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मुण्डक उपनिषत्

Chapter 2

Section 2

Volume 18

39. यः सर्वज्ञः सर्ववित् यस्य एषः महिमाभुवि
दिव्ये ब्रह्मपुरे हि एषः व्योम्नि आत्मा प्रतिष्ठितः ।

मनोमयः प्राणशरीरनेता

प्रतिष्ठितः अन्ने हृदयं सन्निधाय

तत् विज्ञानेन परिपश्यन्ति धीराः

आनन्द रूपं अमृतं यत् विभाति ॥

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40. भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते च अस्य कर्माणि तस्मिन् दृष्टे परावरे ॥

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Saunaka, the disciple, is now in ओँ मन्त्र उपासन - contemplation in the content of The ओँ मन्त्र, The Word ओँ as अक्षर ब्रह्मन् Itself. Having already pointed out

ओँ इति ब्रह्म - अयं आत्मा ब्रह्म - सर्वम् हि एतत् ब्रह्म - the words ओँ, ब्रह्मन् and आत्मा indicate The Same ONE अक्षर ब्रह्मन् , The सत्यं ज्ञानं अनन्तं ब्रह्म, The परमेश्वर already in oneself, the Upanishad advised Saunaka (in the last verse we saw last time).

एवं आत्मानं ओँ इति ध्यायथ - Contemplate on The ओँ मन्त्र, The Word ओँ, as The ज्योति स्वरूप शुद्ध चैतन्य आत्मा, as The Self-effulgent Pure Consciousness, The आत्मा, The Self I, identical with That अक्षर ब्रह्मन् Itself, already in yourself, already available for appreciation and recognition in your own बुद्धि itself.

Helping Saunaka further in his own endeavors in such ओँ मन्त्र उपासन, the Upanishad now continues its discourse on the nature of अक्षर ब्रह्मन्, as आत्मा, The Self I in every person. The Upanishad says:

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दिव्ये ब्रह्मपुरे हि एषः व्योम्नि आत्मा प्रतिष्ठितः ।



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यः सर्वज्ञः सर्ववित् - That आत्मा, The Self I is सर्वज्ञः as well as सर्ववित्. सर्वज्ञः means यः सर्वम् सामान्यतः जानाति - the one who knows everything in general. For example, a person who has विवेक बुद्धि and clear Upanishad knowledge, who is fit enough for the pursuit of Self-discovery, such a person knows in general, that सत्यं ज्ञानं अनन्तं ब्रह्म, That ब्रह्मन् alone is सत्यं - Absolute Reality in all existence, and everything else in this ever changing creation is only मिथ्या - a transient appearance of That Same ONE ever-existent Absolute Reality which is never subject to change.

But that person, until he or she gains Self-realization, becoming ONE with ब्रह्मन् Itself, still does not know in all detail, That सत्यं, That Absolute Reality, and also every मिथ्या - every transient appearance in this creation in all detail. On the other hand सर्ववित् means यः सर्वम् विशेषतः वेत्ति- The ONE who does know, in all details, both सत्यं and मिथ्या - That Absolute Reality of all existence, together with all Its transient appearances in the past, present and the future in this entire creation.

It is obvious that only परमेश्वर Itself can be both सर्वज्ञः as well as सर्ववित्, because परमेश्वर is indeed ब्रह्मन् Itself, together with all Its inherent power माया. We may recall here the words of Sri Krishna (G 15 - 5)

वेदान्तकृत् वेदविदेव चाहं - I am both वेदकृत् as well as वेदवित्. I am both the author of all the Vedas and the Upanishads, both अपरविद्या and परविद्या knowledge, and I am also the one who knows fully, in all detail, the content of all the Vedas and the Upanishads, the content of all-knowledge. Therefore, in the context here

यः सर्वज्ञः सर्ववित् means यः आत्मा परमेश्वरः एव. The आत्मा, The Self I, already available for appreciation and recognition in your own बुद्धि, That आत्मा, The Self I in yourself, is परमेश्वर Itself, The सत्यं ज्ञानं अनन्तं ब्रह्म Itself, the content of The ओं मन्त्र, The Word ओं Itself. Further,

यस्य एषः महिमा भुवि - भुवि, यस्य महिमा, तस्य महिमा एषः

भुवि - in this world on earth

तस्य महिमा - The Glory of That परमेश्वर

एषः - this entire creation as it is



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All that we see in this entire creation is indeed an expression of The Very Glory of That परमेश्वर only. In spite of its मिथ्या nature - transient and everchanging nature of this entire creation, there is a neverchanging and unchangeable eternal law and order, justice and peace, beauty and power in this creation, because of which alone all knowledge, all science, and all predictability are possible, all natural events occur with unerring regularity and precision, all of which being ईश्वर शासनं - the will of परमेश्वर, the command of परमेश्वर, the very glory of That आत्मा, The ever-existent Pure Consciousness, The Self I, the very content of The ओं मन्त्र, The Word ओं Itself.

Now, where is That आत्मा, The Self I? The Upanishad says:

हि hi - indeed

एषः आत्मा दिव्ये व्योम्नि ब्रह्मपुरे प्रतिष्ठितः

एषः आत्मा ब्रह्मपुरे प्रतिष्ठितः - That आत्मा, being ब्रह्मन् Itself, is naturally available for recognition in ब्रह्मपुरि, the city of ब्रह्मन्. Where is That ब्रह्मपुरि?

व्योम्नि in one's व्योमन् - in one's बुद्धि-heart region.

As the Taittiriya Upanishad says:

यो वेद निहतं गुहायां परमे व्योमन् - It is in That व्योमन् - one's बुद्धि गुह - the cave of one's बुद्धि, the region of one's बुद्धि to which most people do not even try to reach, it is in That व्योमन्, That आत्मा, The Self I is available for immediate recognition. That व्योमन् is where one's intellectual and emotional appreciation of ब्रह्मन्, exist together without any distinction, and being so, It is the most sacred place in one's body architecture. It is the temple of परमेश्वर already in oneself. That व्योमन्, That बुद्धि-हृदय आकाश is called here as ब्रह्मपुरि- the city of ब्रह्मन्, already in oneself, where The अक्षर ब्रह्मन्, The परमेश्वर, The आत्मा, The Self I, The very content of The ओं मन्त्र, The Word ओं is available for immediate recognition by one's own बुद्धि at all times.

That ब्रह्मपुरि remains hidden from one's बुद्धि vision so long as there are obstructions to that vision, arising from one's स्वभाव गुणs, प्रकृति गुणs. When such obstructions naturally disappear as a result of one's intensive ईश्वर उपासन, ओं मन्त्र उपासन, one's बुद्धि naturally gains absolute clarity of vision, and That व्योमन्, The बुद्धि-हृदय -आकाश



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ceases to be a बुद्धि गुह, and reveals Itself as दिव्य ब्रह्मपुरि - The ever-bright self-effulgent city of ब्रह्मन्. The Upanishad says:

दिव्ये व्योम्नि ब्रह्मपुरे एषः आत्मा प्रतिष्ठितः - In That ever-bright Self-effulgent बुद्धि-हृदय-आकाश, in That ब्रह्मपुरि, The ब्रह्मन्, The आत्मा, The Self I reveals Itself naturally for immediate recognition to one's own बुद्धि. How does That ब्रह्मन्, That आत्मा reveal Itself? As we may recall from कठोपनिषत् (4 - 12, 13): while being in ज्ञाननिष्ठा - total contemplation on ब्रह्मन्, The आत्मा, one's बुद्धि recognizes ब्रह्मन् as:

अङ्गुष्ठमात्रं हृत्पुण्डरीकं - as thumbsize full-bloom lotus flower, thus revealing The आत्मा, The Self I, as आनन्द स्वरूप ब्रह्मन्, as all-inclusive Supreme Joy. Also as

ज्योतिः इव अधूमकः - Flame without smoke, revealing the आत्मा, The Self I as ज्ञान स्वरूप, चित् स्वरूप, शुद्ध चैतन्य स्वरूप ब्रह्मन्, as All knowledge, all conscious Pure Consciousness, and also

स एव अद्य स उ श्वः - as The ONE existing right now, and will continue to exist tomorrow as well, thus revealing The आत्मा, The Self I, as सत्य स्वरूप ब्रह्मन्, as The Ever existent ब्रह्मन् and also as

भूत भव्यस्य ईशानः - The Lord of the entire creation, past, present and the future, thus revealing The आत्मा, The Self I, as अनन्त स्वरूप ब्रह्मन्, The All-inclusive Immortal Self already in oneself as ONESELF Itself.

All such manifestations of That ब्रह्मन्, already manifesting Itself in one's बुद्धि-हृदय-आकाश दिव्ये व्योम्नि are clearly recognizable as ब्रह्मज्ञानं - ईश्वर ज्ञानं - आत्म ज्ञानं - औं मन्त्र ज्ञानं in one's विवेक वैराग्य बुद्धि, The ब्रह्मपुरि. That ब्रह्मपुरि already exists in the बुद्धि of every person, is the essential Upanishad message here, which is identical with the message of the महावाक्य of तैत्तिरीय उपनिषत्, namely:



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स यश्चायं पुरुषे यश्चासावादित्ये स एकः - The ब्रह्मन् already available for recognition in the बुद्धि of every person is indeed That सत्यं ज्ञानं अनन्तं ब्रह्म, whose very nature is आनन्द स्वरूपं - ब्रह्मानन्द.

Further, referring to That आत्मा again, the Upanishad says:

मनोमयः प्राणशरीरनेता
प्रतिष्ठितः अन्ने हृदयं सन्निधाय
तत् विज्ञानेन परिपश्यन्ति धीराः
आनन्द रूपं अमृतं यत् विभाति ॥

मनोमयः - The आत्मा, The Self I is मनोमयः - The Mind whose very nature is चैतन्यं Pure Consciousness. The mind one has is different from the mind one is. The mind one has is कर्म -born, and it appears only as a bundle of वृत्तिसु - everchanging thought forms. The mind one is, is चैतन्य स्वरूपं - The आत्मा that lights up all thoughts and thought forms.

If I direct a torch (or any other source of illumination) towards an object, I see not only the object, but also the light which lights up the object. That light is चैतन्यं, which lights up all thoughts and thought forms arising from the कर्म -born mind one has. That चैतन्यं is मनोमय आत्मा, The Self I, the very content of ओं मन्त्र as ज्योति स्वरूपं. Further,

प्राणशरीरनेता - That आत्मा, The Self I, is प्राणशरीरनेता, The परमेश्वर already in oneself. प्राणशरीर is one's सूक्ष्मशरीर - the subtle body pervading the entire physical body of a जीव, every living person. When the सूक्ष्मशरीर leaves one's gross physical body, and later enters another gross physical body, who makes such re-entry possible? It is only by the command of परमेश्वर, the will of परमेश्वर that such re-entry happens. That परमेश्वर is प्राणशरीरनेता - The Supreme Leader, the Supreme Commander of the subtle body. That प्राणशरीरनेता, The परमेश्वर, is indeed The आत्मा, The Self I already in every जीव, in every person.

प्रतिष्ठितः अन्ने हृदयं सन्निधाय



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अन्ने - in food. Here food stands for one's gross physical body (स्थूलशरीर), because, the gross physical body is only अन्न विकार - a modification of the food eaten by the person, his or her parents and grandparents, etc.

हृदयं सन्निधाय means naturally abiding in बुद्धि-हृदय-आकाश, the Self-effulgent ब्रह्मपुरि already in one's बुद्धि -heart region where ब्रह्मन्, the आत्मा, The Self I is available for immediate recognition by one's own बुद्धि. Therefore,

अन्ने हृदयं सन्निधाय (परमेश्वरः प्रतिष्ठितः)

That प्राणशरीरनेता, The परमेश्वर, naturally exists in the gross physical body of every person, abiding in the ब्रह्मपुरि region of one's बुद्धि where It is always available for recognition by one's own बुद्धि.

तत् विज्ञानेन परिपश्यन्ति धीराः, आनन्दरूपं अमृतं यत् विभाति

धीराः - धीर पुरुषाः - Those people who have विवेक वैराग्य एकाग्र बुद्धि - those people who have the necessary wisdom, resolve, discipline and single pointed श्रद्धा and devotion to the pursuit of आत्म ज्ञानं - Self-knowledge.

परिपश्यन्ति - परितः पश्यन्ति - they see, they recognize at all times, clearly and totally without any doubt or vagueness

विज्ञानेन - विशिष्ट ज्ञानेन - by the extraordinary knowledge gained by the diligent pursuit of Upanishad knowledge followed by ईश्वर उपासन, ओं मन्त्र उपासन - contemplation on परमेश्वर ज्ञानं, ओं मन्त्र ज्ञानं

तत् आत्मतत्त्वं तत् - That truth about आत्मा, The Self I

यत् अमृतं आनन्दरूपं विभाति - which shines by Itself, which reveals by Itself as The Immortal, ever-existent सत् चित् आनन्द स्वरूप ब्रह्मन्.

Thus आनन्दरूपं अमृतं यत् विभाति -



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तत् - तं ब्रह्मात्मानं परिपश्यन्ति धीराः - A धीर पुरुष, a person with विवेक वैराग्य बुद्धि, विवेक ज्ञानं gains knowledge of आत्मा, the Self I as सत् चित् आनन्द ब्रह्मन् Upanishad knowledge followed by ईश्वर उपासन, ओं मन्त्र उपासन - contemplation on the content of The ओं मन्त्र, as unfolded by the words of the Upanishads. Gaining such आत्म ज्ञानं - knowledge of आत्मा, The Self I, what happens? The Upanishad says:

40. भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते च अस्य कर्माणि तस्मिन् दृष्टे परावरे ॥ 2 - 2 - 8

Knowledge removes ignorance. That is all what knowledge does. Consequently, आत्म ज्ञानं - Self-knowledge removes self-ignorance, and all notions born of self-ignorance naturally disappear. When I recognize myself as सत् चित् आनन्द स्वरूप आत्मा, my ignorance about myself, my self-ignorance, naturally disappears. Along with that, all my notions about my true nature, born of self-ignorance, also disappear naturally.

Please understand that my बुद्धि does not go away. Only my ignorance about myself in my बुद्धि goes away. My बुद्धि as a करण, as an instrument of recognition remains. My body as a कार्य - as an effect of my प्रारब्ध कर्म remains. This transient world as a विषय - as an object I experience, remains. All my sense organs, as instruments of knowledge, they remain. Then what goes? Only my ignorance about myself goes; and my ignorance-born अहंकार - ego, also disappears naturally. "I am आत्मा - This आत्मा is ब्रह्मन् " That knowledge remains.

Previously my आत्मा notion was: "I am सुखी, I am दुःखी, etc. - I am sometimes happy, I am sometimes unhappy, etc." Now my आत्मा knowledge is ब्रह्मैवाहं अस्मि" I am indeed ब्रह्मन् Itself" That is Knowledge. The notion goes and knowledge remains. This transformation in my बुद्धि is called हृदय ग्रन्थि भेदनं - resolving the knot in my बुद्धि. That is what happens on gaining आत्म ज्ञानं Self-knowledge arising from श्रवणं, मननं and निदिध्यासनं - listening and understanding, reflecting on, and absorbing Upanishad knowledge through कर्मयोग बुद्धि, ज्ञान लक्षण ईश्वर भक्ति, सर्व कर्मफल त्याग बुद्धि, ईश्वर प्रसाद बुद्धि, पूर्ण ईश्वर शरणागति बुद्धि followed by ज्ञाननिष्ठा, सदा ईश्वर चिन्तनं



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through ईश्वर उपासन, ओं मन्त्र उपासन as described earlier. That is what the Upanishad says here.

तस्मिन् दृष्टे परावरे - which means तस्मिन् परावरे ब्रह्मणि आत्मा दृष्टे सति

दृष्टे सति - When one sees. "Seeing" is a more effective expression for "knowing", "recognizing", etc., because when one sees something, one gains अपरोक्ष ज्ञानं - immediate knowledge of That which is seen.

तस्मिन् ब्रह्मणि - In That ब्रह्मन्, already in ब्रह्मपुरि, already existing in one's व्योम्नि - बुद्धि-हृदय -आकाश in the enlightened self-effulgent region of the बुद्धि already in oneself

परावरे ब्रह्मणि दृष्टे सति - On gaining आत्म ज्ञानं - self-knowledge, when one sees in one's self-effulgent बुद्धि region That ब्रह्मन्, and when one sees in That ब्रह्मन् both पर and अचर - both the Ultimate cause and all its transient effects, both the efficient cause (the instrumental cause) and the material cause behind all existence, both क्षेत्रज्ञ and क्षेत्र, both the स्वरूप and the स्वभाव of everything in this creation

तस्मिन् परावरे ब्रह्मणि आत्मा दृष्टे सति - When one sees in That पराचर ब्रह्मन् already existing in one's Self-effulgent बुद्धि, The आत्मा Itself, The Self I Itself, ONESELF Itself, then

भिद्यते हृदयग्रन्थिः - the knot in the बुद्धि is resolved. All of one's वासनाs - lingering impressions and confusions about the true nature of ONESELF are resolved. They all disappear naturally. Self-ignorance disappears, and along with that, the अहंकार - the ego controlling all of one's actions disappears naturally. All अविद्या काम कर्म बन्धनs, all worldly bondages born of Self-ignorance disappear naturally. Further

सर्वसंशयाः छिद्यन्ते - All doubts, such as whether आत्मा exists or not, whether every person has a different आत्मा, what is the longevity of an आत्मा, etc. all such doubts are completely destroyed once for all

च - and

क्षीयन्ते अस्य कर्माणि - all of one's संचित कर्मs and आगामि कर्मs - all of one's past कर्मs under storage for future fructification, and also all of one's कर्मs yet to come in one's present life are instantly destroyed, because there is no doership in a self-realized



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person, the person who has gained Self-knowledge as ब्रह्मन् Itself. कर्म is only for a person who entertains the notion that one is the doer of कर्मस.

Even though a Self-realized person has to live through one's present life, experiencing the results of one's प्रारब्ध कर्मस - already fructified past कर्मस, which cannot be eliminated by any other means, such a person lives through one's present life as a ज्ञानी whose very presence is a source of strength to the progress and welfare of the society as a whole. Thus, when one gains आत्म ज्ञानं - Self-knowledge

हृदयग्रन्थिः भिद्यते - all knots in one's heart, which means, all bondages lodged in one's sense organs, mind and बुद्धि, totally disappear

सर्वसंशयाः छिद्यन्ते - all doubts about the true nature of जीव जगत् and ईश्वर are dispelled

अस्य कर्माणि क्षीयन्ते - all of one's संचित कर्म and आगामि कर्मस are already exhausted. As a result of all this, as the कठोपनिषत् says (कठ 6 - 15)

अथ मर्त्यः अमृतो भवति - a mortal becomes Immortal, in terms of knowledge.

We will continue next time.