



ब्रह्मविद्या **Brahma Vidya**

मुण्डक उपनिषत्

Chapter 1

Section 2

**Volume 10**

21. परीक्ष्य लोकान् कर्मचितान् ब्राह्मणः

निर्वेदम् आयात् नास्ति अकृतः कृतेन ।

तत् विज्ञानार्थम् स गुरुम् एव अभिगच्छेत्

समित्प्राणिः श्रोत्रियं ब्रह्मनिष्ठं ॥

1 - 2 - 12

22. तस्मै स विद्वान् उपसन्नाय सम्यक्

प्रशान्तचित्ताय शमान्विताय ।

येन अक्षरं पुरुषं वेद सत्यं

प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

1 - 2 - 13

इति प्रथम मुण्डके द्वितीयः खण्डः

As we may recall again, Saunaka's question to the teacher, Angiras is:

कस्मिन् नु भगवो विज्ञाते सर्वम् इदं विज्ञातं भवति - Knowing which, recognizing the true nature of which alone. The true nature of every object in this creation, including this creation itself, becomes known, becomes self-evident.

Responding to that question, Angiras points out that all areas of अपरविद्या - objective knowledge, involve only knowledge about कर्म and कर्मफल, actions and their results, means and ends, all of which are limited, transient, and non-eternal by their very nature. And, in order to discover and recognize the answer to Saunaka's question, one must undertake the pursuit of परविद्या - which means ब्रह्मविद्या knowledge.

यया तत् अक्षरं अधिगम्यते - by which knowledge अक्षर, meaning अक्षरब्रह्मन्, is gained, is reached.



## ब्रह्मविद्या Brahma Vidya

Having said that, Angiras then talked about the scope and limitations of कर्मs and कर्मफलs, which constitute the content of अपरविद्या, objective knowledge, through a brief discourse on Vedic rituals, charitable activities, meditations, acts of self-discipline, etc. and what can be achieved by such कर्मs, from which it is clear that from अपरविद्या knowledge, one cannot gain ब्रह्मविद्या knowledge, knowledge of अक्षरब्रह्मन्, whose very nature is all-inclusive, unlimited, ever-existent and never subject to change.

For every person, the whole life is simply a bundle of कर्मs and कर्मफलs - actions and their results. When that is the case, what should one do to gain ब्रह्मविद्या knowledge, knowledge about अक्षरब्रह्मन्? The Upanishad says:

21. परीक्ष्य लोकान् कर्मचितान् ब्राह्मणः

निर्वेदम् आयात् नास्ति अकृतः कृतेन ।

तत् विज्ञानार्थम् स गुरुम् एव अभिगच्छेत्

समित्प्राणिः श्रोत्रियं ब्रह्मनिष्ठं ॥

1 - 2 - 12

This is one of the famous verses in Vedanta. We have called attention to this verse several times before in our scripture readings.

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणः निर्वेदम् आयात्

ब्राह्मणः - A ब्राह्मण is any person who has grown to become mature and discerning enough, by virtue of one's preponderance of सत्व गुण and विवेक बुद्धि. सत्व गुण means ability of one's mind and बुद्धि to remain alert and focused at all times, to be able to recognize anything one sees, as it really is, and विवेक बुद्धि means a बुद्धि which has the natural ability to recognize what is नित्यं and what is अनित्यं - what is ever-existent, eternal and never subject to change, and what is transient and hence non-eternal and ever subject to change. Thus, any such mature and discerning person endowed with सत्व गुण and विवेक बुद्धि is a ब्राह्मण. Such a ब्राह्मण



## ब्रह्मविद्या **Brahma Vidya**

परीक्ष्य - by analyzing

कर्मचितान् (कर्मणा संपादितान्) लोकान् - all forms of worldly experiences (लोकान्), earned by कर्मs - worldly actions of various kinds

निर्वेदम् आयात् - should gain, should acquire total dispassion for all of them, total dispassion for all कर्मs and कर्मफलs, realizing their essential powerlessness for gaining any lasting happiness, total fulfillment in life.

How does a ब्राह्मण come to that realization? The Upanishad says

परीक्ष्य लोकान् - by analyzing all forms of worldly experiences. If so, how does one do that परीक्षा - analysis?

कर्म प्रत्यक्ष उपमान अनुमान आगमेः - One's own direct experiences, experiences of others, inference born of such experiences, together with the declarations of the Upanishads - these are the means available for everyone to analyze all worldly experiences. For example, in one's own experience, and also in the experience of everyone else, one knows that in this world, every कर्म produces a result, a कर्मफल. Every कर्म is limited, and so is the कर्मफल. Consequently, every कर्म is अनित्यं - non-eternal, which means it perishes and disappears in time, and so is the case with every कर्मफल. That means,

यत् कृतं तत् अनित्यं - anything produced by a कर्म in time, is bound by time, and surely it perishes and vanishes in time. This is true of all कर्मs, whether it is a लौकिक कर्म - a secular action or a वैदिक कर्म - Vedic ritual of some kind, which again means, even all कर्मफलs experienced by a person in Heaven (स्वर्गलोक), by virtue of one's पुण्यकर्मs done in one's life on earth, they are also अनित्यं - transient and non-eternal, and surely, they also perish and vanish in time. The Chandogya Upanishad says that (C 8 -1- 6)



## ब्रह्मविद्या Brahma Vidya

तत् यथा इह कर्मजितः लोकः क्षीयते  
एवं एव अमुत्र पुण्यजितः लोकः क्षीयते ॥

तत् यथा इह - Just as here on earth

कर्मजितः लोकः क्षीयते - the world of one's experiences earned by कर्म of various kinds is अनित्यं - non-eternal, and hence perishes in time

एवं एव - in the same manner

अमुत्र - in Heaven also (in स्वर्गलोक also)

पुण्यजितः लोकः क्षीयते - the world of one's experiences, earned by पुण्यकर्म of various kinds, is अनित्यं - non-eternal, and hence perishes in time

Just as here on earth, all experiences earned as कर्मफल of one's past कर्मs are अनित्यं - they are transient in nature, and hence they disappear in time, similarly, in Heaven also, in स्वर्गलोक also, all experiences gained as कर्मफल of one's past पुण्यकर्म s are अनित्यं - they are transient, and hence they also disappear in time.

Again, कठोपनिषत् also communicates the same message in these words (कठ 4 - 10)

यदेव इह तत् अमुत्र  
यत् अमुत्र तदनु इह ॥

Just as it is here, in this मनुष्य लोक - in this world of human beings, so it is in स्वर्गलोक - in Heaven also. That means

कर्मणा संपादितः लोकः इह मनुष्य लोके अनित्यः  
तथा पुण्य कर्मणा संपादितः लोकः स्वर्गलोके अनित्यः एव ॥



## ब्रह्मविद्या **Brahma Vidya**

Just as in this world of human beings, experiences earned by one's past **कर्म**s of every kind are non-eternal, and hence disappear in time, in a similar manner, experiences earned in Heaven by one's past **पुण्य कर्म**s are also non-eternal, and hence they also disappear in time. By so analyzing the nature of all of one's worldly experiences, a mature person gains **वैराग्य** - total dispassion, to the exclusive pursuit of **कर्म** and **कर्मफल** as one's Goal of Life, as one's **परमपुरुषार्थ**. Gaining such dispassion - **वैराग्य**, to the exclusive pursuit of **कर्म** and **कर्मफल** is indeed the process of waking up to the reality of Eternal Existence.

What is Eternal Existence? That which always IS, is Eternal Existence. Such Eternal Existence is not something one can gain or reach by any **कर्म**, because It is not the result of any **कर्म**, It is not a **कर्मफल**. The Upanishad says that:

**नास्ति अकृतः कृतेन** - If there is a Being which is Eternal, That Being is not a created Being at all. This whole creation, including all Heavens in this creation is **कृतः** - is created existence. All achievements in this creation are **कृत**s, they are achievements created by some **कर्म**s as **कर्मफल**s, as the result of such **कर्म**s. They are all **अनित्यं** - non-eternal. They are sure to disappear in time.

That which always is, is **अकृतः** - not created. It is not created by any **कर्म**. It is not an effect of some cause. It is Eternal Existence never subject to change.

**अकृतः कृतेन न अस्ति** - Such Eternal Existence never subject to change, is **अक्षरं**. Such **अक्षरं** is not born of any created existence. The **कठोपनिषत्** also communicates the same message in the following words (**कठ 2 - 10**)

**न हि अध्रुवेः प्राप्यते हि ध्रुवं तत् ।**

**अध्रुवेः** meaning **अनित्येः** - Through means which are transient in nature



## ब्रह्मविद्या **Brahma Vidya**

तत् ध्रुवं - That which is Eternal, That which is अक्षरं, That which is Ever Existent and never subject to change, That अक्षरं

न हि प्राप्यते - certainly cannot be obtained, cannot be reached

The nature of That अक्षरं has already been pointed out by the Upanishad in the last 4 verses in the last section (मु 1 -1 - 6 to 9) as अक्षर ब्रह्मन्, which is not only Ever-existent and never subject to change, It is also all-inclusive, being both the efficient cause, as well as the material cause for all created existence in this universe, including the universe itself. Such अक्षर ब्रह्मन् is अदृश्यं - not seen, not available as an object for recognition by any of one's sense organs.

What is not available for perception by any of one's sense organs, cannot be seen at all, which means अक्षर ब्रह्मन् can never be seen by any of one's sense organs. If अक्षर ब्रह्मन् is Ever-existent, and still can never be seen by one's sense organs, it is clear that अक्षर ब्रह्मन् can be recognized only by Knowledge - ज्ञानेन एव. By ब्रह्मज्ञानं only can one recognize अक्षर ब्रह्मन्. Therefore

तत् विज्ञानार्थम् - for gaining That ब्रह्मज्ञानं, in order to recognize That all-inclusive, ever-existent and never subject to change अक्षर ब्रह्मन्

सः ब्राह्मणः - that mature person, endowed with सत्त्व गुण and वैराग्य - total dispassion for the worldly pursuits of कर्म and कर्मफल - actions and their results, such an intellectually and emotionally mature person

गुरुं एव अभिगच्छेत् - should certainly (एव) go to an appropriate teacher (एव - certainly), seeking ब्रह्मज्ञानं. The use of the word एव meaning "certainly" here indicates that one cannot gain ब्रह्मज्ञानं simply by reading some books independently, because, Upanishad words are pointer words, and they need to be unfolded properly to bring out exactly what they indicate, for which one needs the initial help of a teacher who has already gone through that discipline through an earlier teacher. (To wake up a person who is fast asleep, there is need for a person who is already awake). Even for such



## ब्रह्मविद्या **Brahma Vidya**

initiation by a teacher to be fruitful, there are two essential conditions, one with respect to the student, and the other with respect to the teacher. With respect to the student, the Upanishad says:

**समित् पाणिः** - The student should approach the teacher with *samit* (twigs of wood) in his hands. Just as we go to the temple with some fruits or flowers or offerings in our hand, so also a seeker of **ब्रह्मज्ञानं** approaches a teacher with *samit* in his hands, which simply means, the student must approach the teacher with proper attitude, with some visible manifestation of one's attitude of sincerity, devotion and dedication conducive to gaining **ब्रह्मज्ञानं** - Upanishad knowledge, through **श्रवणं** - listening, **मननं** - analysis and reflection, and **निदिध्यासनं** - absorption and integration. Proper attitude is very important for gaining any knowledge, and it is all-important for gaining **ब्रह्मज्ञानं** - Upanishad knowledge.

With respect to the teacher, the Upanishad says:

**श्रोत्रियं ब्रह्मनिष्ठम्** - The teacher should be **श्रोत्रियं** - learned and well-qualified to teach, and he should also be **ब्रह्मनिष्ठम्** - already well established, well rooted in **ब्रह्म ज्ञानं ईश्वर ज्ञानं आत्म ज्ञानं** - Self-knowledge.

One may now ask, where to find such a qualified teacher for **ब्रह्मविद्या** knowledge in the world of today. Fortunately that is not a problem for us. There is no need for anyone to go anywhere in search of such a teacher. When one is ready for **ब्रह्मविद्या** knowledge, the teacher is already there in some Form and Name. Whatever be that Form and Name, please understand this clearly, that Form and Name is NOT one's real teacher.

One's real teacher is ONLY **परमेश्वर**, as Sri Krishna Himself. That Sri Krishna **सर्वस्य**

**चाहं हृदि संनिविष्टः** - That Sri Krishna - **वेदान्तकृत् वेदविदेह चाहं** - That Sri

Krishna, is already in every one of us, as **चित् स्वरूपं** - as Pure Consciousness, as All

Knowledge. If one directs one's mind and **बुद्धि** towards That Sri Krishna, already in

oneself, with **श्रद्धा, भक्ति** and **ध्यानयोग**, and ardently seeks **ब्रह्मविद्या** knowledge, one

can hear and listen to the teachings of Sri Krishna, loud and clear, through the words of the Bhagvat Gita and the Upanishads at all times. Now, let us continue with the



## ब्रह्मविद्या Brahma Vidya

Upanishad here. When a person with proper attitude approaches an appropriate teacher seeking ब्रह्मज्ञानं, what does the teacher do? The Upanishad says:

22. तस्मै स विद्वान् उपसन्नाय सम्यक्

प्रशान्तचित्ताय शमान्विताय ।

येन अक्षरं पुरुषं वेद सत्यं

प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

1 - 2 - 13

तस्मै (शिष्याय) - To that person, endowed with the necessary pre-required qualifications needed to be a शिष्य - a disciple for ब्रह्मविद्या knowledge, to that person who has approached an appropriate teacher seeking ब्रह्मविद्या knowledge.

Now, what are the pre-required qualifications for a person to be a शिष्य - a disciple for ब्रह्मविद्या knowledge? The Upanishad says:

उपसन्नाय सम्यक् - One must first have the necessary विवेक वैराग्य बुद्धि for gaining ब्रह्मविद्या knowledge. Having cultivated such बुद्धि, the person must approach an appropriate teacher, in the proper manner, with श्रद्धा and devotion to such knowledge, as indicated by the word समित् पाणिः (said earlier). That means the person must naturally exhibit some visible manifestation of one's sincere interest in gaining ब्रह्मज्ञानं. Further

प्रशान्त चित्ताय - by virtue of one's विवेक वैराग्य बुद्धि, the person must also naturally have प्रशान्त चित्तं - peace and tranquility of mind, totally free from conflicts, agitations and anxieties. This means the person must already have cultivated the qualities of अमानित्वं, अदम्भित्वं, अहिंसा, etc. - all the 20 qualities Sri Krishna talked about in Chapter 13 of भगवत् गीता as ज्ञानसाधनं. Further



## ब्रह्मविद्या Brahma Vidya

शमान्विताय - besides such Peace and Tranquility of mind and बुद्धि, the person must naturally have शम-दम qualities, qualities of self-control and single-minded devotion to ब्रह्मविद्या knowledge, as indicated by the four-fold qualifications - साधन चतुष्टयं (we talked about in our Introduction to Upanishads) needed for gaining ब्रह्मज्ञानं.

तस्मै (शिष्याय) - To such a disciple

सः विद्वान् - that learned ब्रह्मविद्या teacher, who is both श्रोत्रिय and ब्रह्मनिष्ठ, well versed in ब्रह्मविद्या knowledge, and well-qualified to teach that knowledge

तां ब्रह्मविद्याम् तत्त्वतः प्रोवाच - प्रोवाच does teach, should teach, will certainly teach

तां ब्रह्मविद्याम् - That Knowledge of ब्रह्मन्

तत्त्वतः - in Its very essence, just as It is

स्वरूपतः - just as truly as ब्रह्मन् is

येन अक्षरं पुरुषं वेद सत्यं

येन - By such teaching

वेद = जानाति - the disciple gains the knowledge, recognizes

सत्यं अक्षरं पुरुषं - That Ever Existent, never subject to change

पुरुषं - The ब्रह्मन्, The all-inclusive सत्यं ज्ञानं अनन्तं ब्रह्म.

Thus, when a qualified disciple approaches a qualified teacher, with proper attitude, seeking ब्रह्मज्ञानं knowledge of अक्षर ब्रह्मन्, the teacher naturally teaches That knowledge. Why naturally? Because that is the nature of the spontaneous flow of ब्रह्मविद्या knowledge from a teacher to a disciple. As the Taittiriya Upanishad says:

आचार्यं पूर्वरूपं अन्तेवासी उत्तररूपं विध्या सन्धिः प्रवचनं सन्धानं - The teacher comes first, because, when one is ready for this knowledge, the teacher is already there. The disciple comes next to hear, listen, reflect, and absorb that



Hindu Temple of Ottawa-Carleton Inc.  
4835 Bank Street, Ottawa, Ontario K1X 1G6

## ब्रह्मविद्या **Brahma Vidya**

knowledge. That which connects the teacher and the disciple is That ब्रह्मविद्या knowledge itself. That which brings about that connection is the extraordinary method of teaching that knowledge. By such teaching, the disciple recognizes सत्यं ज्ञानं अनन्तं ब्रह्म - That अक्षर ब्रह्मन्, clearly as It is, says the Upanishad.

Here ends Chapter 1 of मुण्डक उपनिषत् with its short discourse on अपरविद्या - objective knowledge. The discourse on परविद्या, ब्रह्मविद्या, आत्मज्ञानं - Self-knowledge, commences in the next chapter, which we will take up next time.