



मुण्डक उपनिषत्

Chapter 3

Section 1

Volume 23

50. बृहत् च तत् दिव्यं अचिन्त्य रूपं
bṛhat ca tat divyaṁ acintya rūpaṁ
सूक्ष्मात् च तत् सूक्ष्मतरं विभाति
sūkṣmāt ca tat sūkṣmataraṁ vibhāti
दूरात् सुदूरे तत् इह अन्तिके च
dūrat sudūre tat iha antike ca
पश्यत्सु इहैव निहितं गुहायाम् ॥ 3 - 1 - 7
paśyatsu ihaiva nihitaṁ guhayām ॥

51. न चक्षुषा गृह्यते नापि वाचा
na cakṣuṣā gṛhyate nāpi vācā
न अन्यैः देवैः तपसा कर्मणा वा ।
na anyaiḥ devaiḥ tapasā karmaṇā vā ।
ज्ञान प्रसादेन विशुद्धसत्त्वः
jñāna prasādena viśuddhasatvaḥ
ततः तु तं पश्यते निष्कलं ध्यायमानः ॥ 3 - 1 - 8
tataḥ tu taṁ paśyate niṣkalaṁ dhyāyamānaḥ ॥

52. एषः अणुः आत्मा चेतसा वेदितव्यः
eṣaḥ aṇuḥ ātmā cetasā veditavyaḥ
यस्मिन् प्राणः पञ्चधा संविवेश ।
yasmin prāṇaḥ pañcadhā saṁviveśa ।
प्राणैः चित्तं सर्वम् ओतम् प्रजानाम्
prāṇaiḥ cittaṁ sarvaṁ otam prajānām
यस्मिन् विशुद्धे विभवति एष आत्मा ॥ 3 - 1 - 9
yasmin viśuddhe vibhavati eṣa ātmā ॥

53. यं यं लोकं मनसा संविभाति
yaṁ yaṁ lokaṁ manasā saṁvibhāti



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विशुद्धसत्त्वः कामयते यान् च कामान् ।

viśuddhasatvaḥ kāmāyate yān ca kāmān ।

तं तं लोकं जयते तान् च कामान्

taṁ taṁ lokam jayate tān ca kāmān

तस्मात् आत्मज्ञं हि अर्चयेत् भूतिकामः ॥

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tasmāt ātmajñam hi arcayet bhūtikāmaḥ ॥

इति तृतीय मुण्डके प्रथमः खण्डः ॥

iti tṛtīya muṇḍake prathamah khaṇḍaḥ ॥

As we saw last time, the Upanishad points out:

येन सत्येन पन्थाः ऋषयः आप्तकामाः सन्

yena satyena panthāḥ ṛṣayaḥ āptakāmāḥ san

आक्रमन्ति यत्र तत् सत्यस्य परमं निधानं

ākramanti yatra tat satyasya paramam nidhānam

अन्तः शरीरे पश्यन्ति

antaḥ śarīre paśyanti

Through spiritual striving, rooted in the paths of सामान्य सत्यं *sāmānya satyam* and धर्मम् *dharmam*, together with तपस् *tapas*, ब्रह्मचर्यम् *brahmacaryam*, सम्यक् आत्मविचारं *samyak ātmavicāram*, and सम्यक् ज्ञानं *samyak jñānam*, the enlightened Rishis, having become totally free from all longings, cravings and desires for कर्म's *karmas* and कर्मफल's *karmaphalas*, ascend in their spiritual ladder, and ultimately they do see (पश्यन्ति *paśyanti*), they do recognize, they do reach तत् सत्यस्य परमं निधानं *tat satyasya paramam nidhānam* - That Supreme Abode of सत्यस्य सत्यं *satyasya satyam* - That वैष्णवं परमं पदं *vaiṣṇavam paramam padam*, That विष्णु स्वरूपं *viṣṇu svarūpam*, namely That ब्रह्म स्वरूपं *brahma svarūpam*, सत्यं ज्ञानं अनन्तं ब्रह्म *satyam jñānam anantaṁ brahma*, The परमेश्वर *parameśvar*, The आत्मा *ātmā*, The Universal Self I inside one's own body-vehicle (अन्तः शरीरे *antaḥ śarīre*).

Now, the Upanishad points out the nature of That सत्यस्य परमं निधानं *satyasya paramam nidhānam*, That ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, The



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आत्मा *ātmā*, The Self I, and where That is recognized inside one's body. The Upanishad says:

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पश्यत्सु इहैव निहितं गुहायाम् ॥
paśyatsu ihaiva nihitaṁ guhayām ॥

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तत् *tat* - That सत्यस्य परमं निधानं *satyasya paramaṁ nidhānaṁ* - That Supreme Abode of ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*, The आत्मा *ātmā*, which the enlightened Rishis ultimately reach within themselves, That तत् *tat*, That ब्रह्मन् *brahman*, is

बृहत् *bṛhat* - महत् *mahat* - ONE that is limitlessly Big, Great and Vast. Here बृहत् *bṛhat* is Limitlessness Itself (a noun, not an adjective qualifying a noun)

दिव्यं च *divyaṁ ca* - It is also दिव्यं *divyaṁ* - Divine, which means, स्वयं प्रभं *svayaṁ prabhaṁ* - Self-effulgent Pure Consciousness. ब्रह्मन् *brahman* alone is स्वयं प्रभं *svayaṁ prabhaṁ*. Everything else shines after ब्रह्मन् *brahman*.

अचिन्त्यरूपं *acintya rūpaṁ* - That ब्रह्मन् *brahman*, being Formless and all-pervasive, It is beyond any conceptualization as a form. It is the very content of every concept.

When I say "I am sad", the I-concept there is centered on the I-notion about myself. If I am really sad, I can never be happy, which only means that sadness is only a transient notion, subject to change. Even before my mind entertains any notion about myself, I am there as आत्मा *ātmā*, The Self I, independent of all notions about myself. That आत्मा *ātmā*, The Self I, is अचिन्त्यरूपं *acintya rūpaṁ* - beyond all my notions or opinions about myself.



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सूक्ष्मात् च तत् सूक्ष्मतरं *sūkṣmāt ca tat sūkṣmataram* - That ब्रह्मन् *brahman*, The आत्मा *ātmā*, The Self I, is more subtle than the most subtle one can think of. Being all pervasive, there is no place where That ब्रह्मन् *brahman*, That आत्मा *ātmā*, is not there. विभाति *vibhāti*, विविध रूपेण भाति *vividha rūpeṇa bhāti* - That Self-effulgent ब्रह्मन् *brahman*, आत्मा *ātmā*, The Self I, shines in manifold forms in this creation, as The Sun, the moon, the stars, etc.

Even though That ब्रह्मन् *brahman* is everywhere in everything, still, for those who are unaware of Its true nature, तत् दूरात् सुदूरे *tat dūrat sudūre* - That ब्रह्मन् *brahman* is farther away (सुदूरे *sudūre*) than the farthest (दूरात् *dūrat*) one can think of. But, for those who are enlightened of Its true nature

तत् इह अन्तिके च *tat iha antike ca* - That ब्रह्मन् *brahman* is the nearest to oneself, being in one's own body itself.

पश्यत्सु *paśyatsu* - For those who have grown mature enough to be able to see, they do recognize That ब्रह्मन् *brahman*.

इह एव अस्मिन् शरीरे एव *iha eva asmin śarīre eva* - in this body itself, in one's own body itself

निहितं गुहायाम् *nihitam guhayām* - in one's बुद्धि गुह *buddhi guha* - in the cave of one's own बुद्धि *buddhi*, to which most people do not even try to reach, in that बुद्धि-हृदय-आकाश *buddhi-hṛdya-ākāśa*, in that ब्रह्मपुरि *brahmapuri* region of one's own बुद्धि *buddhi*, as the Upanishad said earlier:

एषः आत्मा दिव्ये व्योम्नि ब्रह्मपुरे प्रतिष्ठितः

eṣaḥ ātmā divye vyomni brahmapure pratiṣṭhitaḥ (2-2-7)

How can one reach That ब्रह्मपुरि *brahmapuri* region in one's own बुद्धि *buddhi*, and recognize That ब्रह्मन् *brahman*, The आत्मा *ātmā* therein, the Upanishad says:

51. न चक्षुषा गृह्यते नापि वाचा
na cakṣuṣā gṛhyate nāpi vācā
न अन्यैः देवैः तपसा कर्मणा वा ।



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na anyaiḥ devaiḥ tapasā karmaṇā vā |

ज्ञान प्रसादेन विशुद्धसत्त्वः

jñāna prasādena viśuddhasatvaḥ

ततः तु तं पश्यते निष्कलं ध्यायमानः ॥

3 - 1 - 8

tataḥ tu taṁ paśyate niṣkalaṁ dhyāyamānaḥ ||

तत् ब्रह्म tat brahma, तत् आत्मा tat ātmā - That ब्रह्मन् brahman, That आत्मा ātmā, The Self I

चक्षुषा न गृह्यते cakṣuṣā na gr̥hyate - cannot be seen, cannot be reached by the eyes

वाचा अपि न गृह्यते vācā api na gr̥hyate - cannot be reached by words also

अन्यैः देवैः अपि न गृह्यते anyaiḥ devaiḥ api na gr̥hyate - cannot be reached by other इन्द्रियसु indriyas - organs of perception and action, and also

तपसा कर्मणा वा न गृह्यते tapasā karmaṇā vā na gr̥hyate - cannot also be reached simply through तपस् tapas - any acts of self-discipline, or through कर्मसु karmas of any kind.

We may recall here the words of केनोपनिषत् kenopaniṣat and कठोपनिषत् kathopaniṣat, heard earlier, about the nature of That ब्रह्मन् brahman, the आत्मा ātmā, The Self I:

यत् वाचा अनभ्युदितं येन वाक् अभ्युध्यते ।

yat vācā anabhyuditaṁ yena vāk abhyudhyate |

यत् मनसा न मनुते येन आहुः मनो मतं ।

yat manasā na manute yena āhuḥ mano mataṁ |

यत् चक्षुषा न पश्यति येन चक्षुषि पश्यति ।

yat cakṣuṣā na paśyati yena cakṣuṣi paśyati |

यत् श्रोत्रेण न शृणोति येन श्रोत्रं श्रुतं ।

yat śrotreṇa na śṛṇota yena śrotraṁ śrutaṁ |

यत् प्राणेन न प्राणिति ये न प्राणः प्रणीयते ।

yat prāṇena na prāṇiti ye na prāṇaḥ praṇiyate |



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तदेव ब्रह्म त्वं विद्धि ॥ (केन *kena* 1 - 5 to 9)

tadeva brahma tvam viddhi ॥

- ✓ That which is not revealed by words as their meaning, but by which words reveal their meaning
 - ✓ That which cannot be comprehended by the mind, but by which the mind is able to comprehend the world of objects and changes
 - ✓ That which cannot be seen by the eyes, but by whose Grace eyes are capable of seeing
 - ✓ That which is not heard by the ear as a sound, but by which the ear is able to hear whatever is heard
 - ✓ That which is not sustained by प्राण *prāṇa*, but by which प्राण *prāṇa* is sustained
- That alone is ब्रह्मन् *brahman*, The आत्मा *ātmā*, The Self I. Again,

अशब्दं अस्पर्शम् अरूपं अव्ययं

aśabdaṁ asparśam arūpaṁ avyayaṁ

तथा अरसं नित्यं अगन्धवत् च यत् । (कठ *kaṭha* 3-15)

tathā arasaṁ nityaṁ agandhavat ca yat

That which does not have sound touch, form, taste, smell as qualities, and yet, because of which alone all qualities are lighted up, and experienced by one's sense organs, That alone is ब्रह्मन् *brahman*, The आत्मा *ātmā*, The Self I. The nature of That ब्रह्मन् *brahman*, The आत्मा *ātmā*, being as It is, how can one recognize That ब्रह्मन् *brahman*? The Upanishad says:

ज्ञानप्रसादेन विशुद्धसत्त्वः (सन्) ततः तु ध्यायमानः तं निष्कलं (आत्मानं) पश्यते *jñāna prasādena viśuddha satvaḥ (san) tataḥ tu dhyāya mānaḥ taṁ niṣkalaṁ (ātmānaṁ) paśyate*

ज्ञानं एव प्रसादं *jñānam eva prasādaṁ* is ज्ञानप्रसादं *jñānaprasādaṁ*. Receiving ब्रह्म ज्ञानं *brahma jñānaṁ* - आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge through सम्यक् आत्म विचारं *samyaka ātma vicāraṁ* - proper enquiry on the nature of जीव, जगत् and ईश्वर *jīva, jagat and īśvara*, through श्रवणं *śravaṇaṁ*, मननं *mananaṁ* and निदिध्यासनं *niddhyāsanam* of Upanishad knowledge, is Itself a blessing received from परमेश्वर *parameśvar*. Receiving ब्रह्म ज्ञानं *brahma jñānaṁ* in the above manner is ज्ञानप्रसादं *jñānaprasādaṁ*.



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ज्ञानप्रसादेन *jñānaprasādena* - By such ज्ञानप्रसादं *jñānaprasādam*

विशुद्धसत्त्वः *viśuddhasatvah* - सन् (*san*) having gained

पूर्ण अन्तःकरण शुद्धि *pūrṇa antaḥ karaṇa śuddhi* - Absolute Purity in one's अन्तःकरण *antaḥ karaṇa* - in one's mind and बुद्धि *buddhi*

ततः *tataḥ* - then

ध्यानमानः *dhyānamānaḥ* (भवति *bhavati*) - the person naturally finds oneself in ज्ञाननिष्ठा *jñānaniṣṭha*, सदा ईश्वर चिन्तनं *sadā īśvara cintanam*, being in ईश्वर ध्यानं *īśvara dhyānam*, ईश्वर ईक्षणं *īśvara ikṣaṇam*, ईश्वर आराधनं and *īśvara ārādhanam*, thus being in परमेश्वर *parameśvar* -consciousness at all times. Being so, that person

तं निष्कलं *taṁ niṣkalam* (आत्मानं *ātmānam*) पश्यते *paśyate* (पश्यति *paśyati*) - ultimately, naturally (तु *tu*) sees, recognizes, reaches That ब्रह्मन् *brahman*, as निष्कलं आत्मा *niṣkalam ātmā* - as the Undifferentiated indivisible Pure Consciousness, The आत्मा *ātmā*, The Self I, in the ब्रह्मपुरि *brahmapuri* region of one's own बुद्धि *buddhi*.

52. एषः अणुः आत्मा चेतसा वेदितव्यः

eṣaḥ aṇuḥ ātmā cetasā veditavyaḥ

यस्मिन् प्राणः पञ्चधा संविवेश ।

yasmin prāṇaḥ pañcadhā saṁviveśa |

प्राणैः चित्तं सर्वम् ओतम् प्रजानाम्

prāṇaiḥ cittaṁ sarvam otam prajānām

यस्मिन् विशुद्धे विभवति एष आत्मा ॥

3 - 1 - 9

yasmin viśuddhe vibhavati eṣa ātmā ||

एषः अणुः आत्मा चेतसा वेदितव्यः *eṣaḥ aṇuḥ ātmā cetasā veditavyaḥ*

एषः आत्मा *eṣaḥ ātmā*- That आत्मा *ātmā* recognizable by a person in one's own बुद्धि

buddhi, by virtue of ज्ञानप्रसादं *jñāna prasādam*, ब्रह्म ज्ञानं *brahma jñānam*,

received as the very blessing of परमेश्वर *parameśvar*, That आत्मा *ātmā* is



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अणुः *aṇuḥ* - अतिसूक्ष्मम् *atisūkṣmam* - most subtle. As the कठोपनिषत् *kāthopanīṣat* says (कठ *kāṭha* 4-20)

अणोः अणीयान् महतो महीयान् *aṇoḥ aṇīyān mahato mahīyān* - It is smaller than the smallest and bigger than the biggest, which means It is formless, dimensionless and limitless.

एषः आत्मा चेतसा वेदितव्यः *eṣaḥ ātmā cetasā veditavyaḥ* - That आत्मा *ātmā* has got to be known, has got to be appreciated in terms of knowledge by चेतसा *cetasā* - by an awakened अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*; because that is the only way by which one recognizes, one can reach That आत्मा *ātmā*, in one's निहितं गुहायां *nihitaṁ guhāyām* - in the cave of one's बुद्धि *buddhi*, in the ब्रह्मपुरि *brahmapuri* region of one's own बुद्धि *buddhi*. आत्मा *ātmā* can be recognized, can be reached only by ज्ञानप्रसादं *jñāna prasādam*, and not by any other means.

यस्मिन् प्राणः पञ्चधा संविवेश *yasmin prāṇaḥ pañcadhā saṁviveśa* - The person who has got to know (वेदितव्यः *veditavyaḥ*) That आत्मा *ātmā*, must be able to appreciate this Upanishad knowledge (refer तैत्तिरीय *taittirīya* Upanishad 1-7 and 2-6) namely

यस्मिन् *yasmin*, तस्मिन् शरीरे *tasmin śarīre* - in this body

प्राणः *prāṇaḥ* - वायुः *vāyuh* - the vital air

पञ्चधा संविवेश *pañcadhā saṁviveśa* - has entered naturally, permeating all over the body, and operates in the five-fold manner, namely प्राण *prāṇa*, व्यान *vyāna*, अपान *apāna*, उदान *udāna* and समान *samāna* as the five-fold digestive powers.

That means, recognition of आत्मा *ātmā* is not after death. It is only when the person is alive, and the अन्तःकरण *antaḥ karaṇa* (the mind and बुद्धि *buddhi*) of the person is awakened for आत्म ज्ञानं *ātma jñānam* that recognition of आत्मा *ātmā* is possible. Recognition of आत्मा *ātmā* is a matter of knowledge, because आत्मा *ātmā* is already present in the body. Therefore, the Upanishad says:



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प्रजानां सर्वम् चित्तं प्राणैः (सह) ओतं *prajānām sarvam cittam prāṇaiḥ (saha) otam* - Here प्राण *prāṇa* refers to all sense organs. The आत्मा *ātmā*, the चेतन आत्मा *cetana ātmā*, The ONE आत्मा *ātmā* as Pure Consciousness, already pervades (ओतं *otam*) सर्वम् चित्तं *sarvam cittam* - the entire अन्तःकरण *antaḥ karaṇa* - mind, बुद्धि *buddhi*, चित्तं *cittam* (memory) and अहंकार *ahaṁkāra* (ego I), together with all sense organs of प्रजानां *prajānām* of all living beings born in different forms, each according to one's own past कर्म *karma*, यथा कर्म यथा श्रुतं *yathā karma yathā śrutam* (कठ *kaṭha* 5-7)

It is this fact about आत्मा *ātmā*, the सर्वात्मस्वरूपं *sarvātma svarūpam* of आत्मा *ātmā*, the all-pervading nature of आत्मा *ātmā*, that needs to be appreciated by the person seeking recognition of आत्मा *ātmā* in oneself through ईश्वर उपासन ज्ञाननिष्ठा *īśvara upāsana jñānaniṣṭhā*, being in परमेश्वर *parameśvar* consciousness at all times (ध्यायमानः *dhyāyamānaḥ*)

यस्मिन् विशुद्धे विभवति एष आत्मा *yasmin viśuddhe vibhavati eṣa ātmā*

यस्मिन् विशुद्धे *yasmin viśuddhe* - Only when the entire अन्तःकरण *antaḥ karaṇa* of the person, the entire mind, बुद्धि *buddhi*, चित्तं *cittam* and अहंकार *ahaṁkāra* of the person is absolutely pure

एष आत्मा विभवति *eṣa ātmā vibhavati* - प्रकाशयति *prakāśayati* - This ONE सर्वात्म ज्योति स्वरूप सत् चित् आनन्द आत्मा *sarvātma jyoti svarūpa sat cit ānanda ātmā*, This ONE all-pervading, self-effulgent. All-knowledge, Pure Consciousness shines, revealing Itself as the सत्यं ज्ञानं अनन्तं ब्रह्म *satyam jñānam anantaṁ brahma*, The आनन्द आत्मा *ānanda ātmā*, The ever fulfilled all-inclusive Self I Itself, as Absolute Happiness Itself (आनन्द रूपं अमृतं यत् विभाति *ānanda rūpam amṛtam yat vibhāti* 2-2-7).

Now concluding this section, the Upanishad says:

53. यं यं लोकं मनसा संविभाति
yam Yam lokam manasā sanvibhāti
विशुद्धसत्यः कामयते यान् च कामान् ।



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viśuddhasatvaḥ kāmāyate yān ca kāmān |

तं तं लोकं जयते तान् च कामान्

taṁ taṁ lokāṁ jayate tān ca kāmān

तस्मात् आत्मज्ञं हि अर्चयेत् भूतिकामः ॥

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tasmāt ātmajñāṁ hi arcayet bhūtikāmaḥ ||

विशुद्धसत्यः *viśuddhasatvaḥ* - The person whose entire अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi*, is totally free from every kind of अशुद्ध *aśuddha* - impurity

The greatest impurity in the mind and बुद्धि *buddhi* of any person is अविद्या *avidyā* - self-ignorance. When the अन्तःकरण *antaḥ karaṇa* is totally free from the अविद्या *avidyā* - impurity, which means, when the person has gained आत्म ज्ञानं *ātma jñānam* - Self-knowledge, that person becomes विशुद्धसत्यः *viśuddhasatvaḥ*. Therefore, विशुद्धसत्यः *viśuddhasatvaḥ* here means the person who has gained self-recognition as ब्रह्मन् *brahman* Itself, as The आत्मा *ātmā*, The Self I, Itself, such a Self-realized person

यं यं लोकं मनसा संविभाति *yaṁ yaṁ lokāṁ manasā saṁvibhāti*, मनसा सं कल्पयति *manasā saṁ kalpayati* - whatever kind of experience he or she thinks about, in one's mind, or

यान् कामान् च मनसा कामयते *yān kāmān ca manasā kāmāyate* - whatever kind of objects he or she desires in one's mind

तं तं लोकं तान् कामान् च जयते *taṁ taṁ lokāṁ tān kāmān ca jayate* - that person wins, which means, he or she gains and feels fulfilled in each and every one of those experiences and also desires, without ever going after any of them

Whatever kind of experience or object of desire may pass through the mind of that person, that person becomes instantly and totally fulfilled in all of them, because the person is already the all-inclusive ब्रह्मन् *brahman* Itself - सर्वात्मरूप आनन्द आत्मा *sarvātmarūpa ānand ātmā* Itself

As the तैत्तिरीय *taittirīya* Upanishad says (तै *tai*3 - 10)



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इमान् लोकान् कामाग्नी कामरूप्यनुसंचरन् *imān lokān kāmānnī kāma rūpyanu sañcaran* - The Self-realized, The Self-recognized person, being the आत्मा *ātmā*, the self of every self in this creation, that person enjoys simultaneously all objects of enjoyment and all forms of enjoyment which pass through one's mind. Such enjoyment is now possible for that person because of one's सर्वात्मकत्वं *sarvātmakatvaṁ* - one being सत् चित् आनन्द स्वरूप ब्रह्मन् *sat cit ānand svarūpa brahman*, which means any object that the person thinks of, any form that the person thinks of, any manner of enjoyment that the person thinks of, the person gains them all simultaneously, since all of them are ONESELF Itself. That is the Glory of Self-recognition.

तस्मात् *tasmāt* - Therefore

भूतिकामः आत्मज्ञं हि अर्चयेत् *bhūtikāmaḥ ātmajñān hi arcayet* - any person who is committed to धर्म-अर्थ-काम *dharma-artha-kāma* pursuits, pursuits of worldly objects of various kinds for the fulfillment of one's desires

अर्चयेत् हि *arcayet hi* - should, indeed seek the blessings of

आत्मज्ञं *ātmajñān* - The Knower of आत्मा *ātmā*, The ब्रह्मचित् *brahmavit*, The Self-recognized person, the ज्ञानी *jñānī*, as the very embodiment of परमेश्वर *parameśvar* Itself. So saying ends the first section of the 3rd chapter of मुण्डक *muṇḍaka* Upanishad. We will go to the last section of this Upanishad next time.