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ब्रह्मविद्या **Brahma Vidya**

मुण्डक उपनिषत्

Chapter 2

Section 1

Volume 14

30. सप्त प्राणाः प्रभवन्ति तस्मात्
sapta prāṇāḥ prbhavanti tasmāt
सप्त अर्चिषः समिधः सप्त होमाः ।
sapta arcīṣaḥ samidhaḥ sapta homāḥ ।
सप्त इमे लोका येषु चरन्ति प्राणाः
sapta ime lokā yeṣu caranti prāṇāḥ
गुहाशयाः निहिताः सप्त सप्त
guhaśāyāḥ nihitāḥ sapta sapta 2 - 1 - 8

31. अतः समुद्राः गिरयश्च सर्वे
ataḥ samudrāḥ girayaśca sarve
अस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः ।
asmāt syandante sindhavaḥ sarva rūpāḥ ।
अतश्च सर्वाः ओषधयो रसश्च
ataśca sarvāḥ ośadhayo rasaśca
येनैष भूतैः तिष्ठते हि अन्तरात्मा ॥
yenaiṣa bhūtaiḥ tiṣṭhate hi antarātmā ॥ 2 - 1 - 9

32. पुरुषः एव इदं विश्वं
puruṣaḥ eva idaṁ viśvaṁ
कर्म तपो ब्रह्म परामृतं
karma tapo brahma parāmṛtaṁ
एतत् यो वेद निहितं गुहायां
etat yo veda nihitaṁ guhāyām
सः अविद्याग्रन्थिम् विकिरति इह सोम्य ॥
saḥ avidyāgranthim vikirati iha somya ॥ 2 - 1 - 10
इति द्वितीय मुण्डके प्रथमः खण्ड ॥
iti dvītiya muṇḍake prathamāḥ khaṇḍa ॥



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Today we begin with ईश्वर ध्यानं *īśvara dhyānaṁ*, doing नमस्कार *namaskār* to That अक्षर ब्रह्मन् *akṣara brahman*, The पूर्ण पुरुष *pūrṇa puruṣa*, The पुरुषोत्तम *puruṣottama*, in the form of Lord Shiva, as The Original Teacher of ब्रह्मविद्या *brahma vidyā* knowledge.

नानाच्छिद्र घटोदरस्थित महादीप प्रभा भास्वरं
nānācchidra ghaṭodarasthita mahādīpa prabhā bhāsvaram
ज्ञानं यस्य तु चक्षुरादि करण द्वारा बहि स्पन्दते ।
jñānaṁ yasya tu cakṣurādi karaṇa dvārā bahi spandate ।
जानामि इति तमेव भान्तं अनुभाति तत् समस्तं जगत्
jānāmi iti tameva bhāntaṁ anubhāti tat samastaṁ jagat
तस्मै श्री गुरुमूर्तये नमः इदं श्री दक्षिणामूर्तये ॥
tasmai śrī gurumūrtaye namaḥ idaṁ śrī dakṣiṇāmūrtaye ॥
तस्मै श्री गुरुमूर्तये नमः इदं श्री दक्षिणामूर्तये
tasmai śrī gurumūrtaye namaḥ idaṁ śrī dakṣiṇāmūrtaye

I do नमस्कार *namaskār* to That परमगुरु *paramaguru*, The Original Teacher of ब्रह्म विद्या *brahma vidyā*, The परमेश्वर *parameśvar*, Lord Shiva, called here as Sri Dakshinamurti. Where is That परमेश्वर *parameśvar*? That परमेश्वर *parameśvar* already exists in every person as ज्ञानं *jñānaṁ*, as ज्योतिमय चित्स्वरूप ज्ञानं *jyotimaya cit svarūpa jñānaṁ*, as The Self-effulgent All-inclusive Pure Consciousness, Pure Awareness, All-knowledge, the Bright light of all lights. How does That ज्ञानं *jñānaṁ* manifest itself in every person? It is just like this:

नानाच्छिद्र घटोदरस्थित महादीप प्रभा भास्वरं *nānācchidra ghaṭodarasthita mahādīpa prabhā bhāsvaram* - 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 *yasya jñānaṁ cakṣurādi karaṇa dvārā bahih spandate* - That Pure Awareness nature of परमेश्वर *parameśvar* emerges, as it were, through the eyes, ears, etc., through all the ज्ञान इन्द्रियाः *jñāna*



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indriyās - all the organs of perception of the person involved. When that happens, the person says:

अहं जानामि इति *ahaṁ jānāmi iti* - "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 *jānāmi* - "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 *jānāmi iti tameva bhāntaṁ anubhāti tat samastaṁ jagat* - 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 *jyotimaya cit svarūpa īśvara jñānaṁ*. That means, that चित् स्वरूप ईश्वर ज्ञानं *cit svarūpa īśvara jñānaṁ* 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 *kāthopaniṣat* says

तमेव भान्तं अनुभाति सर्वम् तस्य भासा सर्वमिदं विभाति ॥

tameva bhāntaṁ anubhāti sarvam tasya bhāsā sarvam idaṁ vibhāti ॥

That is how परमेश्वर *parameśvar* exists in every person as ज्योतिमय चित् स्वरूप ईश्वर ज्ञानं *jyotimaya cit svarūpa īśvara jñānaṁ* - Self-effulgent, All-knowledge, All-inclusive Pure Awareness, Pure Consciousness.

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

30. सप्त प्राणाः प्रभवन्ति तस्मात्

sapta prāṇāḥ prbhavanti tasmāt

सप्त अर्चिषः समिधः सप्त होमाः ।

sapta arciṣaḥ samidhaḥ sapta homāḥ ।

सप्त इमे लोका येषु चरन्ति प्राणाः

sapta ime lokā yeṣu caranti prāṇāḥ

गुहाशयाः निहिताः सप्त सप्त

guhaśāyāḥ nihitāḥ sapta sapta

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

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

As we have seen in the ध्यान श्लोक *dhyāna śloka* we heard earlier, That अक्षर ब्रह्मन् *akṣara brahman*, The पूर्ण पुरुष *pūrṇa puruṣa*, The परमेश्वर *parameśvar*, already exists in the बुद्धिगुह *buddhi guha* - in the cave of one's बुद्धि *buddhi* in every person, as ज्योतिर्मय चित् स्वरूप ज्ञानं *jyotirmaya cit svarūpa jñānam*, 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 *tasmāt prbhavanti* - From That Bright Light, the fire of Pure Consciousness alone, all these things arise. What are they?

सप्त प्राणाः *sapta prāṇāḥ*, सप्तशीर्षण्याः *sapta śīrṣaṇyāḥ* - 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 *sapta arcīṣaḥ*, सप्त दीप्तयः *sapta dīptayaḥ* - 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 *sapta samidhaḥ*, सप्त विषयाः *sapta viṣayāḥ* - The sense organs, the सप्त प्राणाः *sapta prāṇāḥ*, 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 *sapta homāḥ*, तत् विषय विज्ञानानि *tat vijñānāni* -The seven beams of light also reveal the knowledge about the nature of the objects on their respective paths.



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That knowledge about the nature of the objects revealed, constitutes the होम *homa* - the oblations into the seven flames of fire.

सप्त इमे लोकाः येषु चरन्ति प्राणाः
sapta ime lokā yeṣu caranti prāṇāḥ
इन्द्रियस्थानानि येषु प्राणाः संचरन्ति
indriyasthānāni yeṣu prāṇāḥ saṁcarnti

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

गृहशयाः *gṛhśayāḥ* - these sense organs, the सप्त प्राणाः *sapta prāṇāḥ*, 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 *nihatāḥ sapta sapta*

सप्त सप्त, प्रति शरीरे सप्त सप्त *sapta sapta, prati śarīre sapta sapta*

निहिताः *nihatāḥ*, स्थापिताः *sthāpitāḥ* - These sense organs and the related components indicated above in groups of seven, namely सप्त प्राणाः *sapta prāṇāḥ*, सप्त अर्चिषः *sapta arciṣaḥ*, सप्त समिधः *sapta samidhaḥ*, सप्त होमाः *sapta homāḥ*, and सप्त इमे लोकाः *sapta ime lokāḥ*, all of them

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

तस्मात् प्रभवन्ति एव *tasmāt prabhavanti eva* - By That अक्षर ब्रह्मन् *akṣara brahman*, The पूर्ण पुरुष *pūrṇa puruṣa*, The परमेश्वर *parameśvar* only, just as the कठोपनिषत् *kāthopaniṣat* says (कठ *kāṭha* 4-1)

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



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

31. अतः समुद्राः गिरयश्च सर्वे
ataḥ samudrāḥ girayaśca sarve
अस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः ।
asmāt syandante sindhavaḥ sarva rūpāḥ ।
अतश्च सर्वाः ओषधयो रसश्च
ataśca sarvāḥ ośadhayo rasaśca
येनैष भूतैः तिष्ठते हि अन्तरात्मा ॥ 2 - 1 - 9
yenaiṣa bhūtaiḥ tiṣṭhate hi antarātmā ॥

अतः *ataḥ* - From That अक्षर ब्रह्मन् *akṣara brahman* pointed out earlier as अक्षरात् परतः परः *akṣarāt parataḥ paraḥ*, from That पुरुषोत्तम *puruṣottama*, The परब्रह्मन् *para brahman*, The परमेश्वर *parameśvar*
समुद्राः *samudrāḥ* - all the oceans are born
सर्वे गिरयः च प्रभवन्ति *sarve girayaḥ ca prbhavanti* - all the mountains also are born
अस्मात् अक्षर पुरुषात् हि *asmāt akṣara puruṣāt hi* - and, indeed, from That परमेश्वर *parameśvar* alone
स्यन्दन्ते स्रवन्ति *syandante sravanti* - emerge and flow out
सिन्धवः सर्वरूपाः *sindhavaḥ sarva rūpāḥ* - rivers of all forms and names
अतः च अस्मात् अक्षर पुरुषात् एव *ataḥ ca asmāt akṣara puruṣāt eva* - Further, from That परमेश्वर *parameśvar* alone
सर्वाः ओषधयो सर्वाः रसः च *sarvāḥ ośadhayo sarvāḥ rasaḥ ca* (प्रभवन्ति *prbhavanti*) - 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 *rasena*) भूतैः सह एषः अन्तरात्मा तिष्ठते तत् रसः च *yena rasena bhūtaiḥ saha eṣaḥ antarātmā tiṣṭhate tat rasaḥ ca* (अक्षर पुरुषात् प्रभवन्ति एव *akṣara puruṣāt prbhavanti eva*) - 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 *parameśvar* only.



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Let us note here, in this verse, अन्तरात्मा *antarātmā* refers to the subtle body of a person, so called because of its existence in-between the gross physical body, and the आत्मा *ātmā* - 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 *antaḥ karaṇa* of every living Being, all organs of one's perception and action, all the five great elements – आकाश *ākāśa*, वायुः *vāyuḥ*, अग्नि *agni*, आपः *āpaḥ*, and पृथिवी *pṛthivī*, 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 *akṣara brahman*, The परमेश्वर *parameśvar* only.

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

32. पुरुषः एव इदं विश्वं सर्वम्
puruṣaḥ eva idaṁ viśvaṁ sarvam
कर्म तपो ब्रह्म परामृतं
karma tapo brahma parāmṛtaṁ
एतत् यो वेद निहितं गुहायां
etat yo veda nihitaṁ guhāyāṁ
सः अविद्याग्रन्थिम् विकिरति इह सोम्य ॥
saḥ avidyāgranthim vikirati iha somya ॥

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पुरुषः एव इदं विश्वं *puruṣaḥ eva idaṁ viśvaṁ*

इदं *idaṁ* - is any object of one's awareness

विश्वं *viśvaṁ* - means सर्वम् *sarvam*, everything in this entire creation, including the creation itself. Therefore पुरुषः एव इदं विश्वं *puruṣaḥ eva idaṁ viśvaṁ* means पुरुषः एव इदं सर्वम् *puruṣaḥ eva idaṁ sarvam*. Any object of one's awareness in this entire creation, including the creation itself, is only That अक्षर ब्रह्मन् *akṣara brahman*, That पूर्ण पुरुष *pūrṇa puruṣa*, That पुरुषोत्तम *puruṣottama*, The परमेश्वर *parameśvar*, and nothing else.



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

पुरुषः एव इदं विश्वं *puruṣaḥ eva idaṁ viśvaṁ* - Everything in this creation, including the creation as a whole, is nothing but परमेश्वर *parameśvar* itself. Everything in creation includes, as the पुरुष सूक्तं *puruṣa sūktam* says: पुरुष एव इदं सर्वम् यत् भूतं यच्च भव्यम् *puruṣa eva idaṁ sarvam yat bhūtaṁ yacca bhavyam* - Everything that has gone by before, everything that is going to come later, and everything that exists right now, all that is only परमेश्वर *parameśvar* and nothing else.

Thus, पुरुषः एव इदं विश्वं *puruṣaḥ eva idaṁ viśvaṁ* is a महावाक्य *mahāvākya*, 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 *parameśvar*, so says the Upanishad.

Now, we may recall the original question of Saunaka " कस्मिन् नु भगवो विज्ञते सर्वम् इदं विज्ञातं भवति *kasmin nu bhagavo vijñate sarvam idaṁ vijñātaṁ bhavati*" इति *iti* - 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 *mahāvākya*, namely पुरुष एव इदं विश्वं *puruṣa eva idaṁ viśvaṁ*. Every object in this creation, including the creation itself, is ONLY परमेश्वर *parameśvar*. Therefore, recognizing the true nature of परमेश्वर *parameśvar*, 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 *parameśvar*, is, what is going to be told in the rest of this Upanishad.

Unfolding the महावाक्य *mahāvākya* itself further, the Upanishad says:

पुरुष एव इदं विश्वं *puruṣa eva idaṁ viśvaṁ* - पुरुष *puruṣa* is what is indicated by the Upanishad pointer expression सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānaṁ anantaṁ brahma* - That ब्रह्मन् *brahman* alone is इदं विश्वं *idaṁ viśvaṁ* which includes कर्म *karma*, तपस् *tapas* and परामृतं *parāmṛtaṁ*. Therefore, कर्म तपो ब्रह्म परामृतं *karma tapo brahma parāmṛtaṁ* means कर्म ब्रह्म *karma brahma*, तपस् ब्रह्म



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ब्रह्मविद्या Brahma Vidya

tapas brahma, परं ब्रह्म *param brahma*, अमृतं ब्रह्म *amṛtaṁ brahma*. Every form of कर्म *karma*, together with its result, is inseparable from That ब्रह्मन् *brahman*. Every form of तपस् *tapas* - self-discipline, together with its result, is inseparable from That ब्रह्मन् *brahman*. Limitlessness is That ब्रह्मन् *brahman* only. Eternity is That ब्रह्मन् *brahman* only.

एतत् यो वेद निहितं गुहायां
etat yo veda nihitaṁ guhāyām
सः अविद्या ग्रन्थिम् विकिरति इह सोम्य
saḥ avidyā granthim vikirati iha somya

सोम्य *somya* - O! Saunaka, please understand this

एतत् परामृतं ब्रह्म *etat parāmṛtaṁ brahma* - यः वेद यः आत्मत्वेन वेद *yaḥ veda yaḥ ātmatvena veda* - The one who recognizes That Limitless Eternal सत्यं-ज्ञानं-अनन्तं ब्रह्म *satyaṁ-jñānaṁ-anantaṁ brahma* as the true nature of आत्मा *ātmā*, The Self I Itself

निहितं गुहायां *nihitaṁ guhāyām* - abiding in the cave of one's बुद्धि *buddhi*, abiding in the region of one's बुद्धि *buddhi* not reachable by all of one's mere object awareness only,

सः अविद्या ग्रन्थिम् विकिरति इह (एव) *saḥ avidyā granthim vikirati iha (eva)*

सः *saḥ* - that person

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

विकिरति *vikirati* - tears apart and throws away for ever

अविद्या ग्रन्थिम् *avidyā granthim* - all strands of, all knots of अविद्या कामकर्मसु *avidyā kāmakarmasu*, बन्धनसु *bandhanasu* - all kinds of bondages born of self-ignorance

इति द्वितीयमुण्डके प्रथमः खण्डः *iti dvitiya muṇḍake prathamah khaṇḍah* - Thus ends Section 1 of Chapter 2 of मुण्डक उपनिषत् *muṇḍaka upaniṣat*.

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