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ब्रह्मविद्या Brahma Vidya

मुण्डक उपनिषत्

Chapter 2

Section 1

Volume 14

30. सप्त प्राणाः प्रभवन्ति तस्मात्
सप्त अर्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति प्राणाः
गुहाशयाः निहिताः सप्त सप्त 2 - 1 - 8

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अस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वाः ओषधयो रसश्च
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32. पुरुषः एव इदं विश्वं
कर्म तपो ब्रह्म परामृतं
एतत् यो वेद निहितं गुहायां
सः अविद्याग्रन्थिम् विकिरति इह सोम्य ॥ 2 - 1 - 10
इति द्वितीय मुण्डके प्रथमः खण्ड ॥

Today we begin with ईश्वर ध्यानं, doing नमस्कार to That अक्षर ब्रह्मन् , The पूर्ण पुरुष,
The पुरुषोत्तम, in the form of Lord Shiva, as The Original Teacher of ब्रह्मविद्या knowledge.

नानाच्छिद्र घटोदरस्थित महादीप प्रभा भास्वरं
ज्ञानं यस्य तु चक्षुरादि करण द्वारा बहि स्पन्दते ।
जानामि इति तमेव भान्तं अनुभाति तत् समस्तं जगत्
तस्मै श्री गुरुमूर्तये नमः इदं श्री दक्षिणामूर्तये ॥
तस्मै श्री गुरुमूर्तये नमः इदं श्री दक्षिणामूर्तये

I do नमस्कार to That परमगुरु, The Original Teacher of ब्रह्म विद्या, The परमेश्वर, Lord
Shiva, called here as Sri Dakshinamurti. Where is That परमेश्वर? That परमेश्वर already
exists in every person as ज्ञानं, as ज्योतिमय चित्स्वरूप ज्ञानं, as The Self-effulgent All-



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inclusive Pure Consciousness, Pure Awareness, All-knowledge, the Bright light of all lights. How does That ज्ञानं manifest Itself in every person? It is just like this:

नानाच्छिद्र घटोदरस्थित महादीप प्रभा भास्वरं - A bright lamp is kept inside a pot which has several apertures - small holes. Out of that lamp emerge beams of light through the holes. Each beam of light lights up the objects in its path, but only those objects in its path, not others. The person now recognizes not only the existence of those objects, but also the objects themselves as they are. Just as the light source for all the beams of light is One, but the objects lighted up are many, similarly

यस्य ज्ञानं चक्षुरादि करण द्वारा बहिः स्पन्दते - That Pure Awareness nature of परमेश्वर emerges, as it were, through the eyes, ears, etc., through all the ज्ञान इन्द्रियाः - all the organs of perception of the person involved. When that happens, the person says: अहं जानामि इति - "I know".- I know this sound, this touch, (feeling), this form, this taste, this smell, not only them, but all the objects associated with all these sense perceptions.

Thus, जानामि - "I know" is common to all these perceptions, and also the objects associated with these sense perceptions. That means

जानामि इति तमेव भान्तं अनुभाति तत् समस्तं जगत् - That "I know" awareness extends to all forms of sense awareness (existence awareness), and also all forms of object awareness in this entire creation. That is the nature and power of ज्योतिमय चित् स्वरूप ईश्वर ज्ञानं . That means, that चित् स्वरूप ईश्वर ज्ञानं shines as all forms of sense awareness (existence awareness) as well as all forms of object awareness in this entire world of knowledge.

As the कठोपनिषत् says

तमेव भान्तं अनुभाति सर्वम् तस्य भासा सर्वमिदं विभाति ॥

That is how परमेश्वर exists in every person as ज्योतिमय चित् स्वरूप ईश्वर ज्ञानं - Self-effulgent, All-knowledge, All-inclusive Pure Awareness, Pure Consciousness.

With such ईश्वर ज्ञानं, let us now read today's verses.

30. सप्त प्राणाः प्रभवन्ति तस्मात्
सप्त अर्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति प्राणाः



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गुहाशयाः निहिताः सप्त सप्त

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In this verse, the Upanishad points out that all the components involved in every कर्म a person does, and every कर्मफल the person experiences as a result of one's कर्मs, all of them arise only from That अक्षर ब्रह्मन्, The पूर्ण पुरुष, The परमेश्वर already in every person.

This is how the Upanishad communicates that message. Every कर्म is envisaged here as a यज्ञकर्म, and consequently as an imaginary Havan कर्म involving fire, flame of fire, fuel for sustaining the flame, oblation into the flame, and the कर्मफल - the result of यज्ञकर्म.

As we have seen in the ध्यान श्लोक we heard earlier, That अक्षर ब्रह्मन्, The पूर्ण पुरुष, The परमेश्वर, already exists in the बुद्धिगुह - in the cave of one's बुद्धि in every person, as ज्योतिर्मय चित् स्वरूप ज्ञानं, as The Self-effulgent, All-inclusive, Pure Consciousness, which is The Fire, The Bright Light that already exists in the body of every person.

तस्मात् प्रभवन्ति - From That Bright Light, the fire of Pure Consciousness alone, all these things arise. What are they?

सप्त प्राणाः, सप्तशीर्षण्याः - The seven apertures, seven small holes in the head of a person, namely two ears, two eyes, two nostrils and one mouth with tongue as the organ of taste. These seven apertures serve as sense organs for the body.

सप्त अर्चिषः, सप्त दीप्तयः - Seven flames of fire, seven beams of light shooting out through the seven apertures in the head. Each flame of fire, each beam of light, lights up the existence of objects on its path.

सप्त समिधः, सप्त विषयाः - The sense organs, the सप्त प्राणाः, are kindled by the existence of objects on their path. Thereby, the existence of objects on their path serve as the seven-fold fuel for the seven flames of fire.

सप्त होमाः, तत् विषय विज्ञानानि - The seven beams of light also reveal the knowledge about the nature of the objects on their respective paths. That knowledge about the nature of the objects revealed, constitutes the होम - the oblations into the seven flames of fire.

सप्त इमे लोकाः येषु चरन्ति प्राणाः



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इन्द्रियस्थानानि येषु प्राणाः संचरन्ति

The sense organs (प्राणाः) dwelling into those objects revealed through their own anatomy - body structure, go through various kinds of experiences as the **कर्मफल** of the oblations made into the seven flames of fire. Finally, when the body goes to sleep

गृहशयाः - these sense organs, the **सप्त प्राणाः**, become inactive, and all their experiences merge into, resolve into the Pure Consciousness Itself, only to become active again when the body wakes up from sleep. That is how the body functions, going through life.

निहिताः सप्त सप्त

सप्त सप्त, प्रति शरीरे सप्त सप्त

निहिताः, स्थापिताः - These sense organs and the related components indicated above in groups of seven, namely **सप्त प्राणाः**, **सप्त अर्चिषः**, **सप्त समिधः**, **सप्त होमाः**, and **सप्त इमे लोकाः**, all of them

निहिताः, स्थापिताः, प्रति शरीरे, all of them are created and held in proper places in the body of each person; by whom?

तस्मात् प्रभवन्ति एव - By That **अक्षर ब्रह्मन्**, The **पूर्ण पुरुष**, The **परमेश्वर** only, just as the **कठोपनिषत्** says (कठ 4-1)

पराञ्चि खानि व्यतृणत् स्वयंभूः तस्मात् पराङ् पश्यति - all the sense organs are created by **परमेश्वर** Itself, with their natural tendency to go out into the world of objects and experience and exhaust the **कर्मफल**s of one's past **कर्म**s.

Thus **परमेश्वर** is the **उपादान कारण** - the material cause for all sense organs, sense objects, sense experiences, etc. and thus all of them are nothing but **परमेश्वर** itself. Not only that, the Upanishad continues:

31. अतः समुद्राः गिरयश्च सर्वे

अस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः ।

अतश्च सर्वाः ओषधयो रसश्च

येनैष भूतैः तिष्ठते हि अन्तरात्मा ॥

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अतः - From That **अक्षर ब्रह्मन्** pointed out earlier as **अक्षरात् परतः परः**, from That **पुरुषोत्तम**, The **परब्रह्मन्**, The **परमेश्वर**



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समुद्राः - all the oceans are born

सर्वे गिरयः च प्रभवन्ति - all the mountains also are born

अस्मात् अक्षर पुरुषात् हि - and, indeed, from That परमेश्वर alone

स्यन्दन्ते स्रवन्ति - emerge and flow out

सिन्धवः सर्वरूपाः - rivers of all forms and names

अतः च अस्मात् अक्षर पुरुषात् एव - Further, from That परमेश्वर alone

सर्वाः ओषधयो सर्वाः रसः च (प्रभवन्ति) - all kinds of plants, trees, herbs, etc. in the entire vegetable kingdom, together with their different saps, juices, fruits, tastes and nutrition, are born naturally. Further

येन (रसेन भूतैः सह एषः अन्तरात्मा तिष्ठते तत् रसः च (अक्षर पुरुषात् प्रभवन्ति एव) - by whose nutrition, this subtle body in every person exists along with the gross physical body, that power of nutrition also is born naturally from That परमेश्वर only.

Let us note here, in this verse, अन्तरात्मा refers to the subtle body of a person, so called because of its existence in-between the gross physical body, and the आत्मा - The Self I. Thus, in the last few verses (verses 3 to 9) the Upanishad has pointed out that all forms of life, the entire अन्तःकरण of every living Being, all organs of one's perception and action, all the five great elements – आकाश, वायुः, अग्नि, आपः, and पृथिवी, which support the entire creation in all its subtle and gross forms, all of one's sense organs, sense objects and sense experiences, all means and ends, all oceans and mountains and rivers of all forms and names, the entire vegetable kingdom with all their saps, fruits, juices and nutrition which support both the gross and subtle bodies of all living Beings, all of them arise naturally from That ONE अक्षर ब्रह्मन्, The परमेश्वर only.

Summing up all this knowledge, the Upanishad concludes this section by saying:

32. पुरुषः एव इदं विश्वं सर्वम्
कर्म तपो ब्रह्म परामृतं
एतत् यो वेद निहितं गुहायां
सः अविद्याग्रन्थिम् विकिरति इह सोम्य ॥

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पुरुषः एव इदं विश्वं

इदं - is any object of one's awareness



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विश्वं - means सर्वम् , everything in this entire creation, including the creation itself. Therefore पुरुषः एव इदं विश्वं means पुरुषः एव इदं सर्वम्. Any object of one's awareness in this entire creation, including the creation itself, is only That अक्षर ब्रह्मन्, That पूर्ण पुरुष, That पुरुषोत्तम. The परमेश्वर, and nothing else.

In the earlier verses, the Upanishad points out that everything in this creation arises from, is born of (जायते, संप्रसूताः प्रभवन्ति, etc.) परमेश्वर only. Here the Upanishad points out

पुरुषः एव इदं विश्वं - Everything in this creation, including the creation as a whole, is nothing but परमेश्वर Itself. Everything in creation includes, as the पुरुष सूक्तं says: पुरुष एव इदं सर्वम् यत् भूतं यच्च भव्यम् Everything that has gone by before, everything that is going to come later, and everything that exists right now, all that is only परमेश्वर and nothing else.

Thus, पुरुषः एव इदं विश्वं is a महावाक्य, a Great Declaration of Truth in this Upanishad. That means The Creator and the creation are ONE and the same. If that is so, what is creation? What we call creation is nothing but a name and form. The absolute reality of all existence is ONLY परमेश्वर, so says the Upanishad.

Now, we may recall the original question of Saunaka "कस्मिन् नु भगवो विज्ञाते सर्वम् इदं विज्ञातं भवति" इति - recognizing the true nature of which, the true nature of every object in this creation becomes recognized as well? The answer to the above question is now clear from the महावाक्य, namely पुरुष एव इदं विश्वं. Every object in this creation, including the creation itself, is ONLY परमेश्वर. Therefore, recognizing the true nature of परमेश्वर, one naturally recognizes the true nature of every object in this creation, including the creation as a whole. Therefore, how to recognize the true nature of परमेश्वर, is, what is going to be told in the rest of this Upanishad.

Unfolding the महावाक्य Itself further, the Upanishad says:

पुरुष एव इदं विश्वं - पुरुष is what is indicated by the Upanishad pointer expression सत्यं ज्ञानं अनन्तं ब्रह्म - That ब्रह्मन् alone is इदं विश्वं which includes कर्म, तपस् and परामृतं. Therefore, कर्म तपो ब्रह्म परामृतं means कर्म ब्रह्म, तपस् ब्रह्म, परं ब्रह्म, अमृतं ब्रह्म. Every form of कर्म, together with its result, is inseparable from That ब्रह्मन्. Every form of तपस् -



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self-discipline, together with its result, is inseparable from That ब्रह्मन्. Limitlessness is That ब्रह्मन् only. Eternity is That ब्रह्मन् only.

एतत् यो वेद निहितं गुहायां
सः अविद्या ग्रन्थिम् विकिरति इह सोम्य

सोम्य - O! Saunaka, please understand this

एतत् परामृतं ब्रह्म - यः वेद यः आत्मत्वेन वेद - The one who recognizes That Limitless
Eternal सत्यं-ज्ञानं-अनन्तं ब्रह्म as the true nature of आत्मा, The Self I Itself

निहितं गुहायां - abiding in the cave of one's बुद्धि, abiding in the region of one's बुद्धि not
reachable by all of one's mere object awareness only,
सः अविद्या ग्रन्थिम् विकिरति इह (एव)

सः - that person

इह (एव) - in this life itself, while one is still living

विकिरति - tears apart and throws away for ever

अविद्या ग्रन्थिम् - all strands of, all knots of अविद्या कामकर्मs, बन्धनs - all kinds of
bondages born of self-ignorance

इति द्वितीयमुण्डके प्रथमः खण्डः - Thus ends Section 1 of Chapter 2 of मुण्डक उपनिषत्.

We will go to Section 2 of Chapter 2 next time.