



मुण्डक उपनिषत्

Chapter 3

Section 2

Volume 26

61. यथा नद्यः स्यन्दमानाः समुद्रे
yathā nadyḥa syandmānāḥ samudre
अस्तं गच्छन्ति नामरूपे विहाय ।
astam̐ gacchanti nāmarūpe vihāya ।
तथा विद्वान् नामरूपात् विमुक्तः
tathā vidvān nāmarūpāt vimuktaḥ
परात्परं पुरुषं उपैति दिव्यम् ॥ 3 - 2 - 8
paratparam̐ puruṣam̐ upaiti divyam ॥
62. स यो ह वै तत् परमं ब्रह्म वेद
sa yo ha vai tat parmam̐ brahma veda
ब्रह्मैव भवति न अस्य अब्रह्मवित् कुले भवति
brahmaiva bhavati na asya abrahmavit kule bhavati
तरति शोकं तरति पाप्मानं
tarati śokaṁ tarati pāpmānam̐
गुहाग्रन्थिभ्यः विमुक्तः अमृतो भवति ॥ 3 - 2 - 9
guhagranthabhyāḥ vimuktaḥ amṛto bhavati ॥
63. तत् एतत् ऋचा अभ्युक्तं ।
tat etat ṛcā abhyuktaṁ ।
क्रियावन्तः श्रोत्रियाः ब्रह्मनिष्ठाः
kriyāvantaḥ śrotriyāḥ brahmaniṭhāḥ
स्वयं जुह्वत एकर्षिम् श्रद्धयन्तः ॥
svyam̐ juhvata ekarṣim̐ śraddhayantaḥ ॥
तेषां एव एतां ब्रह्मविद्यां वदेत
teṣām̐ eva etām̐ brahmavidyām̐ vadeta
शिरोव्रतं विधिवत् यस्तु चीर्णम् ॥ 3 - 2 - 10
śirovratam̐ vidhivat yastu cīrṇam ॥



ब्रह्मविद्या Brahma Vidya

64. तत् एतत् सत्यं ऋषिः अङ्गिराः

tat etat satyam ṛṣiḥ aṅgirah

पुरोवाच न एतत् अचीर्णव्रतः अधीते ।

purovāca na etat acirṇavrataḥ adhīte ।

नमः परमऋषिभ्यो नमः परम ऋषिभ्यः ॥

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namaḥ paramaṛṣibhyo namaḥ parama ṛṣibhyaḥ ॥

इति तृतीय मुण्डके द्वितीय खण्डः ॥

iti tṛtīya muṇḍake dvitīya khaṇḍaḥ ॥

इति मुण्डक उपनिषत् समाप्तं

iti muṇḍaka upaniṣat samāptaṁ

As we saw last time

यतयः संन्यासिनः *yatayaḥ sanyāsinaḥ* - The Self-recognized संन्यासी ज्ञानीs
sanyāsī jñānīs, The ज्ञानीs *jñānīs*,

परान्तकाले *parāntakāle* - at the time of their death

सर्वे परिमुच्यन्ति *sarve parimucyanti* - they are released from all individualities of forms and names, and

परे अव्यये अक्षर ब्रह्मणि एकीभवन्ति *pare avyaye akṣara brahmaṇi ekībhavanti* - they all become ONE with the all-pervading, all-inclusive, ever-existent अक्षर ब्रह्मन् *akṣara brahman* - The परमेश्वर *parameśvar* Itself. Illustrating the above statement, the Upanishad says:

61. यथा नद्यः स्यन्दमानाः समुद्रे

yathā nadyḥah syandmānāḥ samudre

अस्तं गच्छन्ति नामरूपे विहाय ।

astam gacchanti nāmarūpe vihāya ।

तथा विद्वान् नामरूपात् विमुक्तः

tathā vidvān nāmarūpāt vimuktaḥ

परात्परं पुरुषं उपैति दिव्यम् ॥

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paratparam puruṣam upaiti divyam ॥

यथा *yathā* - Just as



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स्यन्दमानाः नद्यः *syandmānāḥ nadyḥah* - rivers with flowing waters

नामरूपे विहाय *nāmarūpe vihāya* - giving up their names and forms

समुद्रे अस्तं गच्छन्ति *samudre astam gacchanti* - go into the ocean and disappear, becoming ONE with the ocean itself

तथा *tathā* - similarly

विद्वान् *vidvān* - the Self-recognized wise person, the ज्ञानी *jñānī*

नामरूपात् विमुक्तः *nāmarūpāt vimuktaḥ* - having been released, having become free from every name and form

उपैति *upaiti* - reaches and enters into

परात्परं पुरुषं दिव्यम् *parātparam puruṣam divyam* - The Supreme Self-effulgent पुरुषोत्तम *puruṣottama*, The परमेश्वर *parameśvar*, becoming ONE with That परमेश्वर *parameśvar* Itself.

Just as rivers with flowing waters, giving up their names and forms, enter into the ocean and disappear, becoming ONE with the ocean itself, similarly, the विद्वान् *vidvān*, the ज्ञानी *jñānī*, at the time of death, having been released from every name and form, enters into the Supreme Self-effulgent पुरुषोत्तम *puruṣottama*, The परमेश्वर *parameśvar*, becoming ONE with That परमेश्वर *parameśvar* Itself. Summing up the content of the above message, the Upanishad says:

62. स यो ह वै तत् परमं ब्रह्म वेद

sa yo ha vai tat paramam brahma veda

ब्रह्मैव भवति न अस्य अब्रह्मवित् कुले भवति

brahmaiva bhavati na asya abrahmavit kule bhavati

तरति शोकं तरति पाप्मानं

tarati śokam tarati pāpmānam

गुहाग्रन्थिभ्यः विमुक्तः अमृतो भवति ॥

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guhagrānṭhiḥ vimuktaḥ amṛto bhavati ॥

सः यः ह वै तत् परमं ब्रह्म वेद, ब्रह्मैवाहं अस्मि *saḥ yaḥ ha vai tat paramam brahma veda, brahmaivāham asmi*



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अयं आत्मा ब्रह्म इति वेद *ayaṁ ātmā brahma iti veda* - Indeed, any person, whoever that is, who knows, who recognizes that "I am indeed ब्रह्मन् *brahman*, The Self I in myself is ब्रह्मन् *brahman* Itself" the one who recognizes That ब्रह्मन् *brahman* clearly, directly and immediately

स ब्रह्मैव भवति *sa brahmaiva bhavati* - That person becomes ब्रह्मन् *brahman* Itself, परमेश्वर *parameśvar* Itself - ब्रह्मवित आप्नोति परं *brahmavit āpnoti paraṁ* अस्य कुले *asya kule* - In the family of the knower of ब्रह्मन् *brahman*

अब्रह्मवित न भवति *abrahmavit na bhavati* - anyone who says "I don't know ब्रह्मन् *brahman* ", or anyone who denies the existence of ब्रह्मन् *brahman* is never born

सः तरति शोकं *saḥ tarati śokaṁ* - The Knower of ब्रह्मन् *brahman* transcends, overcomes all grief, sorrow and distress

सः तरति पाप्मानं *saḥ tarati pāpmānaṁ* - The knower of ब्रह्मन् *brahman* transcends, overcomes all sinful thoughts, words and deeds

सः गुहाग्रन्थिभ्यः हृदयग्रन्थिभ्यः विमुक्तः *saḥ guhāgranthibhyaḥ hṛdaya granthibhyaḥ vimuktaḥ* - The knower of ब्रह्मन् *brahman* is freed from all knots of the heart, all अविद्या काम कर्म बन्धनः *avidyā kāma karma bandhanas*, all bondages rooted in Self-ignorance.

सः अमृतः भवति *saḥ amṛtaḥ bhavati* - The knower of ब्रह्मन् *brahman*, being ONE with ब्रह्मन् *brahman* Itself, gains Immortality, in terms of knowledge

That is the glory of gaining ब्रह्मज्ञानं *brahma jñānaṁ*, आत्म ज्ञानं *ātma jñānaṁ* - Self-knowledge.

63. तत् एतत् ऋचा अभ्युक्तं ।

tat etat ṛcā abhyuktaṁ ।

क्रियावन्तः श्रोत्रियाः ब्रह्मनिष्ठाः

kriyāvantaḥ śrotriyāḥ brahmaniṭhāḥ

स्वयं जुह्वत एकर्षिम् श्रद्धयन्तः ॥

svayaṁ juhvata ekarṣim śraddhayantaḥ ॥

तेषां एव एतां ब्रह्मविद्यां वदेत



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teṣāṁ eva etāṁ brahmavidyāṁ vadeta

शिरोव्रतं विधिवत् यस्तु चीर्णम् ॥

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śirovratam vidhivat yastu cīrṇam ॥

तत् एतत् ऋचा अभ्युक्तं tat etat ṛcā abhyuktam

तत् *tat* - On the matter of teaching this Upanishad knowledge to others

एतत् ऋचा अभ्युक्तं etat ṛcā abhyuktam - This is what the Veda Mantra (ऋचा ṛcā) says.

So saying, the Upanishad quotes the following Veda Mantra

क्रियावन्तः *kriyāvantaḥ* - Those who are active in worldly life, following the basic teachings of the Vedas, namely सत्यं वद *satyaṁ vada*, धर्मम् चर *dharmam cara*, स्वाध्यायात् मा प्रमदः *svādhyāyāt mā pramadaḥ*, etc. - Be truthful in thought, word and deed at all times, maintain proper conduct, ethical behavior and good moral character in daily life, and never neglect scripture readings every day, etc. Those who are active in daily life following the above basic Vedic teachings are क्रियावन्तः *kriyāvantaḥ*

श्रोत्रियाः *śrotriyaḥ* - Those who are really interested in spiritual upliftment through Upanishad teachings

ब्रह्मनिष्ठाः *brahmaniṭhāḥ* - Those who are interested in gaining ब्रह्म ज्ञानं *brahma jñānam* through ईश्वर उपासन *īśvara upāsana* - worship of परमेश्वर *parameśvar* seeking ज्ञान प्रसादं *jñāna prasādam*

स्वयं जुह्वत एकर्षिम् श्रद्धयन्तः शिरोव्रतं विधिवत् यस्तु चीर्णम् *svayaṁ juhvata ekarṣim śraddhayantaḥ śirovratam vidhivat yastu cīrṇam* (कृतं *kṛtam*) -

एकर्षिम् *ekarṣim* and शिरोव्रतं *śirovratam* are certain Vedic rituals described in Rig Veda and Atharva Veda respectively. We need not have to know the details of these Vedic rituals, except to understand that the purpose of any and every Vedic ritual is only for अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - gaining purity of mind and बुद्धि *buddhi*, and for cultivating self-discipline. The Upanishad refers here to those who do these Vedic rituals properly (विधिवत् *vidhivat*) with श्रद्धा *śraddha* and devotion.



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तेषां एव *teṣāṃ eva* - Only to those people, namely क्रियावन्तः *kriyāvantaḥ*, श्रोत्रियाः *śrotriyaḥ*, ब्रह्मनिष्ठाः *brahmaniṣṭhāḥ* and those who do Vedic rituals of any kind properly with श्रद्धा *śraddha* and devotion, only to those people एतां ब्रह्मविद्यां वदेत् *etāṃ brahmavidyāṃ vadeta* - this ब्रह्मविद्या *brahmavidyā* knowledge should be communicated. In other words, do not talk about ब्रह्मविद्या *brahmavidyā* knowledge indiscriminately to everybody. This ब्रह्मविद्या *brahma vidyā* knowledge should be communicated only to those who are genuinely interested in this knowledge, and who are likely to be benefited by this knowledge, by virtue of their mental disposition and spiritual maturity, says the Upanishad.

Is that what we are doing here? Yes, certainly, most certainly. Let us understand this clearly. ब्रह्मविद्या *brahmavidyā* knowledge and परमेश्वर *parameśvar* are identical. A temple for परमेश्वर *parameśvar* is a temple for ब्रह्मविद्या *brahmavidyā* knowledge. Any one who visits any Hindu Temple anywhere, at any time, with an attitude of worship, is interested in ब्रह्मविद्या *brahmavidyā* knowledge, and is most likely to be benefited by this knowledge, whether the person himself or herself knows that or not, at the time of one's visit. ब्रह्मविद्या *brahmavidyā* knowledge Itself is always open to every interested person. That explains what we are doing here.

64. तत् एतत् सत्यं ऋषिः अङ्गिराः

tat etat satyam ṛṣiḥ aṅgiraḥ

पुरोवाच न एतत् अचीर्णव्रतः अधीते ।

purovāca na etat acīrṇavrataḥ adhīte ।

नमः परमऋषिभ्यो नमः परम ऋषिभ्यः ॥

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namaḥ paramaṛṣhibhyo namaḥ parama ṛṣibhyaḥ ॥

तत् एतत् सत्यं, एतत् अक्षरं पुरुषं एव, सत्यं *tat etat satyam, etat akṣaram puruṣam eva, satyam* - The अक्षर पुरुष *akṣara puruṣa*, The पुरुषोत्तम *puruṣottama* about whom this Upanishad teaching is concerned, That अक्षर पुरुष *akṣara puruṣa* alone is सत्यं *satyam*, The Absolute Truth, never subject to change



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ऋषिः अङ्गिराः पुरा उवाच *ṛṣiḥ aṅgiraḥ pura uvāca* - Rishi Angiras communicated this knowledge to his disciples in ancient times

अचीर्णव्रतः न एतत् अधीते *acīrṇavrataḥ na etat adhīte* - The one who does not have any self-discipline, especially the one who does not have संन्यास बुद्धि *sanyāsa buddhi*, सर्व कर्मफल त्याग बुद्धि *sarva karmaphala tyāga buddhi* - an attitude of renunciation for the fruits of all actions, such a person may not read this Upanishad, which means such a person cannot derive the full benefit of reading this Upanishad.

Every person has some degree of self-discipline with respect to something or other, and also every person now and then sacrifices something for gaining something better in one's estimation. But neither that self-discipline, nor that attitude of renunciation is all-inclusive or in full measure. While this is not a limitation for reading this Upanishad, this is indeed a limitation for deriving the full benefit of this Upanishad. That is what is said here. In conclusion

परमऋषिभ्यो नमः *paramaṛṣhibhyo namaḥ* - नमस्कार *namaskār* to all the great enlightened Rishis. Again

परमऋषिभ्यो नमः *paramaṛṣhibhyo namaḥ* - नमस्कार *namaskār* to all the great enlightened Rishis

This concludes this extraordinary Upanishad called मुण्डक *muṇḍaka*. We return to भगवत् गीता *bhagavat gītā* next time, and start with Chapter 16.

Today is a great and auspicious day in our scripture reading program at this temple. On this day, we have, by now, listened to detailed public presentations of five great Upanishads: ईश *īśa*, केन *kena*, कठ *kaṭha*, तैत्तिरीय *taittirīya* and मुण्डक *muṇḍaka* उपनिषत्स *upaniṣats* Upanishads, all in their entirety. All this is extraordinary knowledge, ever-enlightening, inspiring and uplifting.

Being in the company of these Upanishads, we have been in the company of our great Immortal Forefathers; and while being so, we have learnt more about our own selves and our roots, our ultimate destination, and the indescribable joy of being the best and the highest in our own selves, through self-discovery.

Bringing this message of the भगवत् गीता *bhagavat gītā* and The Upanishads together, to the temple community is the true purpose of any Hindu Temple.



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ब्रह्मविद्या **Brahma Vidya**

Being true to the message of the भगवत् गीता *bhagavat gītā* and the Upanishads, in our daily life, is our own true strength, and the true joy of life Itself.

With this recognition, let us return to continue our readings from the भगवत् गीता *bhagavat gītā* next time.