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ब्रह्मविद्या Brahma Vidya

मुण्डक उपनिषत्

Chapter 2

Section 2

Volume 19

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ब्रह्म एव इदं विश्वम् इदं वरिष्ठं ॥ 2 - 2 - 11

इति द्वितीय मुण्डके द्वितीय खण्डः ॥

Summing up briefly the nature of ब्रह्मन्, The आत्मा, The Self I, already pointed out earlier in this section, the Upanishad says:

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तत् यत् आत्मविदो विदुः - That which the knowers of आत्मा, knowers of ब्रह्मन् do know, do see in all details, is this. An आत्मवित् is ब्रह्मवित् - a knower of ब्रह्मन्. As तैत्तिरीय Upanishad says: ब्रह्मवित् आप्नोति परं. A knower of ब्रह्मन् gains ब्रह्मन्, reaches ब्रह्मन्, becomes ब्रह्मन् Itself. When one becomes ब्रह्मन् Itself, that person gains अपरोक्ष ज्ञानं - direct knowledge, immediate knowledge of ब्रह्मन्. That person sees ब्रह्मन्, The आत्मा, The Self I, directly and immediately. What exactly does that person see? That person sees तत् ब्रह्म, That सत्यं ज्ञानं अनन्तं ब्रह्म in हिरण्मये परे कोशे as विरजं, निष्कलं, शुभ्रम्, ज्योतिषां ज्योतिः



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हिरण्मये परे कोशे - हिरण्मये means ज्योतिर्मये, in the place which is supremely bright everywhere, just like a flame without smoke, light without shadow.

परे कोशे - in the उत्कृष्ट उपाधि - in the most beautiful and the most sacred place in one's उपाधि - body vehicle, which means, in one's बुद्धि उपाधि, in व्योम्नि part of one's बुद्धि, where alone ब्रह्मन् is available for direct and immediate recognition.

As an instrument for recognition, one's बुद्धि उपाधि is still a कोश - a cover, just as one's entire body vehicle is a कोश - is a cover for the person in the body, even though the person is everywhere in one's body. Similarly, even though ब्रह्मन् is everywhere in one's body, It is available for recognition only in one's बुद्धिउपाधि, and there too, only in the ज्योतिर्मय व्योम्नि, in the Self-effulgent, ever-bright, supremely beautiful and most sacred region of one's बुद्धि - the बुद्धि-हृदय-आकाश, The ब्रह्मपुरि, as pointed out earlier.

Thus the आत्मवित् - the knower of आत्मा, the knower of Self I, sees ब्रह्मन्, the सत्यं ज्ञानं अनन्तं ब्रह्म, in one's हिरण्मये परे कोशे, in one's ज्योतिर्मय बुद्धि उपाधि, in ब्रह्मपुरि region of one's बुद्धि, as ONESELF Itself, as अयं आत्मा ब्रह्म, as ब्रह्मैवाहं अस्मि; आत्मा is ब्रह्मन्, The Self I is ब्रह्मन्, I am indeed ब्रह्मन् Itself. Further, That आत्मा, That ब्रह्मन्, That Self I, is

विरजं, रजस् रहितं - Here रजस् stands for all personal qualities arising from Self-ignorance. Therefore विरजं means ONE totally free from the limitations of all personal qualities, all स्वभाव गुणs, including अहंकार - ego, born of self-ignorance.

निष्कलं, निर्गताः कलाः यस्य - ONE free from all limbs, all इन्द्रियs, all body components.

The ब्रह्मन्, The आत्मा, The Self I is in all limbs of the body, but Itself has no limbs. As Sri Krishna says: (G 13-14)

सर्वेन्द्रिय गुणाभासं सर्वेन्द्रिय विवर्जितं - without any इन्द्रिय whatsoever, The आत्मा, The Self I shines through all इन्द्रियs and all their गुणs in all beings in this creation.

शुभ्रं शुद्धं - ONE that is absolutely pure, because It is विरजं - निर्गुणं - totally free from the limitations of all qualities

ज्योतिषां ज्योतिः - ONE that is the light for all lights, It is That Light because of which alone all other lights shine as they do. That ब्रह्मन्, The आत्मा, The Self I being ज्योतिषां

ज्योतिः - The Light for all lights, is explained further in the next verse.



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As we may recall, we saw this verse already in कठोपनिषत् (5 - 15)

न तत्र सूर्यो भाति

तत्र - There

तस्मिन् ब्रह्मणि - In That ब्रह्मन् which is आत्म स्वरूपं, which is identical with आत्मा, The Self I

सूर्यः न भाति - the sun does not shine, which means even though the sun lights up every object on earth, it does not light up आत्मा, The ब्रह्मन्. Similarly

न चन्द्र तारकं - neither the moon, nor the stars light up आत्मा, the ब्रह्मन्

न इमाः विद्युतः भान्ति - even these flashy lightnings do not light up the आत्मा. When that is so

कुतः अयं अग्निः - How can this fire light up आत्मा. Surely fire also does not light up आत्मा

तमेव भान्तं अनुभाति सर्वम् - सर्वम् अनुभाति all of them, the sun, the moon, the stars, the fire, etc., all of them shine after

तं भान्तं एव - The self-shining आत्मा alone, which means, आत्मा alone shines, and everything else shines after the shine of आत्मा, which is indeed ज्योतिषां ज्योतिः - the light for all other lights.

The sun, the moon, the stars, the mind, the बुद्धि, etc. shine because The आत्मा, The Self I shines, just as hot water is hot because of its contact with the fire underneath and not because of its own nature. Similarly, आत्मवस्तु भाति, सर्वम् अनुभाति आत्मा - आत्मा shines by itself, and everything else shines after आत्मा.

All, because of ONE light of आत्मा, The Self I, there are the light of sun, the light of moon, the light of stars, the light of fire, etc., which means, each one of these things, namely the sun, the moon, the stars, the fire, etc. shine distinctly as they do, only



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because of ONE Being, namely the **ज्योति स्वरूप शुद्ध चैतन्य आत्मा** - Self-effulgent Pure Consciousness, which is the **स्वरूप** of **आत्मा** - the true nature of **Self I**, already in oneself. Therefore, the Upanishad says:

तस्य भासा सर्वम् इदं विभाति - Because of the shine of **आत्मा**, all that exist in this creation shine as they do. The light of **आत्मा** lights up everything else in this creation. Thus

आत्मा भाति, विभाति च - **आत्मा** shines by Itself, and It also shines variously in different forms, such as the sun, the moon, the stars, the fire, etc.

आत्मा भाति - **आत्मा** shines without any distinction. **आत्मा** is self-effulgent, self shining

आत्मा विभाति च - **आत्मा** shines with all distinctions also; and indeed every object in this creation shines after **आत्मा** only.

Thus **आत्मा स्वयं भाति, विशेषेण भाति च** - **आत्मा** shines by Itself, and It also shines as various objects of knowledge, such as sun knowledge, moon knowledge, and indeed any object knowledge. Therefore, what is it that I need to do to recognize That **शुद्ध चैतन्य स्वरूप आत्मा**? Indeed nothing. The self-effulgence of **आत्मा**, The **Self I** is recognizable by simply recognizing the Pure Consciousness because of which alone I see, I recognize any object anywhere at any time. Thus whatever I see, anywhere, at any time, I only see

तं एव भान्तं अनुभाति सर्वम्, तस्य भासा सर्वम् इदं विभाति - **आत्मा** The **Self I**, shines as everything one sees. **आत्मा** The **ब्रह्मन्** being as It is, the Upanishad says:

43. ब्रह्म एव इदं अमृतं पुरुस्तात् ब्रह्म

पश्चात् ब्रह्म दक्षणतश्च उत्तरेण

अधश्च ऊर्ध्वम् च प्रसृतं

ब्रह्म एव इदं विश्वम् इदं वरिष्ठं ॥

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The content of this verse is:

ईशावास्यं इदं सर्वम् - वासुदेवः सर्वम् इति ज्ञानं - All this creation, including everything, without exception, in this everchanging creation is **ईशावास्यं** - indwelt by **ईश्वर**, enveloped by **ईश्वर**, and in and out permeated by **ईश्वर**, which means **परमेश्वर** is All.



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That is knowledge, That is Absolute Reality of all existence. The Upanishad here communicates the same message in these words:

ब्रह्म एव इदं - इदं - Anything that is subject to objectification in this creation is ब्रह्म एव, is, in fact, ब्रह्मन् only. ब्रह्मन् being the निमित्त कारणं - the efficient cause as well as the material cause for all objects in this creation, and the cause always exists in all its effects, ब्रह्मन् is the अधिष्ठान - the basis for all forms of existence. Consequently, the absolute reality of all existence is only ब्रह्मन्. All forms and names are only transient superimpositions on That ब्रह्मन्.

ब्रह्म एव अमृतं - ब्रह्मन् - The आत्मा, The Self I alone is limitless, eternal and never subject to change.

ब्रह्मन् being आत्मा, The Self I Itself, ब्रह्मन् being The ONE never subject to change, and at the same time being the very basis for all objects in this everchanging creation, it is clear that I am ब्रह्मन्, and

पुरुस्तात् ब्रह्म - whatever I see in front of me is ब्रह्मन्

पश्चात् ब्रह्म - whatever is behind me is ब्रह्मन्

दक्षिणतः च ब्रह्म - whatever is on my right is ब्रह्मन्

उत्तरेण च ब्रह्म - whatever is on my left is ब्रह्मन्

अधः च ब्रह्म - whatever is below me is ब्रह्मन्

ऊर्ध्वम् च ब्रह्म - whatever is above me is ब्रह्मन्

प्रसृतं ब्रह्म - ब्रह्मन् is all-pervasive and all-inclusive

ब्रह्म एव इदं विश्वम् - This entire creation is only ब्रह्मन्. Nothing in this creation is independent of ब्रह्मन्, is away from ब्रह्मन्

इदं ब्रह्म एव चरिष्ठं - This ब्रह्मन् alone is the most supreme, the most sacred, and the most worshipful Being there is.

Thus concludes section 2 of Chapter 2 of मुण्डक उपनिषत्

ब्रह्म एव इदं विश्वम् - Every objectifiable entity in this creation, every name and form in this creation, including the creation as a whole, is indeed ब्रह्मन् Itself.



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The above statement is the final and complete answer to Saunaka's original question, namely

"कस्मिन्नु भगवो विज्ञाते सर्वम् इदं विज्ञातं भवति - Recognizing the true nature of which alone, the true nature of every object in this creation becomes as well recognized?"

The answer is, if one recognizes the identity of ONESELF, The आत्मा, The Self I as ब्रह्मन् Itself, as परमेश्वर already in one's बुद्धि-हृदय-आकाश, Itself, as one's self-effulgent all-inclusive Pure Consciousness Itself, then one naturally recognizes the true nature of every object in this creation as That ब्रह्मन् Itself, as ONESELF, the आत्मा I Itself.

What is That ब्रह्मन्, That आत्मा, The Self I and how the identity of ONESELF as That ब्रह्मन् Itself, That आत्मा, The Self I Itself can be recognized by the diligent pursuit of Upanishad knowledge and ओं मन्त्र उपासन - contemplation on the content of the ओं मन्त्र - The word ओं as unfolded by the Upanishads have already been told in the first two chapters of this Upanishad.

Therefore, with the concluding statement ब्रह्म एव इदं विश्वं - the purpose, with which the Upanishad started, is already fulfilled.

But the Upanishad is not yet over, because, it is clear that there are people, like most of us, who are not able to identify with ब्रह्मन्, The आत्मा, The Self I, in spite of one's understanding and appreciation of the knowledge communicated in the first four sections constituting the two chapters of this Upanishad.

Hence, this Upanishad has a third chapter involving two sections, which talk about the prerequired ethical values and personal qualities one must first cultivate in full measure in order to become fit for self-recognition as unfolded earlier in the Upanishad.

We will start with section 1 of Chapter 3 next time.