad had been only partially explained, then the concluding it by reciting its fruits: "Having turned away from this
world they become immortal," is not reasonable. Therefore, the question, if asked about the unexplained portion of the Upanishad is also unsound, because there was no portion yet to be explained. What then is the meaning of the questioner. We answer thus: The disciple meant to say: "Does the Upanishad already explained stand in need of anything else which should combine with it to secure the desired end, or does it not stand in need of any such thing? If it does, teach me the Upanishad about what is so required. If it does not, assert emphatically like Pippalada in the words—There is nothing beyond this—." The preceptor's emphatical assertion, "The Upanishad has been told thee" is but proper. It may be said that this cannot be construed as an emphatic assertion, as already explained, for something yet had to be said by the preceptor. It is true that the preceptor adds 'Tasyā', etc., but that is not added as a portion combining with the Upanishad already explained, in accomplishing the desired end, nor as a distinct aid for achieving the end with the Upanishad, but as something intended as a means to the acquisition of the knowledge of the Brahma; for, tapas, etc., are apparently of the same importance with the Vedas and
their supplements, being mentioned along with them. It is well known that neither the Vedas nor the supplements are the direct complements of the knowledge of the Brahman or concomitant helps to it. It is urged that it is only reasonable to assign different offices according to merit, even to many mentioned in the same breath. Just as the mantras for invoking the gods, where more than one is named, are used to perform the function of different deities according as the god to be invoked is this or that; it is urged it is to be inferred that tapas, peace, karma, truth, etc., are either complements or concomitant helps to the knowledge of Brahman, and that the Vedas and their supplements, elucidating meanings, are only helps to the knowledge of Karma and Atma. They urge that this distribution is only reasonable from the reasonableness of the applicability of their purport to this distribution. This cannot be, for it is illogical. This distinction is impossible to bring about. It is unreasonable to think that the knowledge of the Brahman, before which all notions of distinctions of deed, doer, fruit, etc., vanish, can possibly require any extraneous thing as its complement or concomitant aid in accomplishing it. Nor can its fruit, emancipation, require
any such. It is said: “One desirous of emancipation should always renounce *karma* and all its aids. It is only by one that so renounces that the highest place (can be reached).

Therefore, knowledge cannot consistently with itself require *karma* as its concomitant help or its complement. Therefore, the distribution on the analogy of the invocation in *Suktavaka* is certainly unsound. Therefore, it is sound to say that the question and answer were intended only to make sure. The meaning is “what was explained is all the *Upanishad*, which does not require anything else for ensuring emancipation.”

रत्नीति प्रतिष्ठा वेदः सत्योऽहि तत्त्वमात्यतनम् || ३३ ||

Devotion, self-control and *Karma* are its pedestal, as also the *Vedas* and their supplements. Truth is its abode.

(33)

*Com.*—Of the *Upanishad* about *Brahman* which has been already taught, devotion, etc., are helps to the acquisition. ‘*Tapas*’ means, ‘control of the body, the sensory organs and the mind.’ ‘*Dama*’ means ‘freedom from passions.’ ‘*Karma*’ is *Agnihotra*, etc. It has been seen that knowledge of the *Brahman* arises indirectly through the purification of the mind in the person, who has been refined by these. Even when *Brahman* is
explained, those who have not been purged of their faults, either disbelieve or misbelieve in it, as in the cases of Indra, Virochana, etc. Therefore, knowledge as inculcated arises only in him who has, by tapas, etc., performed either in this birth or in many previous ones, purified his mind. The Sruti says: "To that high-souled man whose devotion to the Lord is great and whose devotion to his preceptor is as great as that to the Lord, these secrets explained become illuminated." The Smriti says: "Knowledge arises in men by annihilation of sinful deeds." The word 'iti' is used to show that the mention of tapas, etc., is only by way of illustration, for it will show that there are other aids than those mentioned to the acquisition of knowledge, as freedom from pride, hatred of pomp, etc. 'Pratishta' means 'legs.' For, when they exist, knowledge is firmly seated just as a person goes about with his legs, the four Vedas, all the six supplements, i.e., Siksha, etc. The Vedas being the enlighteners of the knowledge of karma and the supplementary scriptures being intended for their protection are called 'legs' of the knowledge of Brahman. Or the word 'Pratishta' having been construed as legs, the Vedas must be understood as all other parts of the body than the legs, such as the head,
etc. In this case it should be understood that in the mention of Vedas, the Angas, sikhsha, etc., are in effect mentioned. When the trunk [angā] is mentioned, the limbs [angas] are included; because the limbs live in the trunk. The place where the Upanishad rests is Truth. ‘Satyam’ (Truth) means ‘freedom from deceit and fraud in speech, mind or deed’; for knowledge seeks those who are good-natured and free from deceit and not men of the nature of the Asuras and the deceitful; for, the Sruti says: ‘Not in whom there is fraud, falsehood or deceit.’ Therefore, it is said that Truth is the resting place of knowledge. The mention again of Truth as the resting place of knowledge, notwithstanding its implied mention as ‘the leg on which knowledge stands’ along with devotion, etc., is to indicate that Truth excels others as a help to knowledge; for, the Smriti says: “If a thousand Asvamedha sacrifices and Truth were weighed in the balance, one Truth spoken will outweigh the thousand sacrifices.”

योवा एतेऽभि वेदापहृत पाप्रामणार्यते स्वमेव लोकेष्ये प्रतितिद्यति प्रतितिद्यति || ३५ ||

He who knows this thus, having shaken off all sin, lives firmly seated in the endless, blissful and highest Brahman. He lives firmly seated. (34)
Com.—'This' means 'the knowledge of Brahman as explained in 'keneshitam', etc., and highly eulogised in the text 'Brahmaha Devebhyo,' etc., and the source of all knowledge. Although it has been already said that by such knowledge one attains immortality, the fruit of the knowledge of Brahman is again stated at the end. 'Sin' means 'the seed of Samsara whose nature is ignorance, desire and karma.' 'Anante' means 'boundless,' 'Svarga loke' means 'in the Brahman who is all bliss' and not 'in heaven because of the adjunct 'boundless.' It may be said that the word 'boundless' is used in its secondary sense. Therefore the Sruti adds: 'Jyeeye,' 'highest of all.' The purport is that he is firmly seated in the unconditioned Brahman, i.e., does not again revert to Samsara [worldly existence].

Thus ends the Commentary of Sri Sankara Charya.

Thus ends the Upanishad.
Mundakopanishad.

Sri Sankara's Introduction.

OM TAT SAT.

Adoration to the Brahman. The mantra beginning with "Brahma Devanam" is one of the Atharvavana Upanishads. The Upanishad at its very commencement says how the knowledge therein contained was transmitted from preceptor to disciple and does this for the purpose of praising it. By showing how and with what great labour this knowledge was acquired by great sages as a means to secure the highest consummation, it extols knowledge to create a taste for it, in the minds of the hearers; for, it is only when a taste for knowledge is created by praising it, they would eagerly seek to acquire it. How this knowledge is related to emancipation, as a means to its end, will be subsequently explained in the passages commencing with 'Bhidyate,' etc. Having first stated here that the knowledge, denoted by the word "Apara Vidya" such
as *Rig Veda*, etc., and consisting merely of mandatory and prohibitory injunctions, cannot remove faults like ignorance, etc., which are the cause of *Samsara*, i.e., embodied existence and having, by the passages beginning with “*Avidyayam antar vartamana*”, etc., shown a (marked) division of *Vidya* into *Para* and *Apara*, it explains in the passages beginning with ‘*Parikshya loka*’, etc., the knowledge of *Brahman* (*Brahmavidya*) which is a means to the attainment of the highest (*Para*) and which can be attained only by the grace of the preceptor, after a renunciation of the desire for all objects whether as means or ends. It also declares often the fruits of this knowledge in the passages “He who knows *Brahman* becomes *Brahman* itself” and “Having become *Brahman* while yet alive, all are freed.” Although knowledge is permitted to all in any order of life, it is the knowledge of *Brahman* in a *Sannyasin* that becomes the means of emancipation; not the knowledge combined with *karma*. This is shown by such passages as “Living the life of a mendicant” and “Being in the order of the *Sannyasin*,” etc. This also follows from the antagonism between knowledge and *karma*; it is well-known to be impossible that the knowledge of the
identity of self with *Brahman* can be made to co-exist, even in a dream with *karma* (i.e., action). Knowledge being independent of time and not being the effect of definite causes cannot be limited by time.

If it be suggested that knowledge and *karma* can possibly co-exist as *indicated* by the fact that sages in the house-holder’s order have handed down knowledge, we say that this mere indication (*linga*) cannot over-ride an obvious *fact*; for the co-existence of light and darkness cannot be brought about even by a hundred rules, much less by mere indications (*linga*) like these. A short commentary is now commenced of the *Upani-shad*, whose relation to the end desired and whose result have been thus pointed out. This is named *Upani-shad*; it may be either because it lessens the numerous evils of conception, birth, old age, disease, etc., in persons who take kindly to this knowledge of *Brahman* and approach it with faith and devotion; or, because it makes them reach *Brahman*; or, because it totally destroys the cause of *Samsara*, such as ignorance, etc.; thus from the several meanings of the root *shad* preceded by *upani*.

श्रोऽ ब्रह्म देवानां प्रथम: संप्रभूत विश्वसङ्करतं भुवनस्य गोता।
स ब्रह्मविद्यां सत्यतिध्यायप्रातिशांत्याय ज्येष्ठपुन्नाय प्राह॥ १ ॥
Brahma was the first among the Devas, the creator of the universe, the protector of the world. He taught the knowledge of Brahman, on which all knowledge rests, to his eldest son Atharva.

Com.—The word “Brahma” means “much grown,” “great”, as excelling all others in virtue, knowledge, freedom from desires and power. The word Devanam means Indra and others, literally, those possessing “enlightenment.” The word ‘Prathama’ means “pre-eminent by attributes” or “at first.” Sambabhāva means “became manifest well,” i.e., of free choice not like mortals who are born in Samsara, in consequence of their good and bad deeds; for, the Smrīti says “He who is beyond the reach of the senses and cannot be grasped, etc.” Visvasya means “of the whole universe.” Karta, ‘creator’; Bhuvanasya, ‘of the world’ so created; gōpta, ‘protector’; the epithets for Brahma are for eulogising the knowledge. He, i.e., Brahma whose greatness is thus celebrated. Brahma Vidyām, ‘knowledge of the Brahman or the Paramatman’ because it is described as knowledge ‘by which one knows the undecaying and the true Purusha’; that knowledge is of the Paramatman; or Brahma vidya may mean ‘knowledge taught by Brahma
the first born." *Sarva vidya pratishtam* means "that on which all knowledge rests for support"; because it is the cause of the manifestation of all other knowledge; or, it may be, because the one entity to be cognized by all knowledge is only known by this; for the *Sruti* says "by which, what is not heard becomes heard; what is not thought of becomes thought of; and what is not known becomes known." The expression "on which all knowledge depends" is also eulogy. He taught this knowledge to his eldest son; as *Atharva* was created at the beginning, in one of the numerous creations made by *Brahma*, he is said to be his eldest son. To him, his eldest son, he taught.

श्रवणे या प्रवेद्तः ब्रह्मायणम् तां शुरुवाचात्तिरे ब्रह्मविद्या।

स सर्वदैवाय ब्रह्मध्ययः प्राहं सर्वदैवाज्जीविंसे परात्रामः ॥ २ ॥

That knowledge of *Brahman* which *Brahma* taught to *Atharva*, *Atharva* taught to *Angira* in ancient days; and he taught it to one of the *Bharadvaja* family by name *Satyavaha*; and *Satyavaha* taught to *Angiras* the knowledge so descended from the greater to the less.

(2)

*Com.*—That knowledge of *Brahman*, which *Brahma* taught to *Atharva*, the same knowledge thus acquired from *Brahma*, *Atharva* in ancient days taught to one
named Angih; and this Angih taught it to one named Satyavaha of the line of the Bharadvaja; and Bharadvaja taught it to Angiras, his disciple or his son, Paravaram, because it was acquired from superior by inferior sages; or, because it permeates the subject of all knowledge, great and small; the term Praha, i.e., taught should be read into the last clause.

शैवको है महाशालोज्जितं विषयविद्युपसन: प्रपन्छ।
कस्मिन्नु भगवो विषाते सर्वमिदं विषातं भवतीति।।

Saunaka, a great grihasta, having duly approached Angiras, questioned him “What is that, O Bhagavan which being known, all this becomes known.” (3)

Com.—Saunaka, the male issue of Sunaka. Maha-salah means “the great house-holder”; Angiras, i.e., the disciple of Bharadvaja and his own preceptor; Vidhivat means ‘duly’; i.e., according to the sastras; Upasannah means ‘having approached’; Paprachha means ‘questioned’; from “the approaching duly” mentioned just after the connection between Saunaka and Angiras, it should be inferred that in respect of the manner of approaching, there was no established rule among the ancients, before him. The attribute “duly” might have been intended either to fix a limit, or to apply to all alike, on the analogy of a lamp
placed amidst a house; for the rule about “the manner of approaching” is intended in the case of persons like us also. What did he say? “What is that? Oh Bhagavan, etc.” The particle nu expresses doubt. Bhagavo means ‘O Bhagavan.’ “All this” means “everything knowable.” Vijnatam means ‘specially known or understood.’ [Oh Bhagavan what is that which being known everything knowable becomes well-known]. Saunaka having heard the saying of good men that “when one is known, he becomes the knower of all,” and being desirous of knowing that one in particular, asked in doubt “what is that, etc.”; or, having seen merely from a popular view, questioned. There are in the world varieties of pieces of gold, etc., which, though different are known by people in the world by the knowledge of the unity of the substance (gold, etc.); similarly “Is there one cause of all the varieties in the world, which cause being known, all will be well-known?” It may be said that when the existence of the thing is not known, the question “what is that, etc.” is not appropriate and the question in the form “is there, etc.” would then be appropriate; if the existence is established, the question may well be “what is that, etc.” as in the
expression, "With whom shall it be deposited." The objection is unsound; the question in this form is appropriate from fear of troubling by verbosity.

तस्मै स होनाच || द्वैतेऽविद्विधवेदित्वमहत्त ह स्म यद्वप्रविष्टो वदामि परा च वाक्यराच इ. ||

To him he said "There are two sorts of knowledge to be acquired. So those who know the Brahman say; namely, Para and Apara, i.e., the higher and the lower. (4)

Com.—Angiras said to Saunaka. What did he say? (He said) that there were two sorts of knowledge to be known. So indeed, do those who know the import of the Vedas and who see the absolute truth, say what these two sorts are; he says: Para is the knowledge of the Paramatman and Apara is that which deals with the means and the results of good and bad actions. It may be asked how, having to say what it was that Saunaka asked about in the question —"What being known one becomes omniscient," Angiras stated what he was not asked about, by the passage "there are two sorts of knowledge, etc." This is no fault; for the reply requires this order of statement. Apara vidya is ignorance and that ought to
be dispelled. When what is known is Apara vidya, i.e., the subject of ignorance, nothing can be known as it is. The rule is that after thus refuting the faulty theory, the true conclusion should be stated.

\[\text{तत्रापरा ऋग्वेदे यजुर्वेदे: सामवेदो धयवेदे: शिखा कल्पे व्याकरणं निरूहं छन्दों ज्योतिषमिति।} \]

\[\text{अथ परा यव तद्वरभिगम्यते।} \]

Of these, the Apara is the Rig Veda, the Yajur Veda, the Sama Veda, and the Atharva Veda, the siksha, the code of rituals, grammar, nirukta, chhandas and astrology. Then the para is that by which the immortal is known. (5)

Com.—Of these, what Apara vidya is, is explained. Rig Veda, Yajur Veda, Sama Veda, and the Atharva Veda, these four Vedas, the siksha, the code of rituals, grammar, nirukta, chhandas and astrology, these six angas (of Vedas), all this is knowledge called Apara; now, knowledge called Para is explained. It is that by which the “immortal” as hereafter described is reached; for, the root gam, with adhi before it, generally means reach. Nor is the attainment of the highest, different from the sense of knowledge. The attainment of the highest is merely the removal of ignorance. They
mean the same thing. It may be asked how that Vidya could be called para and a help to emancipation, if such Vidya be excluded by the Rig Veda, etc; for, the Smriti says “Those Smritis which are excluded by the Vedas, etc.” It will become unacceptable, because it sees wrongly and leads to no good results; and again the Upanishads will become excluded by the Rig Veda, etc., but if they are included in the Rig Veda, etc., a separate classification is useless. How then can it be called para? The objection has no force; for by the term “Vidya” is here meant the knowledge of a subject; by the term “Para vidya” is meant primarily in this context, that knowledge of the immortal which could be known through the Upanishads and not the mere assemblage of words in them; but by the term vidya is always understood the assemblage of words forming it. As the immortal cannot be realised by a mere mastery of the assemblage of words without other efforts, such as the approaching a preceptor and spurning all desires, etc., the separate classification of the knowledge of Brahman and its designation as Para vidya are proper.

नितं विभु सर्वं गतं सूक्ष्मं तद्व्यं ग्यूदृतयोऽनि परिप्युनि भीरा: II 6 II
That which cannot be perceived, which cannot be seized, which has no origin, which has no properties, which has neither ear nor eye, which has neither hands nor feet, which is eternal, diversely manifested, all-pervading, extremely subtle, and undecaying, which the intelligent cognized as the source of the Bhutas. (6)

Com.—As in the matter of an injunction (vidhi) there is something to be done, as of the nature of Agnihotra, etc., subsequent to the realization of its import, with the aid of many requisites (karakā), such as the doer, etc., there is nothing here to be done in the matter of the knowledge of the Brahman. It is accomplished simultaneously with the realization of the import of the text; for, there is nothing here except being centred in the knowledge revealed by mere words. Therefore, the Para vidya is here explained with reference to Brahman, as described in the text "that which cannot be perceived, etc."; what is to be explained is realized in the mind and referred to, as what is already known by the expression "that which"; Adresyam means 'that cannot be perceived', invisible, i.e., beyond the reach of all the intellectual senses; for, vision externally directed is the medium for the working of the five senses. Agrahyam means 'that
cannot be seized,' i.e., not an object for the organs of action. Gōtram means 'line or source'; therefore Agotram means 'unconnected with anything,' for it has no source with which it can be connected. Varnah means 'those which are described, i.e., properties of objects such as bigness, etc., whiteness, etc.; avarnam, 'that which has no properties'; the eye and the ear are organs found in all animals perceiving name and form. It is said to be achakshu srotam, because it has not these organs. From the attribute of intelligence, as inferred from the text "who knows all and everything of each", it may be thought that it accomplishes its purpose, like people in samsara, with the aid of organs such as the eye, the ear, etc. This supposition is here avoided by the expression "having neither eye nor ear"; for the texts "he sees without eyes" and "hears without ears", etc., are found; moreover, it has neither hands nor feet, i.e., has no organs of action; thus as it is neither grasped nor grasps, it is nitya, i.e., immortal. Vibhuma, because it is diversely manifested in the form of living things from Brahma down to the immovable. Sarva-gatam, i.e., all-pervading like the akas. Susukshnam, i.e., extremely subtle, because there is no cause like sound to make it gross; for, it is sound and the rest
that are the causes seriatim of the greater and greater grossness of the akas, wind and the rest; as they do not exist here, it is very subtle; again, it is avyayam, i.e., undecaying, because of its being what it was just stated to be; it does not decay, therefore, it is undecaying; for decay consisting in the diminution of limbs, as in the case of a body, is not possible in what has no limbs; nor is ‘decay’ consisting in the diminution of treasure possible as in the case of a king; nor is ‘decay’ in respect of attributes possible, because it has no attributes and is itself all. Yat, answering to this description. Bhutayonim, the source of all created things or elements, as earth is of all that is immovable and movable. Paripasyanti, see everywhere the Atman of all, i.e., the immortal Dhirah, the intelligent, i.e., those possessed of discernment; that knowledge by which this immortal Brahman is known is what is called Para vidya; this is the drift of the whole.

As the spider creates and absorbs, as medicinal plants grow from the earth, as hairs grow from the living person, so this universe proceeds from the immortal. (7)
Com.—It was said the immortal is the source of all created things. How it is the source is explained by well-known analogies; as is well-known in the world, the spider without requiring any other cause itself creates, i.e., sends out threads not distinct from its own body and again absorbs them itself, i.e., draws them into itself or makes them part of itself; as medicinal plants, i.e., from the corn plant to the immovable, not distinct from the earth, proceed from the earth, and as from the living person the hairs proceed different in nature from him; as in these illustrations, so here, i.e., in the circle of samsara, all the universe of the same and different nature proceeds from the akshara above described, without requiring any other cause; the statement of many analogies is to facilitate easy understanding of the meaning; universe which proceeds from the Brahman proceeds in this order and not all at once, like the throwing of a handful of apples.

तपस्या चीयते ब्रह्म ततोद्वस्तममभिजायते ।
श्रवङ्गङ्गाणो मन: सत्यं लोका: कर्मसु चामुत्तम् ॥ ३ ॥

By tapas Brahman increases in size and from it food is produced; from food the prana, the mind, the Bhūtas the worlds, karma and with it, its fruits.  (8)
Com.—This mantra is begun for the purpose of stating the fixed order of creation. 'By tapas,' by knowledge of how to create the Brahman which is the source of all created things; 'increases,' i.e., becomes distended, being desirous to create the world as a seed when sending out the sprout, or as a father desirous of begetting a son dilates with joy; from the Brahman thus extended by its omniscience, i.e., by its knowledge and its power of creation, preservation and destruction of the universe; Annam means 'that which is eaten or enjoyed,' i.e., the unmanifested (avyakritam) common to all in samsara is produced in the state fit for emancipation; and from "the unmanifested", i.e., the "Annam" in the state fit for manifestation. Prana, i.e., Hiranyagarbha, the common cosmic entity, endowed with the power of knowledge and activity of the Brahman, the sprouting seed, as it were, of the totality of cosmic ignorance, desire, karma, and creatures and the Atman of the universe. "Is produced"; should be supplied. From that prana that which is called "mind" whose characteristic is volition, deliberation, doubt, determination, etc., is produced; and from that mind whose essence is volition, etc., what is called satyam,
i. e., the five elements such as the akas, etc., are produced and from the five elements called satya, the seven worlds, the earth, etc., are produced in the order of the globes; and in them karma, for the living beings, man, etc., according to caste and the order of life, is produced; and with karma as the cause, its fruits. As long as karma is not destroyed, even by hundreds of millions of kalpa, so long is its fruit not destroyed. Hence it is called Amritam.

From the Brahman who knows all and everything of all and whose tapas is in the nature of knowledge, this Brahma, name, form and food are produced. (9)

Com.—By way of concluding, what was already stated the mantra says as follows: ‘Yah,’ above described and named akshara; Sarvajna means he who knows all, who knows all things as a class. Sarvavid, i. e., who knows everything in particular; whose tapas is only a modification of knowledge, consists in omniscience and is not in the nature of modification. From him so described, omniscient, this, i. e., manifested Brahman by name Hiranyakarbhā, is produced. Again name, such as ‘This is Devadatta and Yajna-
\textit{datta, etc.}; and form such as this is white, blue, etc., and food such as corn, \textit{yava}, etc., are produced in the order stated in the last text; thus there is no inconsistency.

Here ends the commentary on the first part of the first Mundaka.
The various *karma* which seers found in the *mantras* are true and were much practised in the *Treta* age; practise them always with true wishes. This is your way to the attainment of the fruits of *karma*. (10)

*Com.*—By the text the *Rig Veda*, the *Yajur Veda*, etc., all *Vedas* with their *angas* (appendages) have been stated to be *apara vidya*; and *para vidya* has been specifically stated to be that knowledge by which the *akshara* described in the text beginning with “That which cannot be perceived, etc.,” and ending with “Name, form and food are produced”, is known. Hereafter, the next text is begun to distinguish between the bondage of *samsara* and emancipation, the
subjects of these two sorts of knowledge respectively.
Of these, the subject of *apara vidya* is *samsara* which
consists in the variety of action, its means such as doer,
etc., and its results, is without beginning or end, and
being misery in its nature, should be discarded by
every embodied being; and in its entirety it is of an
unbroken connection like the stream of a river. The
subject of *para vidya* is emancipation which consists in
the cessation of *samsara*, which is beginningless, endless,
undecaying, immortal, deathless, fearless, pure and clear
and is nothing but being centred in self and transcendent bliss without a second; first it is attempted to
elucidate the subject of *apara vidya*; for, it is only when
it is seen that it is possible to get disgusted with it; ac-
cordingly it will be said later on "Having examined the
world attained by *karma*"; and as there can be no ex-
anamination of what is not presented to the view, the text
shows what it is. 'Satyam,' True." What is that? *Man-
treshu,* in the *Vedas* known as *Rig, Yajur*, etc. 'Karmaniously,
*Agnihotra* and the rest disclosed by texts of the *Vedas*;
'Kavayah,' seers like Vasishtha and 'others'. *Apasyan*
have seen. This is true because they are the unfailing
means of accomplishing the objects of man. These en-
joined by the *Vedas* and seen by the *Rishis* were done
in diverse ways by the followers of \textit{karma}. \textit{Tretayam}, \textit{i.e.}, wherein there is the combination of the three \textit{Vedas} of the three modes of rites performed with the aid of a \textit{hota}, \textit{adhvaryu} and \textit{udgata}, or it may mean that they were generally performed in the \textit{Treta} age. Therefore, you should do them always; '\textit{Satyakamah}' 'wishing for those fruits which they can bear.' This is your route for the attainment of the fruits of \textit{Karma}. \textit{Subkritasya}, performed by you; \textit{Loka} is what is found, or enjoyed; hence the fruits of \textit{Karma} are denoted by the word "\textit{Loka}."). The meaning is that, to attain them, this is the route. These \textit{Karma}, \textit{Agnihotra} and the rest enjoined in the \textit{Vedas} form the road, \textit{i.e.}, the means for the attainment of the necessary fruits.

\begin{quote}
	extit{यदा लेलायते हरचि: समिद्रे हन्यवाहे।}
\textit{तदाज्यभामान्यतरेणाहुति: प्रतिपाद्येद ॥ ११ ॥}

When the flame of the fire burning high is moving, then one should perform the oblations in the space between the portions, where the ghee should be poured on either side. \(11\)

\textit{Com.}—Of the various kinds of \textit{karma}, \textit{agnihotra} is first explained to show what it is, because it is the first of all \textit{karma}. How is that to be performed? When
the flame moves, the fire being well fed by fuel, then in the flame so moving between the portions where quantities of ghee are poured on either side, i.e., in the place called avapasthana one should throw the oblations intending them for the devata. As the same has to be done during many days the plural oblations is used. This karma marga which consists in properly offering the oblations, etc., is the road to the attainment of good worlds but it is not easy to do that properly and the impediments are many.

He whose agnihotra is without Darsa, without Paurnamasa, without Chaturmasya, without agrayana, without atithi (guests) and without oblation is without vaisvadeva, or irregularly performed, destroys his worlds till the seventh. (12)

Com.—How is that so? ‘Without Darsa’, without ritual named Darsa; for, one who performs agnihotra should necessarily perform Darsa; though connected with agnihotra (as a part of it) it becomes as it were an attribute of agnihotra. The drift is Agnihotra without Darsa performed. The expressions “without
paurnamasa, etc., as attributes of agnihotra should be similarly noted; for, all are equally the angas (parts) of agnihotra. 'Without Paurnamasa,' devoid of the Paurnamasa ritual. 'Without Chaturmasya,' devoid of the Chaturmasya ritual. 'Without agrayana,' devoid of the agrayana ritual which is to be performed in autumn, etc.; similarly 'without atithi,' devoid of the daily propitiation of guests; 'ahutam,' oblation not offered well by himself at the time for agnihotra. "Without vaisvadeva", like "without Darsa", means devoid of the vaisvadeva ritual. Is "irregularly performed," oblation though offered, not offered in the proper manner. What such karma, as agnihotra ill-performed or not performed at all, leads to, is stated immediately after. 'Till the seventh,' inclusive of the seventh. 'His,' of the doer. 'Destroys the seven worlds of the doer,' seems to destroy; because only the trouble taken is the fruit; for, it is only when karma is properly performed, the seven worlds beginning with Bhu and ending with satya are obtained as result, according to the fruition of the karma. These worlds are not obtainable by agnihotra and other karma, performed as just above stated and they are therefore said to be as it were destroyed; but the
mere trouble is ever present; or, it may be construed to mean that the three ancestors (the father, the grand-father and the great-grand-father) and the three descendants (the son, the grandson and the great-grandson) connected by the offer of oblations do not confer any benefit on his soul by virtue of the agnihotra and the rest, performed as above stated.

Kali, karali, also manojava, sulothia, sudhumravarna, sphulingini, and visvaruchi are the seven moving tongues of fire.

Com.—The seven tongues of the (flaming) fire, from kali down to visvaruchi, are intended to swallow the oblations thrown on it.

Him who performed karma (agnihotra) in the bright flames at the proper time, these oblations, performed by him, conduct through the rays of the sun where the Lord of the Devas is sole sovereign. (14)

Com.—The agnihotri who performs the karma, agnihotra and the rest, in these different bright
tongues of the fire, at the time fixed for the performance of the *karma*, these oblations (performed by him) becoming so many rays of the sun conduct him to Heaven, where *Indra*, Lord of the *Devas*, singly rules over all. ‘*Adadayan,*’ taking (the sacrificer).

एषोऽहँति तमाहुतयः सुवच्चसि सृण्यः रामिमियत्यजमानं वहह्निः।
प्रियां वाचमियाःतःटोःष्वयंयन्ति एष वः पुण्यः सुहृत्तो गङ्गा लोकः। ॥१५॥

These oblations shining bright carry the sacrificer through the rays of the sun bidding him welcome, propitiating him and greeting him with pleasing words. This is the well-laid path of virtue leading to *Brahmaloka*.

*Com.*—How these carry the sacrificer through the sun’s rays is now explained; calling “come, come,” these bright oblations greeting him with pleasant words, *i.e.*, with words of praise, etc., and propitiating him, *i.e.*, addressing him with such pleasing words, as “this is your virtuous and well-laid road to *Brahmaloka*, the fruits of your deeds.” The word *Brahmaloka* by the force of the context means “*Svarga* or Heaven.”

प्रवा हेते ब्रह्मदा ब्रह्मह्या ब्रह्माद्योऽत्तमवरं ते स्वर्गो मार्गम्।
एतेऽत्त्वमेव येपि नियतिः भवति ॥१५॥

8
The eighteen persons necessary for the performance of sacrifice are transitory and not permanent and *karma* in its nature inferior, has been stated as resting upon these. Those ignorant persons who delight in this, as leading to bliss, again fall into decay and death. (16)

*Com.*—This *karma*, devoid of knowledge, bears but this much fruit and being accomplished by ignorance, desire and action, is sapless and is the source of misery. Therefore it is condemned. "*Pavana*" means 'ephemeral' because these are *adridha*, i.e., not permanent. *Yajnarupa*, the forms of sacrifice, i.e., necessary for the performance of the sacrifice. Eighteen in number, consisting of the sixteen *Ritviks*, the sacrificer and his wife. *Karma* stated in the *sastras* depends on these. *Avarakarma*, i.e., mere *karma* devoid of knowledge; and as the performance of *karma* which is inferior depends on these eighteen who are not permanent. The *karma* done by them and its fruit are ephemeral, as, when the pot is destroyed, the destruction of milk, curd, etc., in it, follows. This being so, those ignorant persons who delight in this *karma* as the means of bliss, fall again into decay and death, after staying some time in Heaven.
being in the midst of ignorance and thinking in their own minds that they are intelligent and learned, the ignorant wander, afflicted with troubles, like the blind led by the blind. (17)

Com.—Moreover, being in the midst of ignorance, i.e., being utterly ignorant and thinking in their own minds "we alone are intelligent and have known all that should be known." Thus flattering themselves, the ignorant wander much afflicted by old age, sickness and a lot of their troubles, being devoid of vision as the blind in this world, going the way pointed out by persons, themselves blind, fall into ditch and brambles.

The ignorant following the diverse ways of ignorance, flatter themselves that their objects have been accomplished. As these followers of \textit{karma} do not learn the truth owing to their desire, they grow miserable and after the fruits of their \textit{karma} are consumed, fall from Heaven. (18)
Com.—The ignorant acting diversely according to ignorance, flatter themselves that they have achieved what they should. This being so, the followers of karma do not learn the truth as they are assailed with the desire for the fruits of karma; they grow miserable for that reason and fall from heaven after the fruits of their karma are consumed.

These ignorant men regarding sacrificial and charitable acts as most important, do not know any other help to bliss; having enjoyed in the heights of Heaven the abode of pleasures, they enter again into this or even inferior world.

(19)

Com.—"Ishtam," karma enjoined by the Srutis as sacrifices, etc. "Purtam," karma enjoined by Smritis such as the digging of pools, wells, tanks, etc. Regarding these alone as the most important aids to the attainment of human objects, these ignorant men, being infatuated with attachment to their sons, cattle and relatives, do not know the other called 'knowledge of self' which is the help to bliss. Having enjoyed in the top of heaven—the place of pleasures—the fruits of
their *karma*, they enter again into this world of men or even inferior world, such as the world of horizontal beings, hell, etc., according to the residue of their *karma*.

तप:अद्वै व श्रुतवसन्त्यरण्ये शान्ता विद्वानं भैः चायचर्या चर्यतः ।
सूर्यंद्रारेशः ते तिरजः प्रायानि यज्ञामुतः स पुरुषं हृद्यायत्मा ॥ २० ॥

But they who perform *tapas* and *sraddha* in the forest, having a control over their senses, learned and living the life of a mendicant, go through the orb of the sun, their good and bad deeds consumed, to where the immortal and undecaying *purusha* is.

*Com.*—But those who possess the knowledge contrary to that of persons previously mentioned, *i.e.*, the hermits of the forest and the *Sanyasins*. ‘*Tapah,*’ the *karma* enjoined on one’s order of life. ‘*Sraddha,*’ the worship of the *Hiranyagarbha* and other deities. ‘*Upavasanti,*’ follow: ‘*Aranye,*’ living in the forest. ‘*Santah,*’ having control over the group of senses. ‘Learned’ includes also house-holders who possess chiefly knowledge, living by begging; because, they have nothing to call their own. ‘Living’ on alms’ is connected with ‘living in the forest.’ ‘Through the orb of the sun,’ through the northern route indicated
by the sun. 'Virajah,' their good and bad deeds being consumed. 'Prayanti,' go with excellence. 'Where,' to Satyaloka where the immortal Purusha, the first born, undecaying Hiranyagarbha is. 'Undecaying,' because he lives to the end of samsara. With this, end the movements within the pale of samsara attainable, through aparā vidya. If it be said that some regard this as emancipation, we say it is not so, because of the Srutis, 'All his desires are even here absorbed' and 'those intelligent persons whose mind is concentrated reach the all-pervading, on all sides and enter into everything, etc.,' and because of the mention of emancipation being irrelevant in this context; for, in the course of treating of the aparā vidya, there is no pertinency of emancipation being brought in. The consumption of karma spoken of is only relative; all the result of the aparā vidya being in the nature of ends and means and diversified by the difference of acts, requisites and fruits and partaking of duality is only this much, which ends with reaching Hiranyagarbha. Accordingly also it has been said by Manu speaking of the various stages within samsara from the immovable upwards: 'The wise consider this a high and pure stage to attain the world
of Brahma, the Prajapatis (creators), virtue, mahat and avyakta.

Parikshya lokanamarchitaranabhrayat nirvayamayashasthakshat: kunte
 tadvidjanaarthi s gurumayashrtratsmitapani: otriyam brahmastham ॥ २१ ॥

Let a Brahmin having examined the worlds produced by karma be free from desires, thinking, ‘there is nothing eternal produced by karma; and in order to acquire the knowledge of the eternal, let him Samid (sacrificial fuel) in hand, approach a perceptor alone, who is versed in the Vedas and centered in the Brahman. (21)

Com.—Now, this is said for the purpose of showing that only the person thoroughly disgusted with all samsara which is in the nature of ends and means, is entitled to acquire the para vidya. ‘Parikshya,’ well knowing that the subject of apara vidya consisting of the Rig, and other Vedas, performable by a person tainted with the defects of natural ignorance, desires and karma has been intended for a person possessed of such defects and after examining those worlds which are the fruits of such karma performed, attainable by the northern and southern routes and these others such as Hell, the world of beasts and the world of departed
spirits, which are the result of the vices of not performing the prescribed \textit{karma} and performing the forbidden \textit{karma}; after having examined these worlds with the aid of experience, inference, analogies and \textit{agamas}, \textit{i.e.}, determined the true nature of all these worlds attainable by one, within the pale of \textit{samsara}, beginning from the \textit{avyakta} down to the immovable, manifested and unmanifested in their nature, productive of each other like the seed and its sprout, agitated by a hundred thousand troubles, fragile like the womb of the plantain, similar in kind to illusion, the waters of the mirage, the shape of cities formed by the clouds in the sky, dreams, water-bubbles and foam and destroyed every moment and discarding all these as being produced by good and bad deeds and acquired by \textit{karma} induced by the faults of ignorance and desire. The word '\textit{Brahmana}' is here used because the \textit{Brahmin} is specially competent to acquire the knowledge of \textit{Brahman} through wholesale renunciation. What he should do after examining these worlds is explained. 'Nirvedam,' the root \textit{vid} with the prefix \textit{nih} is here used in the sense of freedom from desires. The meaning is that he will get disgusted. The mode of disgust is thus shown: 'Here,' in \textit{samsara} there is nothing which
is not made; for, all worlds produced by _karma_ are transitory. The meaning is: there is nothing eternal; for all _karma_ is help to what is merely transitory. All that is produced by _karma_ is one of four kinds, that which is produced, that which is reached, that which is refined and that which is modified; beyond this nothing can be done by _karma_. But I am a seeker after that consummation which is eternal, immortal, fearless, changeless, immovable and constant; but not after one of a contrary nature; of what use therefore is _karma_ which is full of trouble and which leads to misery? Thus disgusted, the _Brahmin_ should, for knowing that abode which is fearless, full of bliss, not made, and eternal, only approach a preceptor, possessing attributes such as control of mind, control of the external senses and mercy, etc., (the force of the word ‘alone’ is to show that even one versed in the recital of the _sastras_ should not independently by himself seek the knowledge of the _Brahman_) with a load of _Samid_ in his hand. ‘_Srotriyan_’, versed in the recital of the _Vedas_ and the knowledge of its import. ‘_Brahmanishtham_’; like _japaniṣṭha_ and _taponiṣṭha_, this word means ‘one who is centred in the _Brahman_ devoid of attributes and without a second, after renouncing all _karma_; for, one
performing *karma* cannot be centred in the *Brahman* on account of the antagonism between *karma* and the knowledge of the *Atman*. Having duly approached the *guru*, let the *Brahmin* propitiate him and question him about the true and immortal *Pursha*.

तस्मै स विद्वानुपस्थाय सम्यक्ष्राण्ताचिताय शामान्तिताय ।
चेनाशरं पुरुषं वेद सत्यं प्रेमाच तां तद्वती ब्रह्मचित्याम् ॥ २२ ॥

To him who has thus approached, whose heart is well subdued and who has control over his senses, let him truly teach that *Brahma vidya* by which the true immortal *purusha* is known. (22)

*Com.*—'He,' the learned preceptor who knows the *Brahman*; 'Upasannaya,' who has approached him. 'Samyak, i.e., well, according to the sastras; *Pra*-santa *chittāya*, i.e., whose heart is subdued, who is free from such faults as pride, etc. 'Samanvitāya,' who has control also over the external senses, i.e., who has turned away from everything in the world. 'By which knowledge,' by the *para vidya*, 'Aksharam' that which has been described as imperceivable, etc., and denoted by the word *Purusha*, because it is all pervading; or, because it is seated in the city of the body. 'Sutāyam,' the same, because it is truth in its
nature. 'Akshara,' because it knows no decay, because it is scathless, and because it knows no-destruction. 'Veda' means 'know.' The meaning is 'let him teach that knowledge of the Brahman, as it should be taught. This is the duty of also the preceptor, that he should make the good pupil duly approaching him, cross the sea of ignorance.

Here ends the commentary on the second part of the First Mundaka.
This is true; as from the flaming fire issue forth, by
thousands, sparks of the same form, so from the immor-
tal proceed, good youth, diverse jivas and they find
their way back into it.  

Com.—Everything made, as the result of aparavidya has already been stated. That entity known as
Purusha from which samsara derives its strength, from
which, as its immortal source, it proceeds and into which
it is again absorbed is true; the subsequent portion
of the book is begun for the purpose of explaining him,
who being known, all will become known and who is
the subject of ‘Brahmavidya.’ The satyam or truth
which is the subject of the aparavidya and which
is in the nature of the fruits of karma is only relatively
ture; but this which is the subject of para vidya is
absolutely true, being defined as absolute existence. This *satyam* is real, being the subject of knowledge; the other *satyam* is false, being the subject of ignorance. How could men directly cognize the immortal and real *Purusha*, seeing that it is altogether beyond the reach of direct perception. To this end, the *Srutī* gives an example: 'As from the fire well-fed sparks, *i.e.*, particles of fire issue forth by thousands like fire in their form; so, from the immortal abode described, diverse *jivas*, diverse because of the difference of conditions, *i.e.*, in their various bodies, come into existence. Just as from *akas*, the spaces enclosed as it were within the limits of a pot, etc.' As these spaces undergo varieties corresponding to the varieties of their conditions such as pot, etc., so also the *jivas* according to the varieties of their bodies created by names and forms. The *jivas* are absorbed into the immortal *Purusha* when the bodies conditioning them cease to exist, as the various cavities cease to exist, when the pot, etc., cease to exist. As the origin and destruction of the various cavities in the *akas* are due to its being enclosed in a pot, etc., so also the cause and the absorption of the *jiva* are due to the *akshara*, being conditioned by bodies bearing names and forms.
He is bright, formless, all-pervading, existing without and within, unborn, without prana, without mind, pure and beyond the avyakrita, which is beyond all.(2)

Com.—With a view to describe the nature of that akshara, i.e., which is beyond what is known as avyakrita (the unmanifested), the seed of all name and form and transcending its own modifications which is devoid of all varieties of conditions and bereft of all forms like the ahus and which is capable of being only negatively defined, the text says thus. ‘Divyah,’ bright, being self-resplendent, or born of itself or distinct from all that is wordly. ‘Hi’, because; amurtah, having no form of any kind. ‘Purusha,’ all-pervading or seated in the city of the body. ‘Sabahya-bhyantarah,’ means ‘existing both without and within.’

Unborn’ is ‘not born of anything,’ i.e., neither from itself nor from any other, there being no other, from which it could be born. As wind, etc., in the case of water bubbles, and as the pot, etc., in the case of the different cavities of ahus, so modifications of things, have birth for their source, and all these
modifications are denied when birth is denied. The drift is that he is both without and within, unborn and therefore undecaying, immortal, changeless, constant and fearless. Though he appears to be in the various bodies with prana, with mind, with senses and with their objects owing to the ignorance of those who perceive difference of conditions, such as bodies, etc., as they see in the akus the colour etc., of the surface; but still to those who see the reality, he is without prana, etc.; he is without prana, i.e., in whom the mind, which has various active powers and whose characteristic is motion, does not exist. He is without mind because in him the mind with its various powers of knowledge and with its characteristics of volition, etc., does not exist. It should be understood that of him are denied the varieties of winds such as prana, the active sensory organs, their objects and accordingly intelligence, mind, the organs of knowledge and their objects. Accordingly, another Sruti says 'It seems to think and move.' He is subhra or pure, because both these conditions are thus denied of him. The Akshara which is beyond all, the Anyakrita whose nature is indicated as the seed condition of all name and form, as it is known to be the seed of all
effects and causes; 'param' because the akshara
known as avyakrita is in its condition above all
its modifications. The Purusha is beyond even
this unmanifested akshara, i. e., not subject to any
conditions. In whom is the akshara known as
akas with all the objects of duality strung together as
warp and woof. How then could it be said to be with-
out prana, etc? If prana, etc., existed as such in
their own forms before their creation like the purusha,
then the purusha can be said to be with prana because
of their then existence; but they, the prana, etc., do
not, like the purusha, exist in their own forms, before
their creation. So the highest purusha is without
prana, etc.

एतस्माबायते प्रायो मनः सर्वंत्रियायि च ।
तं बायुव्योंतिरायः प्रृथियों विद्यस्य धारियों || 3 ||

From him are born the prana, the mind, all the sen-
sory organs, the akas, the wind, the fire, water and the
earth which supports all.

Com.—As Devadatta is said to be 'aputra' when a
'putra' is not born to him, so it is explained how it is
said in this connection that in the case of the purusha
the prana, etc., do not exist; because from this
purusha alone viewed as conditioned by the seed of
name and form is born the *prana*, the modification of the object of ignorance, a mere name and in its nature a non-entity; for, another *Sruti* says: 'The name is mere speech, a modification and a falsehood'; by *prana*, which is an object of ignorance and a falsehood, the highest cannot be said to be possessed of it (*prana*), as a sonless man cannot be said to have a son, by a son seen in dreams; similarly the mind, all the sensory organs and their objects are born of this. Therefore, that he is really without *prana*, etc., is established. It should be known that just as these *prana*, etc., did not really exist before the creation, so, even after absorption as the organs, the mind and the senses, so the *bhutas* which are the causes of the bodies and objects. 'Kham,' the *akas*, the air internal and external, of various kinds such as *avaha*, etc.; 'Jotihi', fire. 'A'pah', water. 'Prithivi,' earth. 'Visvasya,' all. All these whose attributes are sound, touch, form, taste and smell and which are respectively formed by the combination of the latter with the previous attributes are born of him. Having briefly stated the immortal, unconditioned, eternal *Purusha*, the object of *para vidya*, by the text 'Bright, formless, etc.,' the *Sruti* next proceeded to explain his nature in detail.
and at length. It is only when a thing is explained briefly and at length it becomes capable of being easily understood as if explained by Sutras and by their commentaries.

श्रमिमूर्या चक्रायुर्बृतप्रिस्वं दिश: शोऽसे वाणिष्ठ्वताब्द वेदाः।
वायुः प्राणो हृदयं विक्षमसं पद्म्यं प्राथिवि वेष सर्वमूलान्तरालम्॥४॥

This is he, the internal atman of all created things whose head is agni, whose eyes are the sun, and the moon, whose ears are the four directions, whose speeches are the emanated Vedas, whose breath is vayu, whose heart is all the universe and from whose feet the earth proceeded.

Com.—This text is intended to show that the virat purusha within the globe, who is born of Hiranyagarbha the first born, is born only and a modification, of this purusha, though apparently distanced by an intermediate principle. The text also describes him. 'Agnihi,' the deva loka or svarga, from the Sruti 'This loka verily is Agni, O Gautama.' 'Murdha,' head; whose eyes are the sun and the moon. The word 'yasya' (of whom) should be read in every clause. The word 'asya' subsequently occurring being converted into 'yasya' whose speech are the opened, i.e., celebrated.
Vedas. 'Hridayam,' heart. 'Visvam,' the whole universe. The whole universe is only a modification of the mind for it is absorbed into the mind during sleep and because it issues from the mind when waking, like sparks of fire and from whose feet the earth was born; this deity, all-pervading, endless, the first embodied existence having for its body the three lokas is the interior atman of all created things; for, it is he who, in all created things, is the seer, the hearer, the thinker, the knower and who is the cause of all. It is next stated that all living beings who come into samsara through the five fires are also born of the same purusha.

तस्मादम: समिधे यस्य सुरू: तेस्मात्प्रजेय छोषणय: प्रृथिव्यां।
पुरुषांत: स्थवति योधितायम चह्मी प्रजाः पुरुषाणांमुक्तः: || ५ ||

From him the Agni (Dyu loka) whose fuel is the sun; from the moon in the Dyu loka, parjanya (clouds); from the clouds, the medicinal plant that grows on earth; from these, the male (fire) which sheds the semen on woman, thus gradually many living beings such as Brahmins, etc., are born of the Purusha. (5)

Com.—'From him,' from the Purusha. 'Agni,' the Dyu loka, a kind of abode for man. That Agni is
described, ‘Samidhah,’ fuel; for which the sun is, as it were, a fuel; for, it is by the sun that the Divoloka is lighted. From the moon emerging out of the Divoloka parjanya, the second fire, is produced; and from the parjanya, the medicinal plants proceed, grow on earth; and from the medicinal plants offered to the purusha fire serving as the material cause the man (fire) sheds semen on the woman (fire). Thus gradually from the purusha are produced many living beings such as Brahmins, etc.; moreover, the helps to karma and their fruits also proceed from the Purusha.

तस्मादचः साम यज्ञपि रीक्षा यज्ञाभिसर्वेऽक्तत्वो दक्षिणाभिः।
संवस्तरत्व यजमानस्त लोकः सोमो यत्र पवते यत्र सूर्यः॥ ६ ॥

From him the Rig, the Sama, the Yajur, Diksha, sacrifices, all Kratus, Dakshina, the year, the sacrificer and the worlds which the moon sanctifies and the sun illuminates.

(6)

Com.—How? ‘Tasmat,’ from the Purusha; ‘Richah,’ the mantras whose letters, feet and endings are determined and which are marked by Ohhandas (metre) like the gayatri. Sama with its fivefold and sevenfold classification characterized by sthoba and other gita (music). ‘Vajus,’ mantras in the form of sentences,
whose letters, feet and endings are determined by no rules. Thus the threefold mantras. 'Diksha', restrictions such as the wearing of a mounjee (a kind of cord), etc., imposed upon the performer (of a sacrifice). 'Yajnas,' all sacrifices such as Agnihotra, etc. 'Kratu' sacrifices which require a yupa (i.e., sacrificial post). 'Dakshinah,' rewards distributed in sacrifice from a single cow up to unbounded whole wealth. 'Year,' stated time as a necessary adjunct of karma. 'Yajamana' the performer, i.e., the sacrificer. The worlds which are the fruits of his karma are next described "which the moon renders sacred and where the sun shines"; these are attainable by the northern and southern routes and are the fruits of the karma performed by the knowing and the ignorant.

तस्माद देवा बहुधा संप्रसूतः साध्या मनुष्या: पश्चात् व्यासि।
प्राख्यापानी श्रीहित्यौं तपस्त्व श्रद्धा सत्यं ब्रह्मचयः विहिष्क || ७ ||

From him also the devas are variously born, the sadhyas, the men, the cattle, the bird, the prana and the apana, the corn and yava, tapas, devotion, truth Brahmacharya and injunction.

(7)

Com.—Tasmat, 'from him also, from the purusha. 'Variously,' in various groups such as vasus, etc. Sampra-
sutaḥ, well born. Sadhyas, a species of Devas. Men those that are entitled to perform karma; cattle, both of the village and the forest. Vayamsi, birds. The food of men, etc., The Prana and the Apana; corn and yava, to be used for making havis (oblations). Tapas, both as an indispensable adjunct to karma whose efficacy lies in the purification of the performer and as an independent means of attaining the fruits of karma. Devotion, that state of mind which precedes the mental calm and a belief in a future state necessary to the accomplishment of all human ends. Similarly, truth, i.e., avoiding falsehood and speaking out what has really happened, without harm to others. Brahmacharyam, absence of sexual intercourse. Injunction, the statement of what ought to be done.

From him are borne the seven pranas, the seven flames, their sevenfold fuel, the sevenfold oblation and these seven lokas where the pranas move, seven and seven in each living being lying in the cave, there fixed. (8)

Com.—Again the seven pranas, i.e., (organs of sense) in the head are born of this purusha alone. ‘Their
seven flames,' their light which enlightens their objects. Similarly, the sevenfold fuel, their sevenfold objects; for, it is by these objects that the pranas, i.e., organs of sense are fed. 'The sevenfold oblations,' the perceptions of the sevenfold objects; for, another Sruti says: "He offers the oblation which consists in the perception of the objects by the senses." The seven lokas, i.e., the seats of the senses where the pranas move. The clause "where the pranas move" is intended to exclude the vital airs, i.e., prana, apana and the rest. 'Lying in the cave,' lying during sleep in the body or the heart. 'Fixed,' fixed by the creator. 'Seven and seven,' in every living thing. The meaning of the context is that all karma performed by knowing men who propitiate their Atman and the fruits of such karma as well as the karma performed by the ignorant and their means and fruits; all these proceed only from the highest and the omniscient purusha.

From him proceed the oceans and all the mountains and the diverse rivers; from him also, all the medicinal plants and taste, by which encircled by the Bhutas, i.e.,
gross elements, the intermediate Atman, i.e., subtle body is seated.

Com.—‘From him,’ from the purusha. ‘The oceans’, all, the salt ocean, etc. ‘Mountains’, the Himalayas and the rest are all from this purusha. ‘Svandante,’ flow. ‘Rivers’, such as the Ganges. ‘Sarvarupah,’ of many forms. From this purusha, also proceed, the medicinal plants, such as corn, yava paddy, etc. ‘Taste,’ sixfold such as sweetness, etc. ‘By which’, by which taste. ‘Bhutayah,’ by the five gross bhutas. ‘Pariveshtitah,’ encircled. ‘Tishthat,’ is seated. ‘The internal Atman’, the subtle body, so called, because it is the Atman, as it were, intermediate between the gross body and the soul proper.

The purusha alone is all this universe—Karma and Tapas. All this is Brahman, the highest and the immortal who knows this as seated in the cavity of the heart, unties the knot of ignorance even here, Oh good looking youth!

Com.—Thus, out of purusha, all this is born; therefore, as the Sruti says “The name is mere speech, a
modification and a falsehood and the purusha alone is true." Therefore all this is only purusha. The universe has no separate existence apart from purusha. Hence to the question propounded "O Bhagavan, by knowing whom, all this becomes known," the answer has been given, i.e., when this purusha, the supreme Atman, the first cause is known, it becomes clear that all this universe is purusha and nothing else exists except him. What then is this "all," it is thus explained. Karma is of the nature of Agnihotra and the rest. Tapas, knowledge and the fruit due to it. By 'all' this much is meant. And all this is evolved out of Brahman. Therefore everything is Brahman. He who knows that he himself is this Brahman the highest and the immortal placed in the hearts of all living beings, destroys the dense tendencies of ignorance. Iha, even while living and not merely after death. Soumya, good looking.

Here ends the commentary on the first part of the Second Mundaka.
SECOND
Mundakopanishad.

PART II.

स्माविष्टं सत्त्वं तत्र वाचर्यवः मूद्यत्स्यप्रत्स्यपितमस् ।
एजप्राणैणमिष्च यदेत्यचान्य सदनवेद्यर्णं परं विज्ञायादानिषु प्रजानाम् ॥ ११ ॥

Bright, well-fixed, moving in the heart, great and the support of all; in him is all this universe centred, what moves, breathes and winks. Know this which is all that has form and all that is formless, which is to be sought after by all, which is beyond the reach of man’s knowledge, and the highest of all. (11)

Com.—It is now explained how the akśhara which is formless, could be known. A’vēki, bright, shining as the percipient of sound, etc., according to the Sruti, “It shines through its conditions of speech, etc.” It is seen in the heart of all living beings appearing there with the attributes of seeing, hearing, thinking, knowing, etc. This Brahmaṇ shining is Sannihita, i.e., well seated in the heart. It is celebrated as guhacha-
ran because it moves in the cavity in modes of seeing, hearing, etc. ‘Great’, because it is greater than all. Padaṃ, reached by all, because it is the seat of all objects. How is it said to be great, etc? Because in the Brahman all this universe is centred as the various spokes are in the wheel-ring of the chariot. Ējat, moving, i.e., birds, etc; pranet, breathes, i.e., men, cattle, etc., having prana, apana, etc; and ‘winks’, all that winks and all that winks not, from the force of the particle cha; this in which all is centred, know, O disciple, that that is your own atman; both sat and asat; for without it, sat and asat, that which has form and that which has not, i.e., the gross and subtle do not exist. Varenyam, covetable; because of all objects it is the only eternal entity. Param, distinct from, or, beyond; this is connected with the expression “knowledge of men” though remote; the meaning is that it is beyond the reach of worldly knowledge. Varishtham, the highest of all; because of all that is high, the Brahman is pre-eminently high, being free from all faults.

यदर्विषेषमयदुष्टम्योऽच यस्मिन्लोकाःकार्यनिः लोकिनक्ष्ठ

तदेक्त्वशः स्रह्य स प्राणस्तः वाह्यम्: । तदेतत्सत्यं तदस्तृतं तदेत्

ब्रह्म्यं सेम्यं विब्रि ॥ १२ ॥
What is bright, what is smaller than the small, in what are centred all the world and those that live in them is this immortal Brahman. That is prana, that is speech and mind. That is true and immortal; good looking youth. Strike thy mind upon that which should be struck by the mind.

Com.—Besides it is archimat, bright, because it is by the light of the Brahman that the sun, etc., shine; again it is subtler than the subtest (i.e.) grain, etc. From the particle cha, it is suggested that it is bigger than the biggest, such as earth, etc. In whom all the worlds such as earth, etc., are fixed and men and the rest, inhabitants of those worlds; for all are well-known to depend upon “Intelligence”, i.e., Brahman; this immortal Brahman on which all depend is prana, speech, mind and all the instruments. It is their internal intelligence for the whole combination of prana, senses, etc., is dependent upon that intelligence, according to the Sruti. It is the prana of prana, etc. This immortal Brahman which is the internal intelligence of prana, etc., is true and, therefore, endless. Veddhavyam, should be seized by the mind. The meaning is that the mind should be concentrated upon the Brahman. This being so, O good looking
youth, strike that, i.e., concentrate your mind upon that Brahman.

Having taken the bow furnished by the Upanishads, the great weapon—and fixed in it the arrow rendered pointed by constant meditation and having drawn it with the mind fixed on the Brahman, hit, good looking youth! at that mark—the immortal Brahman. (13)

Com.—How that is hit is now explained. Dhanuvah, the bow. Grihitva, having taken. Upanishadam born in, i.e., well-known in the Upanishads. Maha-stram, great weapon, i.e., the arrow; fix the arrow; of what quality is stated. UpasaniSitam, rendered pointed by constant meditation, i.e., purified; after fixing it and drawing it, i.e., having drawn the mind and the senses from their external objects and bending, i.e., concentrating them on the mark, for the bow here cannot be bent as by the hand; hit the mark—the immortal Brahman—above defined with thy mind, Oh good looking youth, engrossed by meditation upon the Brahman.
The Pranava is the bow, the Atman is the arrow and the Brahman is said to be its mark. It should be hit by one who is self-collected and that which hits becomes, like the arrow, one with the mark, i.e., Brahman. (14)

Com.—What the bow and the rest above referred to are, is explained. The Pranava, i.e., the syllable “Om” is the bow; as the bow is the cause of the arrow entering into the mark, so the syllable “Om” is the cause of the Atman entering into the Brahman; for it is only when purified, by the repetition of Pranava, that the Atman supported by it becomes fixed in the Brahman without obstruction, as the arrow by the force of the bow is fixed in the mark. Therefore the Pranava is like a bow. The arrow is the Paramatman itself conditioned as the Atman having entered the body here, as the sun enters the water, as the witness of all states of consciousness. That, like an arrow, is discharged towards itself—the immortal Brahman. Therefore the Brahman is said to be its mark, because it is seen to be the Atman itself by those who fix their mind upon it as on a mark. This being so, the Brahman which is the
mark should be hit by one who is self-collected, i.e.,
who is free from the excitement caused by a thirst to
get at external objects, who is disgusted with every-
thing, who has conquered his senses and whose mind
is concentrated. When that is hit, the Atman becomes
like the arrow, one with the mark, i.e., the Brahman.
Just as the success of the arrow is its becoming one
with the mark, so the fruit here achieved is the Atman
becoming one with the immortal Brahman by the
dispelling of the notion that the body, etc., is the
Atman.

ब्रस्मन्दौः प्रृथिवी चान्तरिक्षमोतं मनः सह प्राचिण्य सर्गः ।
तेमेवैवं जानय ब्राह्मानमन्या वाचो विपुष्टहयामूलस्ते नेवः ॥ १४ ॥

He in whom the heaven, the earth, the antariksha
(sky), the mind with the pranas are centred; know
him to be the one Atman of all; abandon all other
speech; this is the road to immortality. (15)

Com.—As the “Immortal” cannot be easily grasped
by the mind, the repetition is for the purpose of
making it more easily cognisable. He, the immortal
Brahman, in whom Dyouk, earth, and antariksha are
centred, as also the mind with the other instruments;
know him, O disciples as “the one,” the support of
all; the Atman, i.e., the internal principle of yourselves and all living beings; having known that, leave off all other speech of the nature of “Apara vidya” as also all Karma with their aids elucidated by it; for, this, i.e., the knowledge of the Atman is the road to the attainment of emancipation, the bridge as it were by which the great ocean of Samsara is crossed, as another Sruti says “having known him thus, one travels beyond death; there is no other road to emancipation.”

Where the nerves of the body meet together as the spokes in the nave of a wheel, this Atman is within it variously born; meditate upon “Om” as the Atman. May there be no obstacle to your going to the other side beyond darkness.

*Com.*—Within the heart where all nerves running through the body meet together, as the spokes in the nave of the wheel, this Atman, spoken of, dwells within, as the witness of the states of consciousness, seeing, hearing, thinking, knowing and as it were, being variously born by the modifications of the mind, such
as anger, joy, etc.; men in the world say 'He has become angry, he has become "joyful", according to the conditions of the internal sense (mind); meditate upon Atman having the syllable "Om" as your support and imagining as stated. And it has been said "the preceptor who knows must instruct the disciples." The disciples are those who being desirous to acquire the knowledge of the Brahman, have renounced Kurma and taken the road to emancipation. The preceptor gives his benediction that they may attain the Brahman without hindrance; svasti vah paraya, let Him be without hindrance to your reaching the other shore. Parastat, beyond; beyond what? Beyond the darkness of ignorance, i.e., for the realisation of the true nature of the Atman devoid of ignorance. He who should be reached after crossing the ocean of Samsara and who is the subject of the Para vidya.

This Atman who knows all and all of everything and whose glory is so celebrated on earth is seated in
the akas of the bright city of Brahman. He is conditioned by the mind, is the leader of the prana and the body and is seated in food, i.e., the body fixing the intelligence (in the cavity of their heart). The discerning people see by means of their superior knowledge on all sides the atman which shines, all bliss and immortality.

(17)

Com.—Where He is, is now explained; the terms ‘sarvajna’ and ‘sarvavit’ have already been explained. He is again described; by the expression “whose glory is this” is meant “whose glory is celebrated.” What is that glory? By whose commands stand supported the earth and the sky, by whose command, the sun and the moon always rotate as the flaming fire-brand. By whose command the rivers and the seas do not overstep their limits, whose command all that is moveable and immovable likewise obey, whose commands in the same way, the seasons, the solstices, and the years do not transgress; by whose commands all karma, their performers and their fruits do not likewise go beyond their appointed time; that is his glory. Bhuvî, in the world. This Deva whose is all this glory and who is omniscient. Divye, bright, i.e., illuminated by all the states of consciousness. Brahma-
pure, in the lotus of the heart, so called because the Brahman is always manifesting himself there, in the form of intelligence. Vyomni, in the akas, within the cavity of the heart. He is perceived as if seated there; because, otherwise, motion to or from, or fixity in a place is not possible for him who is all-pervading like the akas. Manomaya, because seated in the heart, he is perceived only by the modifications of the mind. (Thus) conditioned by the mind. Leader of the prana and the body, because he leads the prana and the body from one gross body into another body. Pratishtitah, fixed. Anne, in the food, i.e., in the body which is a modification of the food eaten and which grows and decays day by day. Hridayam, intellect. Sannidhaya, fixing—in the cavity of the lotus; for, the Atman is really seated in the heart and not in the food. Tat, the entity of the Atman. Vijnanena, by knowledge, thorough, produced by the teachings of the sastras and the preceptor, and arising from control of the mind, control of the senses, meditation, complete renunciation and freedom from desire. Paripasyanti, see on all sides full. Dhirah, the discerning. A’nandarupam, free from all dangers, miseries and troubles. Vibhati, shines much in one-self always.
When he that is both high and low is seen, the knot of the heart is untied; all doubts are solved; and all his karma is consumed.

(18)

Com.—The fruit of the knowledge of the Paramatman is stated to be the following. Loosened is “the knot of the heart,” i.e., the group of tendencies in the mind due to ignorance, the desire which clings to the intellect according to the Sruti “The desires which lie imbedded in the heart, etc.” This is attached to the heart (intellect) not to the Atman. Bhidyate, undergoes destruction; doubts regarding all knowable things have their solution—doubts which perplex worldly men up to their death, being (continuous) like the stream of the Ganges; of the man whose doubts have been solved and whose ignorance has been dispelled, such karma as was anterior to the birth of knowledge in this life, such as was performed by him in previous births and had not begun to bear fruit and such as was existing at the birth of knowledge come to an end; but not that karma which brought about this birth, for it had begun to bear fruit. He, “the omniscient”, not subject to samsara; ‘both high and low’,
high as being the cause and low as being the effect; when he is seen directly as "I am he", one attains emancipation, the cause of samsara being up-rooted.

हिरण्मये पंरे क्रोशे विरजः ब्रह्म निष्कलम् ।
तत्त्वायं ज्योतिः ज्योतिःस्तंबद्धमाविदेती विदुः ॥ ५ ॥

The stainless indivisible Brahman, the pure, the light of all lights is in the innermost sheath of golden hue. That is what the knowers of the Atman know. (19)

Com.—The three following texts briefly elucidate the meaning already expressed. Hiranmaye, golden, i.e., full of light, or bright with intelligence and knowledge. 'The highest sheath', sheath, as it were, of a sword; highest, because it is the place where "the Atman is realised as located" and because it is the innermost of all. Virajam, free from the taint of ignorance and all other faults. Brahma, because it is the greatest of all and Atman of all. Nishkalam, that from which the kalas had proceeded, i.e., devoid of parts; because it is untainted and devoid of parts, therefore it is subhram or pure. The light of all lights, whose light enlightens even those that illumine all other things such as fire, etc. The meaning is that the brightness of even the fire, etc., is due to the splendour of the
intelligence of the *Brahman* within; the light of the *Atman* is the highest light which is not illumined by other lights. ‘The knowers of the *atman*, those discerning men who know the Self as the witness of the objective states of consciousness regarding sound and the rest; as it is the highest light, it is only those who follow (are in) the subjective state of consciousness, not others, who follow (are in) the perceptions of external objects, that know it.

The sun shines not there, nor the moon and the stars. Nor do these lightnings shine. How could this fire? All shine after him who shines. All this is illumined by his radiance. (20)

*Com.*—How that is the light of all lights is explained. The sun, though enlightening all, does not shine in, *i.e.*, does not illumine the *Brahman* which is his *Atman*; for, the sun illumines the whole universe other than the *Atman* with the light of the *Brahman*, but has not in himself the capacity to illuminate. Similarly neither the moon and the stars nor the lightning shines. How could this fire which is in the range of our vision? Why dilate? This universe which
shines, shines with the light of Him, the Lord of all, who shines being himself luminosity. Just as water and the rest by their contact with fire, heat with the heat of the fire, but not by their own inherent power, so all this universe, the sun and the rest shine with the light of the Brahman. As it is the Brahman alone that thus shines and shines with varying light in its diverse manifestations, itself luminosity, is inferred; for, that which is not itself light cannot illumine others as we see that pots, etc., do not illumine others and that the sun and the rest having light, illumine others.

अद्भौषेदवेदमुतं पुरस्तादशस्य पश्चादशस्य दक्षिणात्वोत्तरे \\
इस्वघोषोप्य च प्रश्न्तं अद्भौषेदवेदं विश्वमिं वरिष्ठं \| 29 \|

All this before is immortal Brahman; certainly all behind is Brahman; all to the south and to the north; all bellow and all alone stretched out, i.e., extended, all this is certainly Brahman, the highest. (21)

Com.—The statement, Brahman alone the light of lights is true and that all else is only its modification, a matter of speech is a mere name and falsehood first made and logically demonstrated at length (afterwards) is affirmed again as a conclusion by this mantra. That which is before us and which, in the eyes of the ignorant, appears to be not Brahman is certainly
Brahman. Similarly what is behind us; so, that to the south; so, that to the north; so, that below, and that above and all that is extended everywhere in the form of effect, appearing otherwise than Brahman and possessed of name and form. Why say much? All this vast universe is Brahman certainly. All perception otherwise than as Brahman is mere ignorance, just as the perception of a serpent in a rope. The declaration of the Vedas is that the one Brahman alone is really true.

Here ends the second part of the second Mundaka.
THIRD
Mundakopanishad.

PART I.

द्वारा दुर्शीया चुःक्षा सिखाय समानं दृश्यं परिष्कारजते ।
तयोर्वन्य: पिपलं स्वादुत्त्वनश्रवण्यो अभिनक्षाक्षीति ॥ १ ॥

Two inseparable companions of fine plumage perch on the self-same tree. One of the two feeds on the delicious fruit. The other not tasting of it looks on. (1)

Com.—The Para vidya has been explained, by which the immortal ‘purusha’ or the Truth could be known, by whose knowledge the cause of Samsara, such as the knot of the heart, etc., can be totally destroyed. Yoga which is the means to the realization of the Brahma has also been explained by an illustration "taking the bow and the rest." Now the subsequent portion is intended to inculcate the auxiliary helps to that yoga, as truth, etc. Chiefly, the truth is here determined by another mode, as it is extremely difficult to realize it. Here, though already
done, a mantra (brief) as an aphorism is introduced for the purpose of ascertaining the absolute entity. *Suparnaau*, two of good motion or two birds; (the "word *Suparna*" being used to denote birds generally); *Sayujau* inseparable, constant, companions; *Sakhayau*, bearing the same name or having the same cause of manifestation. Being thus, they are perched on the same tree (‘same,’ because the place where they could be perceived is identical). ‘Tree’ here means ‘body;’ because of the similitude in their liability to be cut or destroyed. *Parishasvajate*, embraced; just as birds go to the same tree for tasting the fruits. This tree as is well known has its root high up (*i.e.*, in *Brahman*) and its branches (*prana*, etc.,) downwards; it is transitory and has its source in *Avyakta* (*maya*). It is named *Kshestra* and in it hang the fruits of the *karma* of all living things. It is here that the *Atman*, conditioned in the subtle body to which ignorance, desire, *karma* and their unmanifested tendencies cling, and *Isvara* are perched like birds. Of these two so perched, one, *i.e.*, *kshetrajna* occupying the subtle body eats, *i.e.*, tastes from ignorance the fruits of *karma* marked as happiness and misery, palatable in many and diversified modes; the other, *i.e.*, the lord, eternal,
pure, intelligent and free in his nature, omniscient and conditioned by maya does not eat; for, he is the director of both the eater and the thing eaten, by the fact of his mere existence as the eternal witness (of all); not tasting, he merely looks on; for, his mere witnessing is direction, as in the case of a king.

समाने दृक्षे पुरुषे निम्नावनीशया शोचचति मुखमानः।
जुष्ठे यदा पर्यत्तन्यमीश्यस्य महिमानामति वीतशोकः॥ २ ॥

On the self same tree, the Jīva drowned as it were and perplexed, grieves owing to helplessness. But when he sees the other, the lord who is worshipped by all, and his glory, he becomes absorbed from grief. (2)

Com.—In this state of things, the Jīva, i.e., the enjoyer occupying the body as above described, under the heavy load of ignorance, desire and thirst for the fruits of Karma, etc., sinks down like a bottle-gourd in the waters of the sea, is convinced beyond doubt that the body is the atman and thinking that he is the son of this man or the great-grandson of that, lean or stout, with or without good qualities, is enjoying or suffering, and that there is none but him, is born, dies, is united with and parted from relations and kinsmen; therefore, he grieves from helplessness thus: "I am good for nothing; I have lost my son; my wife is dead; what
avails my life” and so forth and is subject to anxiety from ignorance owing to numerous kinds of troubles; but when thus constantly degenerating in births, of pretas, beasts, men and the like, he happens, owing to the result of pure deeds stored up in many (previous) births to be instructed in the path of Yoga by some preceptor surpassingly compassionate and being qualified by abstinence from giving pain, truth speaking, continence, complete renunciation and control over the internal and external senses and with his mind concentrated, finds by dint of meditation, the other who is approached by different paths of Yoga and by the followers of Karma distinct from him, conditioned in the body, not subject to the bondage of Samsara, unaffected by hunger, thirst, grief, ignorance, decay and death and lord over all the universe and thinks thus: “I am the atman, alike in all, seated in every living thing and not the other, the illusory atman, enclosed under conditions created by ignorance and this glory—this universe is mine, the lord of all,” then he becomes absolved from grief, i.e., is released entirely from the ocean of grief, i.e., his object is accomplished.

वदा फलः पञ्चात सक्षमवर्षी कर्त्तवमीशं पुरुषं नशयोगिम ।
तदा विद्वानपुष्पपाणि विचित्र निरक्षनं परमं साम्यमुपेति ॥ ३ ॥
When the seer sees him of golden hue, the creator, lord, *Purusha*, and the source of (*Apara*) *Brahma*, then the knower, having shaken off all deeds of merit and sin, attains supreme equality, being untouched with stain.

*Com.*—Another mantra also conveys the same meaning at length. *Yada, when*; *Pasyaha*, one who sees, *i.e.*, a learned man, *i.e.*, a man of practice. *Rukmavarnam*, of self-resplendent nature, or, of imperishable brightness as that of gold. 'Creator,' of all the universe; 'Brahmayonim' the *Brahman* who is the source of the manifested *Brahman*. When he sees the *Brahman* thus, then the learned man shaking off, or burning away good and bad deeds, forming a bondage to their root and being unaffected, *i.e.*, freed from grief, attains that supreme equality which is identity with the *Brahman*. The equality in matters involving duality is certainly inferior to this.

प्राणो क्षेष यः सर्वभूतिराभिति विज्ञानिचिदानन्त्वते नातिभावः।
श्रात्मक्रियाय श्रात्मरतिः किंचिन्नेन्द्र विद्याविदं वारिष्टः।

This is, indeed, *Prana*, *i.e.*, *Isvara*, shining variously with all living beings. Knowing him, the wise man becomes not a talker regarding anything else. Sporting
in self, delighted in self and doing acts (enjoined), this man is the best of those who know the Brahm-
man. (4)

Com.—Again this Isvara is the prana of prana. This, now treated of. ‘All living things,’ from the Brahmpan down to the worm. The instrumental case in “Survabhusa’ih” has the force of “thus become.” The meaning is ‘existing in all living things, i.e., the atman of all.’ Vibhati, shines variously. The man of knowledge who directly realises Him who is in all things as his own Atman and thinks “I am he” does not become an ativadin, merely by the knowledge of the import of the mahavakya. Ativadi, means one whose nature is to talk of all other things more, when he sees that all is the Atman and nothing else exists; how then could he talk of anything else. It is only where one sees anything else, he could well talk of that; but this man of knowledge sees, hears and knows none other than the Atman; so, he is not a talker of anything else. Again, he is an atmakridah, i.e., one whose sport is within his own Atman and not elsewhere, such as son, wife, etc. Similarly, he is atmaratih, i.e., one who delights or revels in his own Atman. The term krida or play requires some external help. But delight
or revelling does not require any external help but indicates merely the attachment to an external object. This is the distinction. Similarly, *kriyavan*, i.e., one whose activity consists in knowledge, meditation, freedom from desire, etc. But if the reading be "*atmaratikriyavan*" (a compound) the meaning is he whose activity is mere delight in *man*; as between the *Bahuvrihi* and the "*matup*" ending, one is sufficient without the other; but some contend that the single compound, denotes a combination of both *karma*, i.e., *Agnihotra* and the rest, and the knowledge of *Brahman*. It is not possible for one to be playing with external objects and at the same time to be delighted in self. It is only the man who has turned away from external activity that becomes delighted in self; for, external activity and delighted in itself are opposed to each other; for, it is not possible that darkness and light could exist in the same place. Therefore, the statement that a combination of *karma* and knowledge is inculcated by this text is certainly the prattle of the ignorant. This also follows from the *Srutis* "Leave off from all other speech" and "by renunciation of *Karma*, etc." Therefore, he alone is "*kriyavan*" whose activity consists in knowledge,
meditation, etc., and who is a Sanyasin not transgressing the limits of prohibitory injunctions. Such a man as is not an ativadin, as sports in his own self, as delights in himself and as is a Kriyavan (whose activity is aforesaid) is the first among all the knowers of Brahman.

This Atman within the body, resplendent and pure, can be reached by truth and tapas, by sound knowledge and by abstinence from sexual pleasures constantly practised; he is within the body, resplendent and pure; him, assiduous Sanyasins see, their faults removed.

Com.—Now truth and the rest chiefly characterized by restraint are enjoined upon a bhikshu, i.e., mendicant, as auxiliary aids with sound knowledge; he should be attained by truth, i.e., by abstaining from falsehood; as also by tapas, i.e., by concentration of the senses and the mind, which is declared to be the highest tapas; for, it is this which is of greatest help, as it is turned towards beholding the Atman, not the other forms of tapas, such as the performance of the chandrayana (a penance), etc. “This Atman should be attained” should be read into every clause.
good knowledge,’ by beholding the *Atman* as it really is. ‘By *Brahmacharya,* by abstinence from sexual pleasure. *Nityam,* always. The word “always” should be read with every one of the words ‘truth,’ ‘*tapas,*’ etc. Just as a lamp within a building illuminates every part of it, it will be said, later on, that they see the *Atman* in whom there is neither deceit, nor falsehood, nor cunning. Who this *Atman* is that should be attained by these aids is explained. ‘Within the body;’ in the midst of the body, *i.e.,* in the *akasa* of the lotus of the heart. ‘Resplendent,’ of golden hue. *Subhra,* pure. The *yatayah,* *i.e.,* those who are habitually seeking; *i.e.,* the *Sanyasins,* ‘their faults removed,’ *i.e.,* devoid of all taint of mind such as anger, etc., find this *atman.* The drift is that the *atman* is attained by *Sanyasins* with these aids as truth, etc., constantly practised and cannot be attained by them occasionally practised. This text is a eulogy of such aids as truth, etc.

सत्यमेव जयति नान्तं सत्येन पन्या विततोऽदेवयानः ।
येनान्त्रमनस्त्यूष्योऽभासकाम यत्र तत्सत्यस्य पंरमेन निधानम् \| ६ \| ।

Truth alone wins; not falsehood; by truth, the *Devayananah* (the path of the Devas) is widened, that by which the seers travel on, having nothing to wish for.
to where there is that—the highest treasure attained by truth.

_Com._—Truth alone, _i.e._, he who speaks the truth alone, wins; not he who utters falsehood, for there can be neither victory nor defeat between abstract truth and falsehood where they do not cling to men. It is well known in the world that he who utters falsehood is defeated by him who speaks the truth; not the converse. Therefore, it is established that truth is a strong auxiliary; again, the superiority of truth as an aid is also known from the _sastras_; how? It is only by truth, _i.e._, by a determination to speak what had occurred, the road named "_Devayanah_" (the way of the gods) is widened; _i.e._, is kept up continually; by which road, seers free from deceit, delusion, fraud, pride, vanity and falsehood and having no desires, go about to where the absolute truth, the highest treasure covetable by man and attainable by the important aid, truth, exists. The expression "where the greatest, etc.," is connected with the preceding clause "the road by which they go is widened by truth." What that is and what its characteristics are, will be explained.

\begin{quote}

\textbf{वृह्वक तृणवन्यमिन्तर्वपूर्व्य सृष्ट्यां तत्त्मृत्तर्यं विवाष्टि।}

\textbf{दुरालेश्वरे तद्क्रियान्तिकेहि प्रदयनत्तैत्रित्र निहितं युहुःयाम्॥ ७ ॥}
\end{quote}
That shines as vast, heavenly, of unthinkable form and subtler than the subtle, much farther than the distant, near, also here, and seen fixed in the cavity, by the intelligent.

*Com.*—The *Brahman* now treated of and attainable by truth, etc., is vast, because it is all-pervading; 'heavenly,' self-luminous and imperceivable by the senses. Therefore alone, is it that its form is unthinkable; it is subtler than even the subtle, such as the *ākās* and the rest; for, being the cause of all, it is of unsurpassing subtlety. *Vibhāti*, shines diversely, *i.e.*, in various forms such as that of the sun, the moon, etc. Again it is farther, even from the most distant places; for, the *Brahman* cannot be in the least approached by the ignorant. It is also near, *i.e.*, in the body itself; because, it is the *atman* of those who know and because it is within all, from the *Sruti* which declares it to be even within the *ākās*. 'In those who see,' among the intelligent men. 'Fixed,' seated, *i.e.*, seen by *yogīs*, as possessed of the activity of seeing, etc. Where? in the cavity, *i.e.*, in the intellect; for, it is seen as lodged there by those who know; still, though lodged there, it is not seen by the ignorant, as it is veiled by ignorance.
He is not grasped by the eye; nor by speech; nor by other senses; nor by tapas; nor by karma; when one's mind is purified by the clearness of knowledge, then alone he sees the indivisible (Brahman) by contemplation.

Com.—Again, a special aid to the attainment of Brahman is explained. It is not seen by the eye of anybody, because it has no form; nor is it grasped by speech, because it cannot be the subject of words; nor by the other senses. Though tapas is an aid to the attainment of all, the Brahman cannot be reached by Karma enjoined by the Vedas, such as agnihotra and the rest though their greatness is well known. What, then, is the means by which it could be grasped is explained. Gnana prasadena, though the intellect in all men is by nature competent to know the Atman, still being polluted by such faults, as love for external objects, etc., and hence unclear and impure, it does not, like a stained mirror and muddy water, grasp the entity of the Atman though always near; but when, by removal of the polluting taint, such as desire, etc., produced by contact with the objects of the senses, it is
made clear and calm like mirror and water; then the intellect becomes clear; by this clearness of the intellect the mind is purified and the man becomes competent to realize the Brahman. Therefore, he sees the Atman which has no parts, by meditation, having recourse to such helps such as truth, etc., having controlled his senses and with a concentrated mind.

This subtle Atman should be known by the mind as being in the body, whose prana entered in five different forms; the mind in all creatures is pervaded by these pranas. When it is purified, then the Atman shines out of itself.

Com.—This Atman, who is thus seen, is subtle and should be known by the mind, i.e., by the mere intellect purified. Where is this Atman? In the body which, prana in five different forms, has well entered. The meaning is; he should be known by the mind as existing in the body, i.e., in the heart; by mind, how circumstanced should he be known, is explained; mind in all creatures is pervaded by the pranas and the senses,
as milk by oil, and fuel by fire. The mind in all living beings is well known in the world, to be possessed of intelligence; when the mind is purified, i.e., freed from the taint of grief, etc., then this Atman above-defined shines out, shows itself out, by itself.

यं यं लोकं मनसा संविम्यति विशिष्टस्तवः क्रामयते यांत्र्य कामान्।
ते तें लोकं जयते तान्त्र्य कामोस्तस्तस्मादात्मस्तः श्रवेद्येकुतितकामः। ॥ १० ॥

Whatever worlds he covets by his mind, and whatever objects he wishes for the man of pure mind, he gains those worlds and those objects; therefore, let him who longs for Bhuti (manifested power) worship him who knows the atman.

(10)

Com.—This text explains that the man who identifies the atman of all with his own, obtains as the fruits thereof, all that he longs for; because of the fact that he is the Atman of all. Whatever worlds, i.e., such as those of the manes and the rest, he covets either himself, or for others, or whatever enjoyments he wishes for the man of pure mind who is free from all grief and who knows the Atman, he obtains those worlds and those enjoyments. Therefore, i.e., because the wishes of the
knower of the *Atman* are always realised; let one who longs for *vibhutis* propitiate the knower of the *Atman*, whose mind is purified by such knowledge, by cleaning his feet with water, personal service, prostration and the rest; therefore, he is worthy of worship.

———:o:——

Here ends the first part of the Third Mundaka.

———:o:——
THIRD.
Mundakopanishad.

PART II.

स वैदेहत्तपरमं व्रत्यः थामं वत्र विन्यं निहितं भैरवं द्रमां।
द्वाराते पुरुषं ये यज्ञोपासते युक्तेतदस्तिपति धीरात: ॥ ११ ॥

He knows the highest Brahman, the place where all this universe rests, and which shines with clear brightness. The intelligent, who, free from all desire, worship this man, travel beyond this seed.

(11)

Com.—As he knows the Brahman above defined, the highest of all, the place where all desires rest, where all the universe rests and which shines purely by its own light, the intelligent, who free from yearning for vibhuti and with a desire for emancipation, worship even this man as the highest, travel beyond this seed, i.e., the material cause of embodied existence, i.e., are never born again of the womb, according to the Sruti, 'He does not like any abode.' The meaning is that one should worship such a knower.
He, who broods on and longs for objects of desire, is born there and there with such desires; but of him whose desires have been fulfilled and who has realised, the \textit{Atman}, the desires end even here (in this world).

\textit{Com.}—This text shows that the primary help to him who is desirous of emancipation is the renunciation of all desire. He who covets visible or invisible objects of desire, brooding on their virtues is born again and again with those desires of external objects which are incentive to the performance of good and bad deeds. Wherever his desires direct him to perform \textit{karma} for the realisation of their objects, he is born with those self-same desires in those objects. But of him who from a sound knowledge of the absolute truth has all his desires fulfilled, because the \textit{Atman} is the object of his desire and whose \textit{Atman} through knowledge has been made to assume its highest, \textit{i.e.}, true form by the removal of the lower form imposed on it by ignorance, all desires impelling him to do meritorious and sinful deeds are destroyed even while his body lasts.
The drift is that desires do not spring up, because the causes of their rising are destroyed.

This Atman cannot be attained by dint of study or intelligence or much hearing—whom he wishes to attain—by that it can be attained. To him this Atman reveals its true nature. (13)

Com.—If thus the realisation of the atman is the greatest gain of all, it may be thought that means such as study, etc., should be largely employed for its attainment. This text is intended to dispel that notion. This atman which has been explained and whose realisation is the highest object of human desire cannot be attained by means of much study of the Vedas and the Sutras. Similarly not by intelligence, i.e., by a retentive memory of the purport of writings; nor by much heard, i.e., by much hearing. By what then could the Atman be attained is explained. The Paramatman whom this knower wishes to attain, by that seeking alone can that Brahman be attained; not by any other means, because his nature is always attained. What is the nature of this knower's attainment of the Atman is explained. As pot, etc., reveals
its form where there is light, so does the \textit{Atman} concealed by ignorance reveal his true nature when there is knowledge. The drift is the wish for the realisation of the \textit{Atman} after renouncing all others is alone the means to the attainment of the \textit{Atman}.

\begin{quote}

\textit{नायमात्मा बलेद्रीनेन लभ्यो न \textit{च} प्रमादात्तपसो व्राध्यविन्दात}.

\textit{एतेऽर्पयैवते यस्तु विद्वान्सतिष्ठेय आत्मा विशेषे ब्रह्मायम}.
\end{quote}

This \textit{Atman} cannot be attained by one devoid of strength or by excitement or by \textit{tapas} devoid of \textit{linga}. But of the knower who strives with these aids, the \textit{Atman} enters into the \textit{Brahman}.

\textit{Com.—}Combined with the wish to realise the \textit{Atman}, strength, absence of excitement, and knowledge coupled with \textit{Sanyasa} are helps; because this \textit{Atman} cannot be attained by one devoid of strength produced by concentration on the \textit{Atman} or by excitement caused by associating with objects of the world, as son, cattle and the rest, or by \textit{tapas} devoid of \textit{linga}. ‘\textit{Tapas}’ here means ‘knowledge.’ “\textit{Linga},” means “\textit{Sanyasa}.” The meaning is that the \textit{Atman} cannot be attained by knowledge without \textit{Sanyasa}. But of the knower who, with these aids, strength, absence of excitement, \textit{Sanyasa} and knowledge—strives intent after the \textit{Atman}, the \textit{Atman} enters its abode, the \textit{Brahman}.
Having attained Him, the seers content with their knowledge, their purpose accomplished, free from all desire, and with full composure, having attained the all-pervading Atman on all sides, ever concentrated in their minds, enter into everything. (15)

Com.—How they enter into Brahman is explained. Having known him well, the seers content with that knowledge and not by any external means of delight tending to the growth of their body, their Atman having become one with the Paramatman, free from the fault of desire, etc., their senses subdued, having attained him all pervading like the akas on all sides, i.e., not in any particular place limited by conditions (what then do they attain? The Brahman itself, one and without a second as their own Atman), being discerning and with concentrated minds enter into everything when their body falls, i.e., cast off all limitations imposed by ignorance, as the akas in the pot when the pot is broken. Thus do the Knowers of Brahman enter into Brahman abode.

बेदान्तविह्यानमुनिनिधित्वायः तन्यासयोगाधितयः शूद्रसत्त्वः।
तं भ्रालोकेन परान्तकाले पराम्बुतः परिमुच्यति सर्वः॥ १६॥
Having without doubt well ascertained the significance of the knowledge of Vedanta the seekers, their minds purified by dint of renunciation, attain the worlds of the Brahman and when their body falls, their Atman being one with the highest immortal Brahman are absolved all round. (16)

Com.—Having without doubt determined the object of the knowledge of Vedanta, i.e., that Brahman should be known, the seekers, their minds purified by dint of renunciation of all karma and by being centred in the pure Brahman, attain the worlds of the Brahman at the end of samsara, which for the seekers after emancipation corresponds to the time of death of those rotating in samsara. As men who seek emancipation are many, the world of Brahman, though one, appears to be many or is reached as many; so, the plural number ‘worlds of the Brahman’ is used. Brahman being the world reached, the expression ‘in the worlds of the Brahman’ means ‘in Brahman.’ Paramrita, they whose atman has become the highest immortal, i.e., Brahman. They become the highest and immortal Brahman, even during life and are absolved in all sides like a lamp that has gone out and like the akas in the pot, i.e., they have no need of any other place
to go to; for, the *Sruti* and the *Smriti* say "as the footprint of birds in the air and that of aquatic animals in water are not seen, so the track of the knowing men" and they go by no road, who would reach the ends of the roads of *samsara*. Motion limited by place is only in *samsara*, because it is accomplished by means limited; but as the *Brahman* is all, it cannot be reached in a limited space; if the *Brahman* were limited in respect of place, it would like a substance having form, have a beginning and an end, be dependent on another, composed of parts, non-eternal and be a product. But the *Brahman* cannot be like that; so, its attainment too, cannot be limited by conditions of place.

**गता: कला: पञ्चदशा प्रतिश्चा देवाध तर्क्षे प्रतिद्वयतायुः।**

**कर्माणि विश्वास्मयः ब्राह्मण प्रेयः कथे तत्र एकोभवति।**

The fifteen *kalas* go back to their source; all the powers seated on the senses go back to their corresponding deities and all his *karma* and the *atman*, all these become one, in the highest and imperishable *Brahman*.  

(17)

*Com.*—Moreover, the knowers of *Brahman* regard emancipation as consisting only in the release from bondage, *samsara*, ignorance and the rest not as
something produced. Besides at the time of emancipation the kalas which produce the body, pranas, etc., go back to their own seat, i.e., cause. The word 'Pratishtha' is accusative plural. Fifteen: fifteen in number already enumerated in the last prasna and well known. Devas, the powers adhering to the body, and lodged in the senses such as the eye, etc.; all these go to the corresponding deities such as the sun, etc.; also those actions of the seeker after emancipation which have not begun to bear fruit (for those which have begun to bear fruit can be consumed only by enjoyment) and the Atman limited by the intellect, i.e., who, mistaking the condition of the intellect so caused by ignorance for the Atman, has here entered into various bodies like the image of the sun, etc., into water, etc. (Karma being intended for the benefit of the Atman). Therefore 'Vijnanamaya' means 'chiefly possessed of intellect.' These and the Vijnanamaya Atman, after removal of the conditions imposed, become mingled as one in the Brahman, the highest, the imperishable, endless, indestructible, all-pervading like the akas, unborn, undecaying, immortal, beneficent, fearless, having neither before nor after, nor in, nor out, without a second, unconditioned, lose their
distinctive features, i.e., become one as the images of the sun, etc., become one with the sun when the surface, such as water (in which he is reflected) is withdrawn and as the akas within the pot, etc., becomes one with the akas when the pot, etc., is withdrawn.

यथा नयः सन्द्विश्वासः समुद्रस्तः गच्छन्ति नामस्तः विचायाः ||

तथा विद्वात्मामहपालिंधिमुक्तः प्रात्यर्य पुरुषमहति विद्व्यम् || १५ ||

Just as rivers flowing become lost in an ocean, giving up both their name and form, just so, the knower, freed from name and form, attains the bright Purusha which is beyond the avyakta.

Com.—Moreover, just as flowing streams such as the Ganges and the rest having reached the sea give up their distinct individuality in it, losing both their names and form, so, the knower being freed from name and form, created by ignorance, reaches the resplendent purusha above defined, who is beyond the avyakta already explained.

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मचर्यं भवति नास्त्रात्मविविकृतेऽविभाषितो भवति ||

तत्तति शोर्कं तत्तति पाप्मानं युहात्मनिष्ठायं नीतिकङ्क्षितो भवति || १६ ||

He who knows that highest Brahman becomes even Brahman; and in his line, none who knows not the Brahman will be born. He crosses grief and virtue
and vice and being freed from the knot of the heart, becomes immortal. (19)

Com.—It may be said that numerous obstacles are well known to exist in the attainment of good and that even the knower of Brahman may, therefore, be impeded either by some grief or other, or be made to take some other course by some other being, such as the Devas, reach some other after death and not reach Brahman. This cannot be; for all obstacles have already been removed by knowledge. Emancipation knows only the obstacle of ignorance and no other obstacle; because it is eternal and is being the Atman itself. Therefore, he in the world who knows that highest Brahman, as "I am directly that" does not take any other course. It is impossible even for the Devas to throw any obstacle in his attempt to reach the Brahman, because he becomes the Atman of all these; therefore he who knows the Brahman becomes even Brahman. Moreover in the line of this knower, there will not be born any who knows not the Brahman; again, he overcomes even during life the heart-burning caused by frustration of his many desires, crosses over karma known as vice and virtue, and being freed from
"the knots of the heart" caused by ignorance, becomes immortal. It has already been said "the knot of the heart is untied, etc."

तदेत्तरात्मुलं। क्यावन्तं ओष्ठया ब्रह्मविष्णु स्वयं जुहत एकाङि
अब्रयन्तं ॥

तेषामेवतं ब्रह्मविष्णुं वदेत शिरोवन्तं विधिविद्वान्तु चिरोमु ॥ २० ॥

This is explained by the mantra "who perform the karma enjoined, who are srotiyas, who are centred in the Brahman (lower) and who with faith, offer oblations themselves to the fire named Ekarshi, perform the vow named Sirovrita (who duly carry a fire on the head); to those alone, let one teach this knowledge of the Brahman."

(20)

Com.—Now, the Upanishad concludes by indicating the rule regarding the teaching of the knowledge of Brahman. This, the rule about the teaching of the knowledge of Brahman is expounded by this text. Who perform the karma enjoined, who are Srotiyas, who being engaged in the worship of the manifested Brahman seek to know the unmanifested Brahman. Who with faith, themselves offer the oblations to the fire
known as *Ekarshi*; to them alone whose mind is thus purified and who are, therefore, fit (to receive instruction) should one teach the knowledge of *Brahman* as also to those by whom is duly practised the vow of *Sirovratam* such being the well known *Vedic* vow among those who are of the *Atharvava Veda*.

तदेतत्तत्तत्स्तम्रिविन्दिविरिा: पुरोवाच नैतदचिर्विष्टोऽस्थीति ।
नमः परमक्षिमः नमः परमक्षिमः: || २१ ||

This external *purusha* did the seer *Angiras* teach in ancient times; none by whom the vow is not observed studies this; prostration to the great sages, prostration to the great sages.

(21)

*Com.*—This undecaying and true *purusha* did the seer, known as *Angiras*, teach in ancient days to *Sawyaka* who had duly approached him and questioned him (about this). The meaning is that, similarly, any other also should teach the same to one who longs for bliss and seeks emancipation and who with that end in view has duly approached the preceptor. This knowledge in the form of a book, no one who has not observed the vow, studies; for it is knowledge, only in those who observe the vow, that bears fruit. Thus ends the
knowledge of Brahman which has been handed down from Brahma and the rest from preceptor to disciple. Prostration to those sages, Brahma and the rest, who have directly seen the Brahman and realised him. Prostration again to them; the repetition is both to indicate great solicitude and the fact that the Mundakopanishad here ends.

Here ends the Second Part of the Third Mundaka.