



## मुण्डक उपनिषत्

### Chapter 2

#### Section 1

### Volume 13

27. तस्मात् अग्निः समिधौ यस्य सूर्यः  
सोमात् पर्जन्यः ओषधयः पृथिव्याम्  
पुमान् रेतः सिञ्चति योषितायाम्  
बर्ही प्रजाः पुरुषात् सम्प्रसूताः ॥ 2 - 1 - 5

28. तस्मात् ऋचः साम यजूषि दीक्षाः  
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।  
संवतरश्च यजमानश्च लोका ॥  
सोमो यत्र पवते यत्र सूर्यः ॥ 2 - 1 - 6

29. तस्मात् च देवाः बहुधा सम्प्रसूताः  
साध्याः मनुष्याः पशवो चयांसि ।  
प्राणापानौ व्रीहियवौ तपश्च  
श्रद्धा सत्यं ब्रह्मचर्यम् विधिश्च ॥ 2 - 1 - 7

In today's verses, the Upanishad refers to a form of ईश्वर ध्यानं - meditation on परमेश्वर, called पञ्चाग्नि विद्या, described in detail in Chandogya Upanishad (Chapter 5, sections 4 to 8). Therefore, a brief introduction to this form of meditation on परमेश्वर is appropriate here.

In the normal growth and progress of every person, there are three essential factors involved: they are कर्म, उपासन and ज्ञानं.

कर्म is any action, physical or mental. उपासन is worship of परमेश्वर in any form and name, either through some form of ईश्वर ध्यानं - meditation on परमेश्वर, which is purely a मानस कर्म - a mental activity involving a consistent thought, form or thought flow for an extended period of time. Every form of ईश्वर उपासन involves ईश्वर ध्यानं - meditation on परमेश्वर. ज्ञानं is pursuit of any knowledge, generally any field of अपराविद्या - objective knowledge, unless otherwise specified.



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In the early stages of one's progress in life, one is engaged mainly in धर्म-अर्थ-काम pursuits, pursuits of virtue, wealth and accomplishments of various kinds. While being in that stage of life, कर्म, उपासन and ज्ञान - all of them are only different forms of कर्म, whose only purpose is to gain कर्मफलs of various kinds, various kinds of desired results of one's own choice, hopefully leading to wealth, pleasure and accomplishments of various kinds in one's worldly life, none of which by itself individually or collectively, can yield total fulfillment in life.

As one progresses further in life, seeking श्रेयस् - मोक्ष - total fulfillment in life, the very same कर्म मोक्ष, उपासन and ज्ञान assume totally different purposes. Then, the purpose of every कर्म, or any कर्म, is not for any desired कर्मफल. It is only for पूर्ण अन्तः करण शुद्धि - the restoration of the natural absolute purity of one's mind and बुद्धि, through the performance of every कर्म as कर्म योग. कर्म योग is not any particular कर्म, and पूर्ण अन्तः करण शुद्धि is also not the result of any particular कर्म. Absolute purity is the very nature of अन्तः करण in its original state.

Further, the purpose of any form of उपासन, any form of meditation on परमेश्वर is again not for seeking any desired कर्मफल, but it is only for engaging one's mind and बुद्धि in ईश्वर ध्यानं for अन्तः करण नैश्चल्यं - for steadily keeping one's mind and बुद्धि in परमेश्वर -consciousness for extended lengths of time. Whatever be the objects involved in the process of meditation, they make no difference so long as they help in keeping the mind and बुद्धि steadily focused on परमेश्वर for any length of time with no distraction or discontinuity.

The purpose of the pursuit of any form of अपराविद्या - objective knowledge, is not for gaining wealth, power or pleasure in worldly life, but it is entirely for making one's mind and बुद्धि fit for the pursuit of ब्रह्म ज्ञानं, ईश्वर ज्ञानं, आत्म ज्ञानं - Self-knowledge through श्रवणं, मननं and निदिध्यासनं of Upanishad knowledge (पराविद्या).

Thus, let us understand clearly, that for a person totally dedicated to the pursuit of total fulfillment in life, every कर्म becomes कर्म योग for the only purpose of अन्तः करण शुद्धि - restoring the natural purity of one's mind and बुद्धि, and every form of उपासन - meditation on परमेश्वर, becomes a means for the only purpose of cultivating अन्तः करण नैश्चल्यं - steadfastness of mind and बुद्धि in परमेश्वर-consciousness at all times, and the pursuit of every form of objective knowledge becomes a necessary means for the



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only purpose of making one's mind and बुद्धि fit for the diligent pursuit of ब्रह्मविद्या knowledge. That explains why there are discourses on कर्म and उपासन in the Upanishads also.

The पञ्चाग्नि विद्या form of ईश्वर ध्यानं - meditation on परमेश्वर, described in Chandogya Upanishad, is similar to the संहित उपासन described in Chapter 1 of the Taittiriya Upanishad, where one does ईश्वर ध्यानं by maintaining one's mind and बुद्धि steadily in a sequential flow of thought forms relating to five chosen objects in this creation, which are themselves ज्ञान विषयs - objects worthy of Divine reflection and contemplation.

As we may recall, अधिलोकम्, अधिज्यौतिषम्, अधिविद्यम्, अधिप्रजम् and अधिआत्मम् - these are the five chosen objects involved in संहित उपासन. Let us always remember, that for the purposes of ईश्वर ध्यानं - meditation on परमेश्वर, one can choose any object or objects in this creation, because all objects in this creation are non-separate and inseparable from परमेश्वर. Further, ईश्वर ध्यानं is not ईश्वर ज्ञानं. Therefore no particular meaning needs to be attached to the choice of objects included in any form of ईश्वर ध्यानं.

In the पञ्चाग्नि form of ईश्वर ध्यानं - meditation on परमेश्वर, one maintains one's mind and बुद्धि steadily in a sequential flow of thought forms relating to the following five objects in this creation, namely,

- द्युलोक - Heaven, the world of all celestial Beings
- पर्जन्य - rain-bearing clouds in the sky, चरुण देवता
- पृथिवी - The earth (पृथिवी देवता)
- पुमान् - man (indicating all male species)
- योषा - Woman (indicating all female species)

In Chandogya Upanishad, each of the above five objects is called "अग्नि Fire", following the format of an imaginary Havan कर्म - a Vedic ritual. Thus there are five fires involved in the पञ्चाग्नि form of ईश्वर ध्यानं - meditation on परमेश्वर. Since every Havan कर्म involves अग्नि - Fire, समित् a fuel for sustaining the fire, आहुति - an oblation offered into the fire, and ultimately a कर्मफल - a tangible result for the properly performed Havan



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कर्म, similarly also, in पञ्चाग्नि form of meditation on परमेश्वर, imagined as a Havan कर्म, for each fire, there is a समित् (a fuel), an आहुति (an oblation) and a कर्मफल (an ultimate result) as indicated below. (Please understand that such Havan कर्म is only in the imagination of the meditator).

	<u>अग्नि</u> <u>Fire</u>	<u>समित्</u> <u>Fuel for fire</u>	<u>आहुति</u> <u>Oblation</u>	<u>कर्मफल</u> <u>Result</u>
1.	द्युलोक Heaven	सूर्य Sun	श्रद्धा Faith and devotion	सोम Moon
2.	पर्जन्य Rainbearing clouds	वायु Air	सोम Moon	वर्ष Rain
3.	पृथिवी Earth	संवत्सर Passage of time	वर्ष Rain	ओषधयः Vegetable kingdom (Food)
4.	पुमान् Man	वाक् Speech (All actions)	ओषधयः Food	रेतः Seed
5.	योषा Woman	योनि Womb of woman	रेतः Seed	प्रजाः People

More details on the पञ्चाग्नि form of meditation on परमेश्वर are given in Chandogya Upanishad (5 - 4 to 8). It is not the object of मुण्डक उपनिषत् here to describe पञ्चाग्नि विद्या. The object here is only to point out that all the components involved in पञ्चाग्नि विद्या arise only from परमेश्वर.

With this understanding, let us listen to the next verse in our Upanishad here:

27. तस्मात् अग्निः समिधौ यस्य सूर्यः  
सोमात् पर्जन्यः ओषधयः पृथिव्याम्  
पुमान् रेतः सिञ्चति योषितायाम्  
बह्वी प्रजाः पुरुषात् सम्प्रसूताः ॥ 2 - 1 - 5

तस्मात् पुरुषात् - From That अक्षर ब्रह्मन् described earlier as अक्षरात् परतः पर (verse 2 - 2 1 - 2). From That पूर्ण पुरुष, The पुरुषोत्तम, The पर ब्रह्मन्, The परमेश्वर



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अग्निः सम्प्रसूतः, सम्यक् उत्पन्नः - the Agni, The Fire is naturally born. Following the format of a Havan कर्म in terms of पञ्चाग्नि विद्या, That first fire is द्युलोकः - the world of all celestial beings - the Heaven. Thus

तस्मात् पुरुषात् सम्प्रसूतः - From That पूर्ण पुरुष, the परमेश्वर, the Heaven is naturally born, as the first Agni.

यस्य समिधः सूर्यः - For That First Agni, the Samit, the fuel sustaining that Agni is सूर्यः - the Self-effulgence of the sun, which is Itself a celestial being, and also the Self-effulgence of the oblations of the जीवs already in heaven. The oblations (आहुतिs) into That first Agni are श्रद्धा - the faith and devotion of the जीवs performing the Havan कर्म as a यज्ञ कर्म in the form of meditation on परमेश्वर. As a result of such oblations, arises सोम - The moon as the natural satellite of sun.

सोमात् पर्जन्यः - From That moon arises पर्जन्यः - the presiding deity for all aspects of rainfall, in the form of rain clouds. As we may recall from भगवत् गीता (3-14)

यज्ञात् भवति पर्जन्यः - from यज्ञ कर्म comes rain at proper times, in proper amounts. Thus यज्ञात् पर्जन्यः - rain clouds become the second fire in the imaginary हवन् कर्म, for which air becomes समित् and सोम the moon becomes the आहुति - the oblation resulting in वर्ष - the rain.

पृथिव्याम् ओषधयः - When rain falls, along with the rain, all the जीवs in Heaven, who are ready to return to earth (after exhausting all their पुण्यs in Heaven), they also fall back to earth.

Thus earth (पृथिवी) becomes the third fire in the imaginary Havan कर्म, for which "passage of time" becomes the समित् fuel) and वर्ष (rain) becomes the आहुति - oblation, resulting in ओषधयः - the entire vegetable kingdom yielding अन्न - food for all the जीवs on earth, and consequently, man and woman (the male species and female species among the जीवs) become the fourth and the fifth fires respectively in the imaginary Havan कर्म.

पुमान् रेतः सिञ्चति योषितायाम् बह्वी प्रजाः सम्प्रसूताः, सम्यक् उत्पन्नाः - For man (पुमान् ) the fourth fire, all actions become समित् (the fuel), and food becomes the आहुति - the



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oblation into the fire, resulting in रेतः - the seed for the generation of future जीवs, and for woman, (योष), the womb becomes the समित् (the fuel) and रेतः (the seed) becomes the आहुति - the oblation into the fire, resulting in बह्वीः प्रजाः - very many varieties of human beings, naturally.

Thus, all the fires and the other components involved in this meditation, arise naturally from That अक्षर पुरुष, The पूर्ण पुरुष, The पुरुषोत्तम, The परमेश्वर only, thus making That परमेश्वर as the material cause for all जीवs in this creation.

The message here also indicates that a process of deep meditation on परमेश्वर, a deep deliberation on the nature of अक्षर ब्रह्मन् indicated earlier, are necessary to recognize that परमेश्वर is indeed the material cause for the existence of all जीवs in this creation. Further

28. तस्मात् ऋचः साम यजूषि दीक्षाः

यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।

संवत्सरश्च यजमानश्च लोका ॥

सोमो यत्र पवते यत्र सूर्यः ॥

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तस्मात् - From That अक्षर ब्रह्मन्, The पूर्ण पुरुष, The पुरुषोत्तम, The पर ब्रह्मन्, The परमेश्वर

सर्वे ऋचः साम यजूषि - all the Rig, Sama, and Yajur Veda mantras, all means and ends

सर्वे दीक्षाः - all vows and acts of self-discipline people take before initiating activities of different kinds

सर्वे यज्ञाः च क्रतवः च - all यज्ञ कर्मs, Vedic rituals, and also all forms of ritualistic sacrifices

सर्वे दक्षिणाः च - all gifts given to officiating priests during such यज्ञ कर्मs

सर्वे संवत्सरः च - all the different times chosen for the performance of Vedic rituals

सर्वे यजमानः च - all the different people who perform the various यज्ञ कर्मs - Vedic rituals

सर्वे लोकाः च - all the experiences, all the कर्मफलs people get by virtue of their कर्मs of all kinds

सोमो यत्र पवते यत्र सूर्यः ॥

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यत्र सोमः पवते, यत्र सूर्यः पवते - when people die, the lunar path and the solar path through which the सूक्ष्म शरीरs - the subtle bodies of such people have to travel as a result of their past कर्मs

सर्वे - all of them

तस्मात् (एव सम्प्रसूताः) - arise naturally from That परमेश्वर only

Thus परमेश्वर is the material cause for all कर्मs and कर्मफलs, all actions and their results, all means and ends. Further

29. तस्मात् च देवाः बहुधा सम्प्रसूताः

साध्याः मनुष्याः पशवो चयांसि ।

प्राणापानौ व्रीहियवौ तपश्च

श्रद्धा सत्यं ब्रह्मचर्यम् विधिश्च ॥

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तस्मात् च - And, also from That अक्षर ब्रह्मन्, The पूर्ण पुरुष, The पुरुषोत्तम, The परब्रह्मन्, The परमेश्वर

बहुधा देवाः साध्याः - all the different kinds of देवताs - presiding deities of all natural phenomenon, such as Sadyas, Vasus, Adityas, Rudras, etc.

बहुधा मनुष्याः पशवः चयांसि - all the different groups of human beings, animals and birds

प्राणापानौ - and all the living beings of different kinds, and all their means of living

बहुधा व्रीहियवौ - all the different kinds of rice and barley, meaning all the different kinds of plant products

बहुधा तपश्च - all the various kinds of self-imposed disciplines and austerities

श्रद्धा सत्यं ब्रह्मचर्यम् - interest, faith and devotion in anything

सत्यं - adherence to Truth at any time

ब्रह्मचर्यम् - commitment to celibacy

विधिः च - commitment to duties and injunction, all of them

तस्मात् एव सम्प्रसूताः - all of them arise naturally from That परमेश्वर only.

Thus परमेश्वर is the material cause for all of them.

We will continue next time.