



मुण्डक उपनिषत्

Chapter 2

Section 1

Volume 13

27. तस्मात् अग्निः समिधौ यस्य सूर्यः
tasmāt agnaḥ samadhau yasya sūryaḥ
सोमात् पर्जन्यः ओषधयः पृथिव्याम्
somāt parjanyaḥ oṣadhayaḥ pṛthavyām
पुमान् रेतः सिञ्चति योषितायाम्
pumān retaḥ sañcata yoṣatāyām
बह्वी प्रजाः पुरुषात् सम्प्रसूताः ॥ 2 - 1 - 5
bahvī prajāḥ puruṣāt samprasūtāḥ ॥
28. तस्मात् ऋचः साम यजूषि दीक्षाः
tasmāt ṛcaḥ sāma yajūṣi dikṣāḥ
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
yajñāśca save kratavo dakṣiṇāśca ।
संवतरश्च यजमानश्च लोका ॥
saṁvatarśca yajamānaśca lokā ॥
सोमो यत्र पवते यत्र सूर्यः ॥ 2 - 1 - 6
somo yatra pavate yatra sūryaḥ ॥
29. तस्मात् च देवाः बहुधा सम्प्रसूताः
tasmāt ca devāḥ bahudhā samprasūtāḥ
साध्याः मनुष्याः पशवो वयांसि ।
sādhyāḥ manuṣyāḥ paśavo vayāṁsa ।
प्राणापानौ व्रीहियवौ तपश्च
prāṇāpānau vṛihiyavau tapaśca
श्रद्धा सत्यं ब्रह्मचर्यम् विधिश्च ॥ 2 - 1 - 7
śraddhā satyaṁ brahmacaryam vidhiśca ॥



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

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

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

In the early stages of one's progress in life, one is engaged mainly in धर्म-अर्थ-काम *dharma-artha-kāma* pursuits, pursuits of virtue, wealth and accomplishments of various kinds. While being in that stage of life, कर्म *karma*, उपासन *upāsana* and ज्ञानं *jñānam* - all of them are only different forms of कर्म *karma*, whose only purpose is to gain कर्मफल *karmaphalas* 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 *śreyas* - मोक्ष *mokṣa* - total fulfillment in life, the very same कर्म मोक्ष *karma mokṣa*, उपासन *upāsana* and ज्ञानं *jñānam* assume totally different purposes. Then, the purpose of every कर्म *karma*, or any कर्म *karma*, is not for any desired कर्मफल *karma phala*. It is only for पूर्ण अन्तःकरण शुद्धि *pūrṇa antaḥ karaṇa śuddhi* - the restoration of the natural absolute purity of one's mind and बुद्धि *buddhi*, through the performance of every कर्म *karma* as कर्म योग *karma yoga*. कर्म योग *karma yoga* is not any particular कर्म *karma*, and पूर्ण अन्तःकरण



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शुद्धि *pūrṇa antaḥ karaṇa śuddhi* is also not the result of any particular कर्म *karma*. Absolute purity is the very nature of अन्तःकरण *antaḥ karaṇa* in its original state.

Further, the purpose of any form of उपासन *upāsana*, any form of meditation on परमेश्वर *parameśvar* is again not for seeking any desired कर्मफल *karmaphala*, but it is only for engaging one's mind and बुद्धि *buddhi* in ईश्वर ध्यानं *īśvara dhyānaṁ* for अन्तःकरण नैश्चल्यं *antaḥ karaṇa naiścalyaṁ* - for steadily keeping one's mind and बुद्धि *buddhi* in परमेश्वर *parameśvar* -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 *buddhi* steadily focused on परमेश्वर *parameśvar* for any length of time with no distraction or discontinuity.

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

Thus, let us understand clearly, that for a person totally dedicated to the pursuit of total fulfillment in life, every कर्म *karma* becomes कर्म योग *karma yoga* for the only purpose of अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - restoring the natural purity of one's mind and बुद्धि *buddhi*, and every form of उपासन *upāsana* - meditation on परमेश्वर *parameśvar*, becomes a means for the only purpose of cultivating अन्तःकरण नैश्चल्यं *antaḥ karaṇa naiścalyaṁ* - steadfastness of mind and बुद्धि *buddhi* in परमेश्वर *parameśvar* -consciousness at all times, and the pursuit of every form of objective knowledge becomes a necessary means for the only purpose of making one's mind and बुद्धि *buddhi* fit for the diligent pursuit of ब्रह्मविद्या *brahmavidyā* knowledge. That explains why there are discourses on कर्म *karma* and उपासन *upāsana* in the Upanishads also.

The पञ्चाग्नि विद्या *pañcāgni vidyā* form of ईश्वर ध्यानं *īśvara dhyānaṁ* - meditation on परमेश्वर *parameśvar*, described in Chandogya Upanishad, is similar to



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the संहित उपासन *sāmhita upāsana* described in Chapter 1 of the Taittiriya Upanishad, where one does ईश्वर ध्यानं *īśvara dhyānaṁ* by maintaining one's mind and बुद्धि *buddhi* steadily in a sequential flow of thought forms relating to five chosen objects in this creation, which are themselves ज्ञान विषयसु *jñāna viṣayas* - objects worthy of Divine reflection and contemplation.

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

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

द्युलोक *dyuloka* - Heaven, the world of all celestial Beings

पर्जन्य *parjanya* - rain-bearing clouds in the sky, चरुण देवता *varuṇa devatā*

पृथिवी *pṛthivī* - The earth (पृथिवी देवता *pṛthivī devatā*)

पुमान् *pumān* - man (indicating all male species)

योषा *yoṣā* - Woman (indicating all female species)

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



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

	अग्नि <i>agni</i> Fire	समित् <i>samit</i> Fuel for fire	आहुति <i>āhuti</i> Oblation	कर्मफल <i>karmaphala</i> Result
1.	द्युलोक <i>dyuloka</i> Heaven	सूर्य <i>sūraya</i> Sun	श्रद्धा <i>śraddhā</i> Faith and devotion	सोम <i>soma</i> Moon
2.	पर्जन्य <i>parajanya</i> Rainbearing clouds	वायु <i>vāyu</i> Air	सोम <i>soma</i> Moon	वर्ष <i>varṣa</i> Rain
3.	पृथिवी <i>prthivī</i> Earth	संवत्सर <i>saṁvatsar</i> Passage of time	वर्ष <i>varṣa</i> Rain	ओषधयः <i>oṣadhayaḥ</i> Vegetable kingdom (Food).
4.	पुमान् <i>pumaan</i> Man	वाक् <i>vāk</i> Speech (All actions)	ओषधयः <i>oṣadhayaḥ</i> Food	रेतः <i>retah</i> Seed
5.	योषा <i>yoṣā</i> Woman	योनि <i>yonī</i> Womb of woman	रेतः <i>retah</i> Seed	प्रजाः <i>prajāḥ</i> People

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

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

27. तस्मात् अग्निः समिधौ यस्य सूर्यः
tasmāt agniḥ samidhau yasya sūryaḥ
सोमात् पर्जन्यः ओषधयः पृथिव्याम्
somāt parjanyaḥ oṣadhayaḥ prthivyām



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पुमान् रेतः सिञ्चति योषितायाम्

pumān retaḥ siñcati yoṣitāyām

बह्वी प्रजाः पुरुषात् सम्प्रसूताः ॥ 2 - 1 - 5

bahvī prajāḥ puruṣāt samprasūtāḥ ॥

तस्मात् पुरुषात् *tasmāt puruṣāt* - From That अक्षर ब्रह्मन् *akṣara brahman* described earlier as अक्षरात् परतः पर *akṣarāt parataḥ para* (verse 2 -2 1 - 2). From That पूर्ण पुरुष *pūrṇa puruṣa*, The पुरुषोत्तम *puruṣottama*, The पर ब्रह्मन् *para brahman*, The परमेश्वर *parameśvar*

अग्निः सम्प्रसूतः *agniḥ samprasūtaḥ*, सम्यक् उत्पन्नः *samyak utpannaḥ* - the Agni, The Fire is naturally born. Following the format of a Havan कर्म *karma* in terms of पञ्चाग्नि विद्या *pañcāgni vidyā*, That first fire is द्युलोकः *dyulokaḥ* - the world of all celestial beings - the Heaven. Thus

तस्मात् पुरुषात् सम्प्रसूतः *tasmāt puruṣāt samprasūtaḥ* - From That पूर्ण पुरुष *pūrṇa puruṣa*, the परमेश्वर *parameśvar*, the Heaven is naturally born, as the first Agni.

यस्य समिधः सूर्यः *yasya samidhah sūryaḥ* - For That First Agni, the Samit, the fuel sustaining that Agni is सूर्यः *sūryaḥ* - the Self-effulgence of the sun, which is Itself a celestial being, and also the Self-effulgence of the oblations of the जीव *jīvas* already in heaven. The oblations (आहुति *āhutis*) into That first Agni are श्रद्धा *śraddha* - the faith and devotion of the जीव *jīvas* performing the Havan कर्म *karma* as a यज्ञ कर्म *yajña karma* in the form of meditation on परमेश्वर *parameśvar*. As a result of such oblations, arises सोम *soma* - The moon as the natural satellite of sun.

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

यज्ञात् भवति पर्जन्यः *yajñāt bhavati parjanyaḥ* - from यज्ञ कर्म *yajña karma* comes rain at proper times, in proper amounts. Thus यज्ञात् पर्जन्यः *yajñāt parjanyaḥ* - rain clouds become the second fire in the imaginary हवन् कर्म *havankarma*, for which



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air becomes समित् *samit* and सोम *soma*, the moon becomes the आहुति *āhuti* - the oblation resulting in वर्ष *varṣa* - the rain.

पृथिव्याम् ओषधयः *pṛthivyām oṣadhayaḥ* - When rain falls, along with the rain, all the जीवस *jīvas* in Heaven, who are ready to return to earth (after exhausting all their पुण्यस *puṇyas* in Heaven), they also fall back to earth.

Thus earth (पृथिवी *pṛthivī*) becomes the third fire in the imaginary Havan कर्म *karma*, for which "passage of time" becomes the समित् *samit* fuel) and वर्ष *varṣa* (rain) becomes the आहुति *āhuti* - oblation, resulting in ओषधयः *oṣadhayaḥ* - the entire vegetable kingdom yielding अन्नं *annaṁ* - food for all the जीवस *jīvas* on earth, and consequently, man and woman (the male species and female species among the जीवस *jīvas*) become the fourth and the fifth fires respectively in the imaginary Havan कर्म *karma*.

पुमान् रेतः सिञ्चति योषितायाम् बह्वी प्रजाः सम्प्रसूताः, सम्यक् उत्पन्नाः *pumān retaḥ siñcati yoṣitāyām bahvī prajāḥ samprasūtāḥ, samyak utpannāḥ* - For man (पुमान् *pumān*) the fourth fire, all actions become समित् *samit* (the fuel), and food becomes the आहुति *āhuti* - the oblation into the fire, resulting in रेतः *retaḥ* - the seed for the generation of future जीवस *jīvas*, and for woman, (योष *yoṣa*), the womb becomes the समित् *samit* (the fuel) and रेतः *retaḥ* (the seed) becomes the आहुति *āhuti* - the oblation into the fire, resulting in बह्वीः प्रजाः *bahvīḥ prajāḥ* - 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 *akṣara puruṣa*, The पूर्ण पुरुष *pūrṇa puruṣa*, The पुरुषोत्तम *puruṣottama*, The परमेश्वर *parameśvar* only, thus making That परमेश्वर *parameśvar* as the material cause for all जीवस *jīvas* in this creation.

The message here also indicates that a process of deep meditation on परमेश्वर *parameśvar*, a deep deliberation on the nature of अक्षर ब्रह्मन् *akṣara brahman*



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indicated earlier, are necessary to recognize that परमेश्वर *parameśvar* is indeed the material cause for the existence of all जीवs *jīvas* in this creation. Further

28. तस्मात् ऋचः साम यजूषि दीक्षाः
tasmāt ṛcaḥ sāma yajūṁṣi dikṣāḥ
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
yajñāśca sarve kratavo dakṣiṇāśca ।
संवत्सरश्च यजमानश्च लोका ॥
saṁvatarśca yajamānaśca lokā ॥
सोमो यत्र पवते यत्र सूर्यः ॥ 2 - 1 - 6
somo yatra pavate yatra sūryaḥ ॥

तस्मात् *tasmāt* - From That अक्षर ब्रह्मन् *akṣara brahman*, The पूर्ण पुरुष *pūrṇa puruṣa*, The पुरुषोत्तम *puruṣottama*, The पर ब्रह्मन् *para brahman*, The परमेश्वर *parameśvar*

सर्वे ऋचः साम यजूषि *sarve ṛcaḥ sāma yajūṁṣi* - all the Rig, Sama, and Yajur Veda mantras, all means and ends

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

सर्वे यज्ञाः च क्रतवः च *sarve yajñāḥ ca kratavaḥ ca* - all यज्ञ कर्मs *yajña karmas*, Vedic rituals, and also all forms of ritualistic sacrifices

सर्वे दक्षिणाः च *sarve dakṣiṇāḥ ca* - all gifts given to officiating priests during such यज्ञ कर्मs *yajña karmas*

सर्वे संवत्सरः च *sarve saṁvatsarah ca* - all the different times chosen for the performance of Vedic rituals

सर्वे यजमानः च *sarve yajamānah ca* - all the different people who perform the various यज्ञ कर्मs *yajña karmas* - Vedic rituals

सर्वे लोकाः च *sarve lokāḥ ca* - all the experiences, all the कर्मफलs *karma phalas* people get by virtue of their कर्मs *karmas* of all kinds

सोमो यत्र पवते यत्र सूर्यः ॥ 2 - 1 - 6
somo yatra pavate yatra sūryaḥ



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यत्र सोमः पवते *yatra somah pavate*, यत्र सूर्यः पवते *yatra sūryaḥ pavate* - when people die, the lunar path and the solar path through which the सूक्ष्म शरीरसु *sūkṣma śarīras* - the subtle bodies of such people have to travel as a result of their past कर्मसु *karmas*

सर्वे *sarve* - all of them

तस्मात् *tasmāt* (एव सम्प्रसूताः *eva samprasūtāḥ*) - arise naturally from That परमेश्वर *parameśvar* only

Thus परमेश्वर *parameśvar* is the material cause for all कर्मसु *karmas* and कर्मफलसु *karmaphalas*, all actions and their results, all means and ends. Further

29. तस्मात् च देवाः बहुधा सम्प्रसूताः
tasmāt ca devāḥ bahudhā samprasūtāḥ

साध्याः मनुष्याः पशवो वयांसि ।

sādhyāḥ manuṣyāḥ paśavo vayāṁsi ।

प्राणापानौ व्रीहियवौ तपश्च

prāṇāpānau vrihiyavau tapaśca

श्रद्धा सत्यं ब्रह्मचर्यम् विधिश्च ॥

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śraddhā satyaṁ brahmacaryam vidhiśca ॥

तस्मात् च *tasmāt ca* - And, also from That अक्षर ब्रह्मन् *akṣara brahman*, The पूर्ण पुरुष *pūrṇa puruṣa*, The पुरुषोत्तम *puruṣottama*, The परब्रह्मन् *para brahman*, The परमेश्वर *parameśvar*

बहुधा देवाः साध्याः *bahudhā devāḥ sādhyāḥ* - all the different kinds of देवतासु *devatās* - presiding deities of all natural phenomenon, such as Sadyas, Vasus, Adityas, Rudras, etc.

बहुधा मनुष्याः पशवः वयांसि *bahudhā manuṣyāḥ paśavah vayāṁsi* - all the different groups of human beings, animals and birds

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

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

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



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

ब्रह्मविद्या **Brahma Vidya**

श्रद्धा सत्यं ब्रह्मचर्यम् *śraddhā satyam brahmacaryam* - interest, faith and devotion in anything

सत्यं *satyam* - adherence to Truth at any time

ब्रह्मचर्यम् *brahmacaryam* - commitment to celibacy

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

तस्मात् एव सम्प्रसूताः *tasmāt eva samprasūtāḥ* - all of them arise naturally from That परमेश्वर *parameśvar* only.

Thus परमेश्वर *parameśvar* is the material cause for all of them.

We will continue next time.