THE
Isa, Kena & Mundaka
UPANISHADS
AND
SRI SANKARA’S COMMENTARY
TRANSLATED BY
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DEDICATED

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,

February 1898.

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 Karma has been enjoined
in accordance with worldly understanding, which attributes to the Atman diversity, agency, enjoyment, impurity, sinfulness, etc. Those that know who are competent to perform Karma and who are not, (Adhikaravidadah) tell us that he who seeks the fruits of 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 Karma" is entitled to perform Karma. So, these mantras by enlightening (us) on the true nature of the Atman remove our natural ignorance and produce in us the knowledge of the oneness, etc. of the Atman,—the means of uprooting grief, delusion, etc. the concomitants of Samsara. We shall now briefly comment upon the mantras, the persons competent to study which, the subject matter of which, the relevancy of which (Sambandha) and the fruits of which, have been thus declared.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॐ

पूर्णस्य पूर्णमादाय पूर्णमिवावशिष्यते ः

The whole (Brahman) is all that is invisible. The whole (Brahman) is all that is visible. The whole (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!!!

ईश्वरावस्थमिद ५.५२वं यत्किंच जगत्यां जगत्।
तेन यत्स्तेन मुखीया मा गृह्वः कस्य स्विद्धनम् || १ ॥

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

Commentary.—The word 'Isa' is from the verb 'Ishye' (rules) and means 'by the Lord.' The Lord is Parameswara, 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 to 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. Svit 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 Iswara, that the Atman is all. All this therefore belongs to the Atman and the Atman is all. Do not therefore covet what is unreal."

कृत्यमेवेह कर्माणि जिजीविषेच्छत ५समा: ||
एवं व्यय नान्यथेतोश्चति न कर्म लघ्यते नरे || २ ||

Should one wish to live a hundred years on this earth, he should live doing Karma. While thus, (as) man, you live, there is no way other than this by
which Karma will not cling to you.

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

*Kurvannave* means ‘certainly doing,’ i.e., ‘only by doing.’ *Karmani* means ‘Agnihotra, etc.’ *Jijivishet* means ‘should like to live.’ *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 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, Karmanishtha 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 any body'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 threefold desire. Of these, the road through Sanyasa is the preferable one.” The Taitiriya 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.
असुर्यः नाम ते ठोका अन्वेण तमसास्वतः।
ता ९५५५ अत्याभिमिगच्छन्ति वे के चालमाहो 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.

Commentary.—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 (lokyante). Andhena Tamasa, 'ignorance which consists in inability to see one's self.' Avritah means covered. These births down to the immoveable. Pretya means 'leaving the body.' 'Abhigachchhanthi' means 'attain in accordance with their Karma and Knowledge.' 'Atmahanah' 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 'Atmahanah' (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.

अनेजटकं मनसो जवियो नैनदेवा आप्तबल्पूर्वनुमस्ति.

तद्वाचतो ज्ञानस्यशति तिष्ठत्संस्मात् मातारिप्ता द्रव्यः

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 (Sutratman) supports the activity of all living beings.

Commentary.—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.

Anejat is a compound of nu and ejat. The root ejri 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 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 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 Brahma-loka, 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 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 (Matari—Antarikshé). 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 ‘Apah’ 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.

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

Commentary.—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.' 'Naijati' 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. Tadvantike is split into tad, u and antihé. 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 Δakas; and within everything, being extremely subtle. It is indivisible according to the Sruti "It is dense with knowledge."

यस्तु सर्वाणि भूतान्यालाम्बोध्यानुपस्यति |
सर्वभूतात् चात्मानं तातो न विज्ञाप्तते || ६ ॥

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

Commentary.—Who, i.e., the Sanyasin, who wishes for emancipation. All Bhutas, i.e., from the Aavyakta down to the immovable 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 Ayyakta 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.

*Commentary.—* 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 पर्यंगश्चुक्रमकायमत्रंमस्ताविचरः ॥ शुद्धमपापविविद्मः ॥
काविर्मेनीषि परिमूः स्वयम्भूर्याधात्यतोहर्मिन्यद्वाच्याभाश्वतीम्यः
समाभ्यः ॥ १० ॥

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.

Commentary.—This text describes the real nature of the Atman, spoken of in the previous texts. Saḥ means ‘the Atman previously spoken of.’ 'Paryagat' means 'went round.' The meaning is 'he is all-pervading like the Akas.' Sūkram means pure, hence bright, resplendent. Akayam means 'bodiless,' i.e., having no kīnya sarīra or subtle body. Avramanam means 'scatheless.' 'Asnaviram' means 'having no muscles.' The adjuncts Avramanam and Asnaviram show that the Atman has no sthūla sarīra or gross body. By the word Suddha, pure or free from the taint of ig-
norance, it is shown that it has no karuna sarird or causal body. ‘Apapaviddham’ 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.

अन्तःन्तमः प्रविशान्ति येश्विद्वियामुपासते।

ततो भूय इत्तै तमोय उ विद्याय ६रता: ॥ ९ ॥

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

Commentary.—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 ‘Kurvannevèha Karmani.’ This bifurcation, i.e., Knowledge and Karma here pointed out by these texts has also been clearly indicated in the Brihadaranya 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 identification 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 "Andhamtamah," 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 Vidya 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.

अन्यदेवाद्विविधयाःन्यदाहुरविविधया

इति शुश्रुम धीराणां ये नस्तहित्विचक्षिते ॥ १० ॥

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

Commentary.—‘Anyat’ means ‘something distinct.’ They say that by Vidya, 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 चाविद्या च यस्तलदेवोभय ५ सह।
अविद्या मृत्युं तीत्वे विद्याःमृतमस्तुते ॥ ११ ॥

He who simultaneously knows both Vidya and Avidya gets over death by Avidya and attains immortality by Vidya.

Commentary.—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 Avidya’ means ‘by Karma such as Agnihotra, etc.’ ‘Death’ means ‘action and knowledge induced by Prakriti (nature).’ ‘Tirtva’ means ‘having got over.’ ‘By Vidya’ means ‘by the knowledge of the deities.’ ‘Asnute’ means ‘attains.’ To become one with the deities is what is called immortality (Amritam.)
They fall into blind darkness who worship the unborn Prakriti. They fall into greater darkness who are bent upon the Karya Brahman Hiranyagarbha.

**Commentary.**—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.

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.

**Commentary.**—Now the distinction in the fruits of
the two individual worships is pointed out in view to their combination. They have said that from the worship of Sambhuti or Karya Brahman or Hiranyagarbha results the attainment of Anima and other Siddhis. Similarly, they have said that according to Pouranikas 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 Hiranyagarbha individually.

संभूतिः च विनाशं च यस्तद्वेदामयै अस्तह ॥
विनाशोऽन मृत्युं तीर्थं संभूतियाः प्रगतिमन्तुते ॥ १४ ॥

Those who worship the unmanifested Prakriti and Hiranyagarbha (Destruction) together, get over death through the worship of Hiranyagarbha and attain immortality through the worship of Prakriti.

Commentary.—As this is so, this mantra declares the desirability of combining the worship of Prakriti and Hiranyagarbha as they combine to secure the one aim of the individual. ‘Vinasā’ means that active object whose characteristic attribute is Destruction, the abstract being here used for the concrete. ‘By vinasa’ means ‘by the worship of Hiranyagarbha.’ ‘Gets over death’ means ‘gets over the defects of vice, desires and anaisvaryam (limited powers) and at-
tains anima and other siddhis which are the result of the worship of Hiranyakagarbha. 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 Sambhuti is an apheresis for Asambhuti agreeably to the results predicated, i.e., absorption into Prakriti.

हिरण्यवेन पार्शेण सत्यस्यापिठितं मुखम् ।
तत्रं पूपनमाप्युष सत्यथर्माय ह्रदये ॥ १९ ॥

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.

Commentary.—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 every-thing 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 Bramhanas 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.' 'Hiranmayam' 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.' 'Apinhatam' means 'covered.' 'Mukham' means 'opening.' 'Apavrinu' means 'open.' 'Satyadharman,' '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.'

पृष्णेन्द्रयं यम सूर्ये प्राजापति व्यूहुः रामीन्तसूमुहः ।
तेजो यतं रूपं कल्याणतमं ततं पश्चामि योगसावसी दृष्टः ।
सोऽहस्मितः ॥ १६ ॥
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.

*Commentary.*—‘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.’ ‘Vyuhā’ 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 Vyahriritis 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.

\[ \begin{align*} 
\text{वायुरनिविन्धमृगस्तंतमयेदं} & \quad \text{भस्मान्ति} \quad ५\text{शरीरः} \quad 171 \\
\text{ॐ} & \quad \text{क्तो} \quad \text{स्मर} \quad \text{क्षत} \quad ५\text{स्मर} \quad \text{क्तो} \quad \text{स्मर} \quad \text{क्षत} \quad ५\text{स्मर} \quad \| \| \| 
\end{align*} \]

(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.
Commentary.—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 entreatling 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 Bramhan. ‘Krato,’ vocative case, meaning ‘O mind whose characteristic is volition,’ ‘Remember’ i.e., the 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.

अमे नय सुपथा रयेः अत्मानविश्वानि देव वयुनानि विद्वान्।
युयोध्यसमुज्जुहुताणिनो मूयित्य ते नमउँक्तिः विधेयम्।

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.
Commentary.—He requests passage again by another mantra. Nāya 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 fro 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: ‘Yuyodhī’ 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 Vidyā in those passages in its primary sense of ‘the knowledge of the Paramatman,’ and so Amritisvatm? 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 Sastraic 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 immortality. 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 inappropriate. 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 purport of the mantras as commented upon by us.

Here ends the Commentary of Sankara Bhagavatpada on the Vajasaneyya Samhitopanishad or Isavasyopanishad.

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 Prâna, the source of all activity, have been laid down and all about the Sûmans (songs) preliminary to the rituals have been given. Next the Gâyatrâ Sûman 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 Keneshitum, etc., appearing in the form of questions and answers. Kâtaka 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 Brähmin 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 Brahm..." Thus in the Atharvanôpanishad. 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 Vājasaneyaka 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 'Kenoshitam, etc.'

ALL-HAIL TO THE BRAHMAN.

Om Tat Sat.

सहानावब्युत् सह नौ मुनकतु सह वीर्यं करवावहे ।
तेजस्विनावधीतमस्तु मारविद्विषावहे ॥

ओँ शान्तिः । शान्तिः । शान्तिः ।

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 !!!
आप्यायन्तु ममाद्वैनि वाक्याण्यक्ष्ययुः: श्रोतस्यो वञ्चादिर्याणि
च सर्वाणि सर्वे श्रवीपनिषां मां मा श्रवन्निराकारणमस्तनिराकारणं
भूस्तु तद्वास्मिन् निरते य उप
निष्पर्था धर्मस्ते मयि सन्तु तें मयि सन्तु

ओऽ शान्ति: || शान्ति: || शान्ति: |

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!!!

केनेशितं पताति प्रेषितं मनः || केन प्राणः प्रथम: प्रैति युक्तः |

केनेशितं वाचमिमां वदाति चक्षुः: श्रेष्ठं क उ देवो युक्तिः ||

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?

Commentary.—‘Kena,’ ‘by what agent,’ ‘Ishitam,’ ‘desired or directed.’ ‘Patati,’ ‘goes’ i.e., ‘goes towards its ob-
jects.' 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 Ishitum is a case of Vedic license. The word Preshitam is derived from the same root, with pra before it, when it means 'direct.' If the word Preshitam were alone used without the word Ishitum, 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 Ishitum 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 Ishitum 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 object-ed 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 combina-tions 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 it-self, 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 contemp-late 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 Prāna go, i.e., about its own business? Prathama is an appropriate adjective of Prāna, as the activity of all the sensory organs pre-
supposes 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?

\[ \text{श्रोत्सऍ श्रोत्सऍ मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राण-} \]
\[ \text{श्याहुभुधः।} \]

\[ \text{अतिमुख्य धीरः प्रेयास्माहोकादस्तुता भवांति।} \]

2. 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.

*Commentary.*—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 bright-
ness." "By his light is all this Universe illumined." "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 (Kshetri) O Bhārata! illumine all the body (Kshetrum)." The Katha 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 preceptor: 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 'Yadvācāhāvācham' means 'because' and should be read along with the words Srōtra (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 (vācham) in 'Vāchāhāvācham.'
should be converted into the nominative case; for we
next read 'Pránasyapránah.' It may be said that con-
formally to the expression 'Váchóhavácham' the follow-
ing 'Pránasyapránah' may as well be read as 'Prínas-
syapránam.' It cannot be, for conformity to the majority
is desirable. So 'vácham' should be read as 'Váh' in
conformity to 'Sah' and 'Prínah' in 'Sa u prínasya
pránah,' 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 prána of prána, i.e., it is that substance
which endows prána 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 Prána up and
Apana down" say the Sruties. It will also be said in
this Upanishad, "You know That to be the Brahman
which infuses activity into Prána." 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 Prána. Truly so; but in the use of the word
prána, 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.' 'Asthāllōkāt' 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 ‘Asmallikat pretya’ may be interpreted as ‘having left this mortal body.’

न तत्र चक्षुर्गच्छति न वागच्छति नो मनो न विद्यो न विज्ञानीमो यथेन्दुनुसिः ५.प्रादन्येदद्व तद्विदितात्यथो अविदिताद्वियः।

इति शुश्रुम पूर्वेशां वे नस्तद्वाचचाचक्षिरे ॥ ३ ॥

3. The eye does 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.

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 some one 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.' 'Avidita' 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. Simi-
larly, 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.
4. What speech does not enlighten, but what enlightens speech, know that alone to be the Brahman, not this which (people) here worship.

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, Iswara, Indra or Präna, 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 Iswara, 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 worshiper 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.' Vāk 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 Vāk (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, Yajur, 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 illuminates speech and its organ. It has been said here that, That (Brahman) is the speech of speech. The Vājasaneyaka 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 Brāhmin 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 of 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 Bhū-
ma. 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 Parisankhyâna (exclusion.)

यत्मनसः न मनुष्ये येवाहृतमामो मतम् ।
तदेव श्रद्धा तं चिन्द्रे नेदं यदिद्‌मुपासते ॥ ९ ॥

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

यच्छ्वाण न पश्यति येन चक्षूषणि पश्यति ।
तदेव ब्रह्म त्वं विद्मि नेदं यदिदामुपासते ॥ ६ ॥
6. What none sees by the eye, but by which seeing is seen, That alone know thou to be the Brahman; not this which (people) here worship.

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.

7. What none hears with the ear, but by which hearing is heard, That alone know thou to be the Brahman; not this which (people) here worship.

Com.—‘What none hears with the ear’ means ‘what 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 this hearing is heard,’ it is well known that it is perceived as an object by the intelligence of the Atman. The rest has been already explained.

8. 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 'tadova, etc,' has already been explained.

Here ends the first part.
Kenopanishad.

SECOND PART.

यदि मन्यसे सुवेदेति दहरमेवापि नूनम्।
त्वं वेद्य ब्रह्मणो रूपं यद्यस्य त्वं यद्यस्य देवेष्वथ नु गीमा ५स्य-मेव ते मन्ये विद्विताम्॥ ९ ॥

1. 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.

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 ob-
ject 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,' Virôchana, the son of Prajâpati 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, 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'; 'Vettha' 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. 'Brahmano rūpat', 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 rūpam' 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 Bhūma, eternal, cannot be known well. This being so, I think that you have yet to know Brahman by enquiry. 'Atha nu,' 'therefore.' 'Mīmāṁsyam,' '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 Brahman."

नाहं मनः सुवेदेति नो न वेदेति वेद च।
यो नस्तद्वद तद्वद नो न वेदेति वेद च॥ १० ॥

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.'

*Com.*—On being asked how, the disciple says: "Listen. I do not think I know Brahman well." "Then is the Brahman not known by thee?" Thus questioned, the disciple says "Not that I do not know, I know too;" the word *too* in 'I know too' means 'I do not know too'. Is it not contradictory: 'I think I know not Brahman 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.

यस्यामातं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विज्ञातं विज्ञातमविज्ञातां || १ १ ||

3. 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 confounded 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 ‘Avignātam, etc.’, may be construed as furnishing a reason for the view propounded in the former.

प्रतिविद्विदितं भतममृत्तत्वं हि विन्दते ।
आत्मनाविन्दते वीर्ये विशया विन्दतेःस्यूतं || १२ ||

4. (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.

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. ‘Pratibodhavidditam’ 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 Akās, 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 'Pratibódhaviditum' 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 Kanāda 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 'Pratībōḍha' to mean 'causeless perception' as that of one who sleeps. Others yet say that the word 'Pratībōḍha' 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 Pratībōḍha 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: ‘Atmana’ 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.”
5. 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.

*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 Brahmmins who know the advantages and the disadvantages as above pointed out, perceive in all things in the universe, immovable and movable, 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 At-
man 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 Paramātman, 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.

तद्वैष्णव विज्ञानी तेम्यो ह प्रातुर्मुख तत्त्व व्यज्ञानत किमिदं यक्षामिति

II 19 II

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

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.
3. They addressed the Fire thus “O Jâtaveda! Find out what this Great Spirit is.” He said “yes.”

4. He ran to That. That said to him “who art thou”? He replied “I am Agni or I am Jâtaveda.”

5. That said “what power, in thee so named, is lodged.” He replied “I can burn even all this, on the earth.”

6. 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.”

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 Jâtaveda, 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 Jâtaveda”; 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 immoveables, 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-glorying, 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 over-ween-
ing confidence but was not able to burn it. So he,
Jâtaveda, 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.”
7. The Devas then said to Air: “Learn O Vayu! what this Great Spirit is.” He said: “yes.”

8. He ran to That. That said: “who art thou”? He replied: “I am Air or Mātarisva.”

9. 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.”

10. 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.”

Com.—They next addressed Air thus: ‘know this, etc.’ The rest bears the same meaning as in the last passage. Vāyu [Air] is so named from the root which means ‘to go’ or ‘to smell’. Air is also called ‘Mātarisva’ because it travels [Svayati] in space [Mātari]. ‘Adadiyam’ means ‘can take’. The rest is explained as in the previous passage.
11. 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.

12. 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.—Atka, 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 Vāyu. 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 Himâlaya’, 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.
Kenopanishad.

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.

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.

2. These Devas, Agni, Vāyu and Indra therefore much excel others, because they touched the Brahman nearest. They it was who first knew the Spirit to be Brahman.
Com.—Because these Devas, Agni, Vāyu 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, Vāyu 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 हन्द्रोतिरामित्रान्यान्देवन्स ह्योननेनदिष्टः पस्पर्ष स ह्योनत्प्रथमो विदाब्धकार ब्रह्मोति || ३ ||

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

Com.—Because even Agni and Vāyu 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 the first who knew the Brahman.

तस्यैष आदेशो यदेतहियुतो व्यक्तदा उ इत्यथमीमिष्टा उ इत्यथिणिन्तम् || ४ ||
4. 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.

*Com.*—Of the Brahman the subject discussed, this is the *Adēsa*. *Adēsa* 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 *Adēsa*. 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 *nich* 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.

अयातायाम यदैतद्रूप्ततीव च मनोदनेन चैतदुपस्मल्ल्यभृणसंकल्यः ॥ ९ ॥

5. 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.
6. 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.

उपनिषदं भो ब्रह्मित्वुक्तः तं उपनिषदमहाः वात तं उपनिषदेनम्

7. (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."

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 Paramātman, 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 Pippalāda in the words —There is nothing beyond this—. The preceptor's emphatic 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 'Tasya', 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 Brahman; 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 comple-
ments or concomitant helps to the knowledge of Brah-
man, and that the Vedas and their supplements, elu-
cidating meanings, are only helps to the knowledge of
karma and Atma. They urge that this distribution is
only reasonable from the reasonableness of the appli-
cability of their purport to this distribution. This can-
not 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 pos-
sibly 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 kar-
ma 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 comple-
ment. Therefore the distribution on the analogy of
the invocation in Suktavāka 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 any thing else for ensuring emanca-
pation.”
8.—Devotion, self-control and Karma are its pedestal, as also the Vedas and their supplements. Truth is its abode.

_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’. ‘Duma’ 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 men-
tion 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 Angās, siksha, etc., are in effect mentioned. When the trunk [angī] is mentioned, the limbs [angās] 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, notwithstand-
ing 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 Aswamedha sacrifices and Truth were weighed in the balance, one truth spoken will outweigh the thousand sacrifices."

9. He who knows this thus, having shaken off all sin, lives firmly seated in the endless, blissful and highest Brahman. He lives firmly seated.

Com.—'This' means 'the knowledge of Brahman as explained in 'keneshitum', 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'. 'Svarge 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: 'Jyeaye', 'highest of all'. The pur-
port 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.

—o—

Sri Sankara's Introduction.

—o—

OM TAT SAT.

—o—

Adoration to the Brahman. The mantra beginning with "Brahmâ Devânâm" is one of the Atharvana 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 labor 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 prohi-
bitory injunctions, cannot remove faults like ignorance etc., which are the cause of Samsara i.e., embodied existence and having, by the passages beginning with “Avidyayām antar vartamāna” etc., shown a (marked) division of Vidya into Para and Apara, it explains in the passages beginning with ‘Parikshya lōkan 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 Sanyāsin 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 Sanyāsin” 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 override 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 Upanishad, whose relation to the end desired and whose result have been thus pointed out. This is named Upanishad; 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 samsāra, such as ignorance etc.; thus from the several meanings of the root shad preceded by upa.

ॐ | ब्रह्म देवानां प्रथमः संवभूवं विभक्तकती भुवनस्य गोता।
स ब्रह्मविद्या सर्वविद्याप्रतिपत्यामथनाय ज्ञेष्यप्राप्ताय प्राह।|| १ ||

Brahma was the first among the devās, 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 Devānām means Indra and others, literally, those possessing “enlightenment.” The word ‘Prathama’ means “pre-eminent by attributes” or “at first.” Sambabhūva means “became manifest well,” i.e., of free choice, not like mortals who are born in samsāra, in consequence of their good and bad deeds; for, the Smriti 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 Paramātman’ because it is described as knowledge ‘by which one knows the undecaying and the true Purusha’; that knowledge is of the Paramātman; or Brahma Vidyā 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.

अथवर्गे यां प्रवेदत ब्रह्मायथाय तां पुरोवाचाक्षिरे ग्रहविदः।
स भारद्राजाय सत्यवहाय प्राह भारद्राजोख्पितसे परावराम्॥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 Bhāradvāja family by name Satyavaha; and Satyavaha taught to Angiras the knowledge so descended from the greater to the less.

Com.—That knowledge of the 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 Bhāradvāja; and Bhāradvāja taught it to Angiras, his disciple or his son. Parāvarām, because it was acquired from superior by inferior sages; or, because it permeates the subject of all knowledge, great and small; the term Prāha, i.e., taught should be read into the last clause.

शौनको हैं महाशालोखिर्सं विषिवदुपसन्नः प्रपच्छ।
कसिन्नु भगवो विज्ञाते सर्वभिमिदं विज्ञातं भवतीति॥ २॥
Saunaka, a great *grihasta*, having duly approached Angiras, questioned him “What is that, O Bhagavan, which being known, all this becomes known”.

*Com.—*Saunaka, the male issue of Sunaka. *Muhá-sáláh* means “the great house-holder”; Angiras i. e., the disciple of Bháradvája and his own preceptor; *Vidhivat* means ‘duly’; i.e., according to the *sastras*; *Upasannah* means ‘having approached’; *Papracchcha* 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”. *Vijnátaum* 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.

तस्मात् स हैवाच । द्रेब विधेय वेदितव्य इति ह स्म यद्यहाविदो

वदन्ति परा चैवापराच || 3 ||

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.

*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 Paramátman 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.

तत्रापरा अप्रविद्या यजुर्वेदि: सामवेदोऽयत्वेदि: शिक्षा कल्पो व्याकरणं निर्मलं छन्दो ज्योतिषभिति।

अथ परा यया तद्क्षरसधिगम्यते॥ ९ ॥

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, chichandasa and astrology. Then the para is that by which the immortal is known.

Com.—Of these, what Aparavidya 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.

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 Bhūtas.

Com.—As in the matter of an injunction (vidhi) there is something to be done, as of the nature of Agnihōtra etc, subsequent to the realization of its import, with the aid of many requisites (kāraka), 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"; \textit{Adrisyam} means 'that cannot be perceived', invisible, \textit{i.e.}, beyond the reach of all the intellectual senses; for, vision externally directed is the medium for the working of the five senses. \textit{Agráhyam} means 'that cannot be seized,' \textit{i.e.}, not an object for the organs of action. \textit{Gótram} means 'line or source'; therefore \textit{Agótram} means 'unconnected with anything', for it has no source with which it can be connected. \textit{Varnah} means "those which are described," \textit{i.e.}, properties of objects such as bigness etc., whiteness etc.; \textit{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 \textit{Achakshu srótram}, 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 \textit{samsára}, 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, \textit{i.e.}, has no organs of action; thus, as it is neither grasped nor grasps, it is \textit{nitya}, \textit{i.e.}, immortal. \textit{Vibhum}, because it is diversely manifested in the form of living things,
from Brahma down to the immovable. *Sarvagatam*, i.e., all-pervading like the ākās. *Susūkshmam*, 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 ākās, wind and the rest; as they do not exist here, it is very subtle; again, it is arvayam, 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. *Bhūtayōnin*, 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 Paravidya; this is the drift of the whole.

यथोर्णाभि: सृजते गृहते च यथा पृथिवियामोक्षव: संभवनि ।
यथा सत: पुरुषात्केशालोमानि तथाक्षरात्संभवतीह विभ्रम ॥७॥
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.

Côm.—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 samsâra, 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.

तपसा चीयते श्रवं ततोबनमभिजायते ।
अन्तात्माणो मनः सत्यं लोकः कर्मसु चाष्टुमः ॥ ५ ॥

By tapas Brahman increases in size and from it food
is produced; from food the prāna, the mind, the Bhūtas the worlds, karma and with it, its fruits.

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 (avyākṛitum) common to all in samsāra 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 prāna, 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 ākās etc., is
produced and from the five elements called \textit{satya}, the seven worlds, the earth etc., are produced in the order of the globes; and in them \textit{karma}, for the living beings, man etc., according to caste and the order of life, is produced; and with \textit{karma} as the cause, its fruits. As long as \textit{karma} is not destroyed, even by hundreds of millions of \textit{kalpa}, so long is its fruit not destroyed. Hence it is called \textit{Amritam}.

\begin{quote}
\textbf{यः सर्वेः सर्वविविधय ज्ञानमय तपः।}
\textbf{तत्सादितत्त्वं नाम रूपमन्च च जायते॥ ९ ॥}
\end{quote}

From the Brahman who knows all and everything of all and whose \textit{tapas} is in the nature of knowledge, this Brahma, name, form and food are produced.

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

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Here ends the commentary on the first part of the first Mundaka.

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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*.

*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 *samsāra* and emancipation, the
subjects of these two sorts of knowledge respectively. Of these, the subject of \textit{Apara viyda} is \textit{sams\text{\text{\r{a}}}ra} 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 \textit{para vidya} is emancipation which consists in the cessation of \textit{sams\text{\text{\r{a}}}ra}, which is beginning-less, endless, undecaying, immortal, deathless, fearless, pure and clear and is nothing but being centred in self and transcendant bliss without a second; first it is attempted to elucidate the subject of \textit{apara vidya}; for, it is only when it is seen that it is possible to get disgusted with it; accordingly it will be said later on "Having examined the world attained by \textit{karma}"; and as there can be no examination of what is not presented to the view, the text shows what it is. \textquoteleft Satyam, \textquoteleft true. What is that? \textit{Mantreshu}, in the Vedas known as Rig, Yajur, etc. \textquoteleft Karmani, \textit{Agni\text{\text{\r{h}}}dra} and the rest disclosed by texts of the Vedas; \textquoteleft Kavyah, \textquoteleft seers like Vasishtha and others. \textquoteleft Aapasyan' have seen. This is true because they are the unfailing means of accomplishing the objects of man. These enjoined by the Vedas and seen by the Rishis were done in diverse ways by the followers of \textit{karma}. \textit{Tret\text{\text{\r{a}}}y\text{\text{\r{a}}}}, \text{i. e., wherein there is the combination of the three
Vedas of the three modes of rites performed with the aid of a hota, adhvaryu and udgāta, or it may mean that they were generally performed in the Treta age. Therefore you should do them always; ‘Satyakāmam’ ‘wishing for those fruits which they can bear’. This is your route for the attainment of the fruits of Karma. Sukritasya, performed by you; Loka is what is found, or enjoyed; hence the fruits of karma are denoted by the word “Loka”. The meaning is that, to attain them this is the route. These karma, Agnihotra and the rest enjoined in the Vedas form the road, i.e., the means for the attainment of the necessary fruits.

यदा लेख्यं त्वाचि समिद्रे हन्यवाहिे ॥
तदार्थभागावतारसनावस्तु: प्रतिपाद्येत् ॥ २ ॥

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.

Com.—Of the various kinds of karma, agni-hotra is first explained to show what it is, because it is the first of all 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 avapusthana 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.

शस्याश्र्योत्तरमार्गममपीर्णमासमतुमानस्यमनाग्रवणमातिथियिवजितं च
अहुतमनवेष्यदेवमाधिकीमा हुतमासतमान्तस्य छोकान्धिनातिसि ||॥

He whose agniḥotra is without Darsa, without paurnamāsa, without Chāthurmāsa, without āgrayana, without atithi (guests) and without oblation is without vaisvadeva, or irregularly performed, destroys his worlds till the seventh.

Com.—How is that so?. ‘Without Darsa’, without ritual named Darsa, for, one who performs agniḥotra should necessarily perform Darsa; though connected with agniḥotra (as a part of it) it becomes as it were an attribute of agniḥotra. The drift is Agniḥotra without Darsa performed. The expressions “without Paurnamasa etc.,” as attributes of agniḥotra should be similarly noted; for all are equally the angas (parts) of agniḥotra. ‘Without Paurnamasa’, devoid of the Paurnamasa ritual. ‘Without Chathurmasya’, de-
void of the chathurmasya 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 Bhū 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 descendents (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.
Kāṭī karaṇī ca manojava ca sūlohiṭa ya ca sūḥūṣṭaḥ
śūleśṭitaḥ vinābhuṣchī ca devī rājāyamana itī sat jīhältā

*Kali, karāli, also manojava, sūlohiṭa, sūhūmṛavarna, sphulingini, and visvaruchi are the seven moving tongues of fire.*

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

एतेषु यत्रहर्षतेन भ्राजमानेषु यथाकालं चाहुतयोग्याददायनृः।
तत्तपयक्षेताः सूर्यस्य रूपयो यत्र देवानां पतिरेकोविवासः॥९॥

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.

*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. ‘Adadāyan,’ taking (the sacrificer).*

एष्ठे हिति तमाहुतयः सुवर्चसः सूर्यस्य रूपिमिर्यजमानं वहन्ति।
प्रियं बाचमभिवदन्त्योऽचयन्या एष वः पुष्पः सुक्ततो श्रहडोऽऽकः॥१७॥
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.”

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.

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. “Plava”
means 'ephemeral' because these are adridha, i.e., not permanent. Yajnarāpa, 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. Avaram karma 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 sometime 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.

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 other 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.

अविद्याया बहुधा वर्तमाना बयं इत्यादी इत्यभिमन्यति बाला: ।
यत्कर्मणो न प्रवेदयति रागात्मकस्तुरा: क्षणालोकाद्वयति ॥९॥

The ignorant following the diverse ways of ignorance, flatter themselves that their objects have been accomplished. As these followers of karma do not learn the truth owing to their desire, they grow miserable and after the fruits of their karma are consumed, fall from Heaven.

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.

इद्यापूर्त मन्यमाना वरिष्ठ नान्यच्छेयो वेदयते प्रमूढः: ।
नाकस्य पूर्ते तेनुषुभूवेष्म लोकं हीनतं वा विदानति ॥ १० ॥

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.

Com.—“Ishtam,” karma enjoined by the Srutis as sacrifices, etc. “P"rtham,” 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.

तपःश्रद्धे ये श्रुपवसन्ययने शान्ता विद्रांसो मैक्षाचयी चरन्तः ||
सूर्यदूरेण ते विरजः प्रयान्ति यन्त्रमृतः स पुरुषों दान्ययालमा || १ १ ॥

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 _Sanyásins_. '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. 'Sántah,' 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. 'Prayânti,' go with excellence. 'Where,' to _Satyâloka_ 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 _aparâvidya_. 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 _aparâvidya_, there is no pertinency of emancipation being brought in. The consumption of _karma_ spoken of is only relative; all the result of the _aparâvidya_ be-
ing 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 anyakta.'

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 preceptor alone, who is versed in the Vedas and centred in the Brahman.

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 *karma* and performing the forbidden *karma*; after having examined these worlds with the aid of experience, inference, analogies and *śgamas*, i.e., determined the true nature of all these worlds attainable by one within the pale of *samsara*, beginning from the *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 *karma* induced by the faults of ignorance and desire. The word ‘*Brahmana*’ is here used because the Brahmin is specially competent to acquire the knowledge of Brahman through wholesale renunciation. What he should do after examining these worlds is explained. ‘*Nirvedam,*’ the root *vid* with the prefix *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 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 Brähmin 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. 'Srotiyam,' versed in the recital of the Vedas and the knowledge of its import. 'Brahmanishtham;' like japinishtha and tapinishtha, this word means 'one who is centred in the Brahman devoid of attributes and
without a second, after renouncing all \textit{karma}; for, one performing \textit{karma} cannot be centred in the \textit{Brahman} on account of the antagonism between \textit{karma} and the knowledge of the \textit{Atman}. Having duly approached the \textit{guru}, let the \textit{Brāhmin} propitiate him and question him about the true and immortal \textit{Purusha}.

\textit{तस्मै स विद्वानुपस्ताय सम्यकःशान्तचित्ताय शामान्तिताय }
\textit{चेनाक्षरं पुरुषं वेद सत्यं प्रोक्ताच तां तत्वतो ब्रह्मविद्याः ॥१२॥}

To him who has thus approached, whose heart is well subdued and who has control over his senses, let him truly teach that \textit{Brahmavidya} by which the true immortal \textit{purusha} is known.

\textit{Com—}‘He,’ the learned preceptor who knows the \textit{Brahman}; ‘\textit{Upasannaya},’ who has approached him. ‘\textit{Samyak},’ \textit{i.e.}, well, according to the \textit{sastras}; ‘\textit{Prasānta chīththāya},’ \textit{i.e.}, whose heart is subdued, who is free from such faults as pride etc. ‘\textit{Samānvitāya},’ who has control also over the external senses, \textit{i.e.}, who has turned away from everything in the world. ‘By which knowledge,’ by the \textit{para vidya}. ‘\textit{Aksharam},’ that which has been described as imperceivable etc., and denoted by the word \textit{Purusha}, because it is all-pervading; or, because it is seated in the city of the body. ‘\textit{Satyam},’ the same because it is truth in its nature. ‘\textit{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.

Here ends the First Mundaka.
SECOND
Mundakopanishad,

PART 1.

तदेतत्त्सत्यस्य सुदीतात्पावकाद्रिष्टादुसूः: सहस्रसाधनां प्रभवन्ते
सहस्पा: |
तथाक्षराद्विधिभ: सोम्य भावाः प्रजायत्ते तत्र चैतापि यन्ति ||11||

This is true; as from the flaming fire issue forth, by thousands, sparks of the same form, so from the immortal proceed, good youth, diverse jīvas and they find their way back into it.

Com.—Everything made, as the result of apara vidya has already been stated. That entity known as Puruṣā 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 apara vidya, and which
is in the nature of the fruits of karma is only relatively true; 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 Sruti 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 above 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.
दिन्यो ह्यमूर्तः पुरुषः सवाद्याम्यन्तरो ह्याजः।
अप्राणो ह्यमना: शुभ्रो ह्यक्षरतपरतः परः॥ २ ॥

He is bright, formless, all-pervading, existing without and within, unborn, without prāna, without mind, pure and beyond the anyākrita, which is beyond all.

Com.—With a view to describe the nature of that akshara, i.e., which is beyond what is known as anyākrita (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 ākās 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 worldly. ‘Hi’, because; ‘amārtah,’ having no form of any kind. ‘Purusha,’ all-pervading or seated in the city of the body. ‘Sabhyābhyantarah’ 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 etc., and as the pot, etc., in the case of the different cavities of ākās, 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, change-
less, constant and fearless. Though he appears to be in the various bodies with prána, 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 ákás the colour etc., of the surface; but still to those who see the reality, he is without prána, etc.; he is without prána, 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 prána, 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 Ávyákríta 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 ávyákríta 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 ákás with all the objects of duality strung together as
warp and woof. How then could it be said to be without prāna, etc.? If prāna etc., existed as such in their own forms before their creation like the purusha, then the purusha can be said to be with prāna because of their then existence; but they, the prāna etc., do not, like the purusha, exist in their own forms, before their creation. So the highest purusha is without prāna etc.

एतस्माजायते प्राणो मनः सर्वेन्द्रियाणि च ।
खे वायुयोतिरापः प्रृथिवी विश्वस्य धारिणी || ३ ||

From him are born the prāna, the mind, all the sensory organs, the ākās, 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 prāna etc., do not exist; because from this purusha alone viewed as conditioned by the seed of name and form is born the prāna, 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 prāna, which is an object of ignorance and a falsehood, the highest cannot be said to be possessed of it (prāna), 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 prāna etc., is established. It should be known that just as these prāna etc., did not really exist before the creation, so, even after absorption as the organs, the mind and the senses, so the bhūtas which are the causes of the bodies and objects. 'Kham,' the ākās, the air internal and external, of various kinds such as avāha, etc.; 'Jotih,' fire. 'Apah', water. 'Prithivi', earth. 'Visvasya,' of 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 Sūtras and by their commentaries.

This is he the internal atmān 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 vāyu, whose heart is all the universe and from whose feet the earth proceeded.

Com.—This text is intended to show that the virāt 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 intermedi ate principle. The text also describes him. 'Agnihi', the deva loka or swarga, 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 ātman 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.
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.

Com.—‘From him’, from the Purusha. ‘Agni’, the Dyuloka, 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 Dyu loka is lighted. From the moon emerging out of the Dyu loka, 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.

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

Com.—How? ‘Tasmät’, from the Purusha; ‘Richah’, the mantras whose letters, feet and endings are determined and which are marked by Chhandus (metre) like the gâyatrî. Sâma with its fivefold and sevenfold classification characterized by sthoba and other gîla (music). ‘Yajus’, mantras in the form of sentences, whose letters, feet and endings are determined by no rules. Thus the threefold mantras. ‘Dilśha’, restrictions such as the wearing of a mouvjee (a kind of cord) etc, imposed upon the performer (of a sacrifice). ‘Yajnâs’, all sacrifices such as agnihotra etc. ‘Kratu’, sacrifices which require a yâpa (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. ‘Yajamâna’, 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.

तत्साथं देवा बहुधा संप्रसूता: साध्या मनुष्यः पश्चातो व्यासिः |
From him also the devas are variously born, the sādhyas, the men, the cattle, the bird, the prāna and the apāna, the corn and yava, tapas, devotion, truth, Brahmacharya and injunction.

*Com.—*Tasmāt, 'from him also, from the purusha. 'Variously', in various groups such as vasus etc. Samprat, well born. Sādhyas, a species of Devas, Men those that are entitled to perform karma; Cattle, both of the village and the forest. Vayāmsi, birds. The food of men etc. The Prāna and the Apāna; corn and yava, to be used for making havīṣ (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.

सत प्राणा: प्रभवन्ति तस्मात्सतार्थिष्ठः समिभस्तस्तथोमा।
सत इमे ठोका येषु चरतन्ति प्राणा गुहाशया निहिताः सत सत ॥ ८ ॥
From him are born the seven pránas, the seven flames, their sevenfold fuel, the sevenfold oblation and these seven lokas where the pránas move, seven and seven in each living being lying in the cave, there fixed.

Com.—Again the seven pránas, 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 pránas, 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 pránas move. The clause “where the pránas move” is intended to exclude the vital airs, i. e., prâna, apâna 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.

अतः समुद्र गिरयत्व सर्वेः स्मात्स्यन्दन्ते सन्धवः सर्वरूपः।
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 Bhūtas, i.e., gross elements, the intermediate ātman, 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. ‘Syandante’, flow. ‘Rivers’, such as the Ganges. ‘Sarvarūpah’, 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. ‘Bhūtaih’, by the five gross bhūtas. ‘Pariveshtitah’, encircled. ‘Tishthate’, is seated. ‘The internal ātman’, the subtle body so called because it is the ātman, as it were, intermediate between the gross body and the soul proper.

पुरुष एवेद विश्वं कर्म तपो श्र्यं परामृत्तम्।
एतत्वा वेद निहितं गुहायं सोजविद्याप्रत्य विकिरतीः सोम्य।

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 Bhagavân, by knowing whom, all this becomes known,” the answer has been given, i.e., when this *purusha*, the supreme *ātman*, 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. *Tūpas*, 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. *Souvnya*, good looking.

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

PART II.

आविष्कारितं गुहाचारनाम मूहतदमण्डलसमपितम्।
एकप्राणान्तिकं यद्वत्सशीत्तवं सदसद्वैतं परं विज्ञानायद्वैतिन्यं प्रज्ञानाम्॥ १ ॥

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.

Com.—It is now explained how the *akshara* which is formless, could be known. *Aviki*, 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 Brahman shining is *Sannihita*, i.e., well seated in the heart. It is celebrated as *guhaccharan* because it moves in the cavity in modes of seeing,
hearing etc. ‘Great’, because it is greater than all. Padam, 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. Ejat, moving, i.e., birds etc; prānet, breathes, i.e., men, cattle etc., having prāna, apāna 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 ātman; both sat and asat; for without it, sat and asat, that which has form and that which has not, i.e., the gross and the 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.

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 prāna, 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 subtlest (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 prāna, speech, mind and all the instruments. It is their internal intelligence for the whole combination of prāna, senses etc., is dependant upon that intelligence, according to the Sruti ‘It is the prāna of prāna etc.’ This immortal Brahman which is the internal intelligence of prāna etc., is true and therefore endless. Vedāhavyam, 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.

वनुगृहीतौपनिषदं महाश्च सरं ह्यपासानिरितं संवर्त्तति।
आयम्य तद्रावगतेन चेतसा रक्ष्यं तदेवाक्षरं साम्य विधि।१॥
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.

*Com.*—How that is hit is now explained. *Dhanuḥ*, the bow. *Grihitvā*, having taken. *Upanishadām*, born in, *i.e.*, well-known in the Upanishads. *Mahastrum*, great weapon, *i.e.*, the arrow; fix the arrow; of what quality is stated. *Upāsānisīlam*, 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.

प्रणवो धनु: शरो ब्राह्मा ब्रह्म तद्भक्षमुच्यते ।
अप्रमचेन वेदन्यं शरवतन्मयो भवेत् ॥ ५ ॥

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.

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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 Paramātman 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 everything, 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.

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.

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 Dyauk, 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 “Aparavidya” 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 Samsāra 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 Karma and taken the road to emancipation. The preceptor gives his benediction that they may attain the Brahman without hindrance; _svasti vah parāya_, let Him be without hindrance to your reaching the other shore. _Parastāt_; 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 Samsåra and who is the subject of the Paravidya.

यः सर्वे: सर्वविद्यायेप महिमा भुवि दिन्येवन्द्युपे भूष भ्योम्यात्मा प्रतिष्ठितः ||
मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्न्येप हदयं सत्त्वाय तद्विज्ञानेन परिप्रेरितम् धीरा आनन्दस्तूपमभूतः यद्विभाषिति ||७ ||

This Atman who knows all and all of every thing and whose glory is so celebrated on earth is seated in the ākṣas of the bright city of Brahman. He is conditioned by the mind, is the leader of the prāna 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 ātman which shines, all bliss and immortality.

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. Bhūvi, 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. Brahmapure, in the lotus of the heart, so called because the Brahman is always manifesting himself there in the form of intelligence. Vyomni, in the ākāś, 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 ākāś. Manomaya, because seated in the heart, he is perceived only by the modifications of the mind. (Thus) conditioned by the mind. Leader of the prāna and the body, because he leads the prāna 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. *Vijnānena*, by knowledge, thorough, produced by the teachings of the *sāstras* 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. *Dhīrāḥ*, the discerning. *Anandarūpam*, free from all dangers, miseries and troubles. *Vibhāti*, shines much in oneself always.

भिचिते हदयमनिष्ठिियन्ते सर्वसंसारया: ।
क्षीयन्ते चास्य कर्मणि तस्मिन्द्रष्टे परावरे ॥ २ ॥

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.

*Com._—The fruit of the knowledge of the Paramātman 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. *Bhidyaṭe*, 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 *samsāra*; '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 *samsāra* being uprooted.

हिरण्येपरेकोशे विरजं ब्रह्म निष्कलम्।

तच्छुभं ज्योतिष्मं ज्योतिषस्तददात्मविद्रो विदुः। ॥ ९ ॥

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.

*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. *Nishkalum*, that from which the *kalās* 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 
englightens 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 in-
telligence 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 ‘dis-
cerning’ 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 conscious-
ness, 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.

*Com.*—How that is the light of all lights is explain-
ed. 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.

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

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 (after-
wards) 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 robe. 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.

द्वारसुरपं चयुजा स्वत्सामां ब्रह्म परिश्वराते
तयोर्न्यः पिपलं स्वादुर्दम्यन-श्रवणयो अभिवाक्ष्यति || 1 ||

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.

Com.—The Paravidya 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 Brahman 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. 
Suparna, 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. Parishasvajâte, 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 Brah-
man) and its branches (prâna etc.) downwards; it is 
transitory and has its source in AVyakta (mâya). It 
is named ‘Kshetra’ 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 mark-
ed 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 māya 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.

On the self same tree the Jiva 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 absolved from grief.

Com.—In this state of things the Jiva, 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 átman 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 ātman, alike in all, seated in every living thing and not the other the illusory ātman, 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.

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. *Rukma-varnam*, 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 भेष यः सर्वभूतिविभागति विज्ञाननिविद्वानभवते नातिवादिः
आत्मकीप आत्मति त्रियावानेष ब्रह्माविदां वरिष्ठः || 8 ||

This is indeed Prâna, *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 Brahman.

*Com.*—Again this Isvara is the *prâna* of *prâna*. *This*, now treated of. ‘All living things,’ from the Brahman down to the worm. The instrumental case
in "Sarvabhūtaih" has the force of "thus become." The meaning is 'existing in all living things, i.e., the ātman of all.' Viśhāti, shines variously. The man of knowledge who directly realizes Him who is in all things as his own Atman and thinks "I am he" does not become an ativādin, merely by the knowledge of the import of the mahāvākyā. Ativādi, 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 ātmahṛidah, i.e., one whose sport is within his own Atman and not elsewhere such as son, wife, etc. Similarly he is ātmaratih, i.e., one who delights or revels in his own Atman. The term kṛidda 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, kriyāvān, i.e., one whose activity consists in knowledge, meditation, freedom from desire, etc. But if the reading be "ātmaratikriyāvān" (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 delight 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 “Kriyāvān” 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 ativādin, as sports in his own self, as delights in himself and as is a Kriyāvān (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 know-
ledge 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 chándráyana (a penance), etc. “This Atman should be attained” should be read into every clause. ‘By good knowledge’, by beholding the Atman as it really is. ‘By brahma-charya’, 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 illumines 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 ākās of the lotus of the heart. ‘Resplendent’, of golden hue. Subhru, 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.

सत्यं ज्यति नानुतं सत्यं पथो वितरो देवत्या: ।
येनाक्षण्त्यृषयो ह्वत्तकामा यत्र तत्स्यस्य परम निधानम् ||६||

Truth alone wins, not falsehood; by truth, the Devayânah (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 "Devayânah" (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.

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 \textit{atman} of those who know and because it is within all, from the \textit{Sruti} which declares it to be even within the \textit{ak\={a}s}. 'In those who see', among the intelligent men. 'Fixed', seated, \textit{i.e.}, seen by \textit{yogis}, as possessed of the activity of seeing etc. Where?; in the cavity, \textit{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.

न चक्षुषा गुह्यते नापि वाचा नान्येदेवैस्तपसा कर्मणा वा।
ज्ञानप्रसादेन विशुद्धसत्वस्ततस्ततुः तं पस्यते निष्कर्ष व्यायामान: ||<||

He is not grasped by the eye; nor by speech; nor by other senses; nor by tapas; nor by \textit{karma}; when one's mind is purified by the clearness of knowledge, then alone he sees the indivisible (Brahman) by contemplation.

\textit{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 \textit{tapas} is an aid to the attainment of all, the Brahman cannot be reached by \textit{karma} enjoined by the Vedas, such as \textit{agnihotra} and the rest though their greatness is well known. What then is the means by which it could be grasped is
explained. *Gnāṇa prasādena*, 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.

एषोऽधृतमेव सचित्वो यस्मिन्मनः पञ्चथाय संविवेशः।
प्राणेऽविष्टतं सर्वमोतं प्रजानां यस्मिन्नित्वुदवे विभवस्येष आत्मा ||९||

This subtle Atman should be known by the mind as being in the body, whose *prāṇa* entered in five different forms; the mind in all creatures is pervaded by these *prāṇas*. 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, *prāṇa*
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 prānās 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 छोकं मनसं संविभाति विशुद्धसत्त्वः कामवते यांश्च कामान् ||
तं तं छोकं जयते तांश्च कामांस्तस्मादात्मण्यं हर्चयेद्रूतिकामः || 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 Bhūti (manifested power) worship him who knows the ātman.

Com.—This text explains that the man who identifies the ātman 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 ātman, he obtains those worlds and those en-
joyments. Therefore, i.e., because the wishes of the knower of the Atman are always realised; let one who longs for vibhūtis 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—
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.

*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 *vibhūti* 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.

कामान्यः कामयते मन्यसानः स कामभिजायते तत्र तत् ।
पर्यत्कामस्य श्रतात्मनस्तितःहैव सर्वं प्रविष्ठ्यायति कामः || २ ||

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 Atman, the desires end even here (in this world).

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 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 Atman is the object of his desire and whose Atman through knowledge has been made to assume its highest, i.e., true form by the removal of the lower form imposed on it by ignorance, all desires compelling 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.

नायमात्मा प्रवचने न लभ्यो न मेधया न बहुना श्रुते त
यथेवेष तेन चतुर्व्यस्तायेष आत्मा विद्वानुते तनु स्वाम ॥३॥

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.

Com.—If thus the realisation of the ātman 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 ātman 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 Sastras. 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 Paramātman 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
his form where there is light, so does the Atman concealed by ignorance reveal his true nature when there is knowledge. The drift is the wish for the realisation of the Atman after renouncing all others is alone the means to the attainment of the Atman.

नायमाला बल्हीनेन ढम्यो न च प्रमादातपसो वाम्यविभक्षात्।
एतेऽस्वायमेवते यस्तु विद्वानस्तस्येष आत्मा विशाते ब्रह्माम ॥ ८ ॥

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

Com.—Combined with the wish to realise the Atman, strength, absence of excitement, and knowledge coupled with Sanyâsa are helps; because this Atman cannot be attained by one devoid of strength produced by concentration on the Atman or by excitement caused by associating with objects of the world, as son, cattle and the rest, or by tapas devoid of linga. 'Tapas' here means 'knowledge'. 'Linga' means 'Sanyâsa'. The meaning is that the Atman cannot be attained by knowledge without Sanyâsa. But of the knower who, with these aids, strength, absence of excitement, sanyâsa and knowledge—strives intent after the Atman, the Atman enters its abode, the 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.

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 Paramātman, free from the fault of desire etc., their senses subdued, having attained him all-pervading like the ākās 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 ākās in the pot when the pot is broken. Thus do the Knowers of Brahman enter into Brahman abode.
Having without doubt well ascertained the significance of the knowledge of Vedânta, 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.

_Com._—Having without doubt determined the object of the knowledge of Vedânta, _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 _samsâra_ which for the seekers after emancipation corresponds to the time of death of those rotating in _samsâra_. 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.' _Pârâmritâh_, they whose _âtman_ 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 _âkâs_ in the pot, _i.e._, they have no need of any other place to go to; for the _Sruti_ and the _Smrîti_ say "as the footmark 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 samsāra. Motion limited by place is only in samsāra, 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: पश्चद्य प्रतिष्ठा देवाश्र सर्वे प्रतिदेववतासु।
कर्मीणि विभानमयश्च आत्मा परेक्ष्यये सर्वे एक्षेऽभवन्तिः ॥ ७ ॥

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

Com.—Moreover, the knowers of Brahman regard emancipation as consisting only in the release from bondage, samsāra, ignorance and the rest not as something produced. Besides at the time of emancipation the kalās which produce the body, prānās etc., go back to their own seat, i.e., cause. The word 'Pratishthā' 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 'Vijnānamaya' means 'chiefly possessed of intellect.' These and the Vijnānamaya Atman, after removal of the conditions imposed, become mingled as one in the Brahman, the highest, the imperishable, endless, indestructible, all-pervading like the ākās, unborn, undecaying, immortal, beneficent, fearless, having neither before or 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 ākās within the pot etc. becomes one with the ākās when the pot etc. is withdrawn.
Just as rivers flowing become lost in an ocean, giving 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.

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.

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 devás 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.”

तदेतद्वाढ्म्युक्तः कियान्तः श्रोत्रिया ब्रह्मनिष्ठः स्वयं जुह्ते ए-कादि श्रद्धर्यन्तः
तेषामेवेता ब्रह्मविद्या वदेत शिरोवलं विधिवचेस्तु चिर्मू. ||१०||
This is explained by the mantra "who perform the karma enjoined, who are srotiyan, who are centred in the Brahman (lower) and who with faith, offer oblations themselves to the fire named Ekarshi, perform the vow named Sirovratas (who duly carry a fire on the head); to those alone, let one teach this knowledge of the Brahman."

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 Srotiyan, 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 Sirovratas such being the well known Vedic vow among those who are of the Atharvane Veda.

तदेतत्सत्यमृणिरिप्परि: पुरोवाच नैतदचरणान्तोऽधीति

नमः परमाणुयो नमः परमाणुिय: || १ १ ||

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.

*Com.*—This undecaying and true purusha did the seer, known as Angiras, teach in ancient days to Samaka 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.
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