



मुण्डक उपनिषत्

Chapter 1

Section 2

Volume 7

11. यदा लेलायते हि अर्चिः समिद्धे हव्यवाहने ।

yadā lelāyate hi arcīḥ samiddhe havyavāhane ।

तदा आज्यभागौ अन्तरेण आहुतीः प्रतिपादयेत् ॥ 1 - 2 - 2

tadā ājyabhāgau antareṇa āhutiḥ pratipādayet ॥

12. यस्य अग्निहोत्रं अदर्शम् अपौर्णमासं

yasya agnihotraṁ adarśam apaurṇamāsaṁ

अचातुर्मास्यं अनाग्रयणं अतिथिवर्जितं च ।

acāturmāsyam anāgrayaṇam atithivarjitaṁ ca ।

अहुतं अवैश्वदेवं अविधिना हुतं

ahutaṁ avaiśvadevaṁ avidhinā hutaṁ

आसप्तमान् तस्य लोकान् हिनस्थि ॥ 1 - 2 - 3

āsaptamān tasya lokān hinasthi ॥

13. काली कराली च मनोजवा च

kālī karālī ca manojavā ca

सुलोहिता या च सुधूम्रवर्णा ।

sulohitā yā ca sudhūmravarṇā ।

स्फुलिङ्गिनी विश्वरुची च देवी

sphulinginī viśvarucī ca devī

लेलायमाना इति सप्त जिह्वाः ॥ 1 - 2 - 4

lelāyamānā iti sapta jihvāḥ ॥

14. एतेषु यश्चरते भ्राजमानेषु

eteṣu yaścarate bhrājamāneṣu

यथाकालं च आहुतयः हि आददायन् ।

yathākālaṁ ca āhutayaḥ hi ādadāyan ।

तं नयन्ति एताः सूर्यस्य रश्मयः

taṁ nayanti etāḥ sūryasya raśmayāḥ



ब्रह्मविद्या Brahma Vidya

यत्र देवानां पतिः एकः अधिवासः ॥ 1 - 2 - 5

yatra devānām patiḥ ekaḥ adhivāsaḥ ॥

15. एहि एहि इति तं आहुतयः सुवर्चसः
ehi ehi iti taṁ āhutayaḥ suvarcasah
सूर्यस्य रश्मिभिः यजमानं वहन्ति ।
sūryasya raśmibhiḥ yajamānaṁ vahanti ।

प्रियां वाचं अभिवदन्त्यः अर्चयन्तः
apriyām vācaṁ abhivadantyaḥ arcayantaḥ

एष वः पुण्यः सुकतो ब्रह्मलोकः ॥ 1 - 2 - 6

eṣa vaḥ puṇyaḥ sukato brahmalokaḥ ॥

The Upanishad is now talking about some details on the mode of performance of a few Havan कर्मs *karmas*, just for illustration. Since we do Havan कर्मs *karmas* of different kinds, both at home and at the temple, on different occasions, it is important for us to know what the Upanishad says about the performance of Havan कर्मs *karmas*, in general.

Referring particularly to the performance of Agnihotra and the related Havan कर्मs *karmas*, the Upanishad says:

11. यदा लेलायते हि अर्चिः समिद्धे हव्यवाहने ।
yadā lelāyate hi arciḥ samiddhe havyavāhane ।
तदा आज्यभागौ अन्तरेण आहुतीः प्रतिपादयेत् ॥ 1 - 2 - 2
tadā ājyabhāgau antareṇa āhutiḥ pratipādayet ॥

यदा हि *yadā hi* - Only when

लेलायते *lelāyate* means चलति *calati*, moves. When the fire in the Havan Kund is well kindled and burning well, the flame shoots up, moving on all sides. Such movement of flame in the Havan Kund is referred here as लेलायते *lelāyate*.

अर्चिः *arciḥ* means अग्निशिखा *agniśikhā*. The tuft for the fire in the Havan Kund, which means, the flame, well kindled and moving on all sides

समिद्धे हव्यवाहने *samiddhe havyavāhane* means सम्यक् इद्धे *samyak iddhe*, प्रज्वलिते *prajvalite*, अग्नौ *agnau* - in the very well lighted fire. By using dry twigs from some special trees, the fire in the Havan Kund is very well lighted. Therefore, समिद्धे



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ब्रह्मविद्या Brahma Vidya

हव्यवाहने *samiddhe havyavāhane* means in the fire that is burning well in the Havan Kund. Here अग्नि *agni* - the fire in the Havan Kund, is called हव्यवाहने *havyavāhane* the carrier of the oblations to the Devatas being worshipped. हव्यं *havyam* is हवन योग्यं *havana योग्यं* - what is offered, or what is fit to be offered to the Devata being worshipped. It is by offering materials such as ghee, fruits, food materials of some kind, the grace of the Devata being worshipped is sought. Such offerings to the Devatas are called oblations - आहुतीः *āhutiḥs*.

तदा *tadā* - then

आज्यभागौ अन्तरेण *ājyabhāgau antareṇa* means in the middle, between the right and the left portions of the fire in the Havan Kund. In the दर्श *darśa* and पूर्ण मास *pūrṇa māsa* Havans, which follow the Agnihotra ritual, two oblations are offered, one in the right portion, and another in the left portion of the fire in the Havan Kund, with the mantras अग्नये स्वाहा *agneya svāhā* and सोमाय स्वाहा *somāya svāhā* respectively. These two portions of the fire are called आज्यभाग *ājyabhāga*, while the middle portion of the fire, where the whole remaining oblations are offered, is called आवापस्थान *āvāpasthāna*. Therefore, आज्यभागौ अन्तरेण *ājyabhāgau antareṇa* means in the आवापस्थान *āvāpasthāna* - the middle portion of the blazing fire in the Havan Kund.

आहुतीः प्रतिपादयेत् *āhutiḥ pratipādayet* - the oblations should be offered with श्रद्धा *śraddhā* and devotion. Thus,

लेलायते हि अर्चिः समिद्धे हव्यवाहने *lelāyate hi arcīḥ samiddhe havyavāhane* - Only when the fire in the Havan Kund is well lighted, and the flame is shooting up, moving on all sides

तदा *tadā* - then

आज्यभागौ अन्तरेण आहुतीः प्रतिपादयेत् *ājyabhāgau antareṇa āhutiḥ pratipādayet* - the oblations to the Devatas should be offered with श्रद्धा *śraddhā* and devotion, in the middle portion, in the आवापस्थान *āvāpasthāna* of the blazing fire in the Havan Kund. This is with particular reference to Agnihotra ritual which should be performed by every गृहस्थ *gṛhastha* - every married householder, in the morning and evening of every day throughout one's life.

The purpose of this verse is specifically to point out that no oblation should be offered to any Devata when the fire in the Havan Kund is smoldering with smoke, and strict



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ब्रह्मविद्या Brahma Vidya

attention should be given to where and with what mantra, each oblation should be offered in the Havan Kund.

Further, the path of Agnihotra Havan कर्म *karma* (which involves proper offering of oblations to Devatas) is the road for any one to be able to get the intended results of such कर्म *karma*. But it is difficult to do the Agnihotra Havan कर्म *karma* properly in every respect, because it must necessarily be followed by several other Vedic rituals, at different times. Some of these latter rituals are indicated in the next verse.

12. यस्य अग्निहोत्रं अदर्शम् अपौर्णमासं
yasya agnihotram adarśam apaurṇamāsaṁ
अचातुर्मास्यं अनाग्रयणं अतिथिवर्जितं च ।
acāturmāsyam anāgrayaṇam atithivarjitam ca ।
अहुतं अवैश्वदेवं अविधिना हुतं
ahutaṁ avaiśvadevaṁ avidhinā hutaṁ
आसप्तमान् तस्य लोकान् हिनस्थि ॥
āsaptamān tasya lokān hinasthi ॥

1 - 2 - 3

Some of the Vedic rituals which must be performed, along with the Agnihotra Havan कर्म *karma* at different times, are the following:

दर्श *darśa*, पूर्णमास *pūrṇamāsa*, चातुर्मास्य *cāturmāsyā*, अग्रयणं *agrayaṇam*, अतिथि पूजा *atithi pūjā* and वैश्वदेव *vaiśvadeva* - The दर्श कर्म *darśa karma* is done on every new moon day, and, पूर्णमास कर्म *pūrṇamāsa karma* and चातुर्मास्य कर्म *cāturmāsyā karma* are seasonal कर्म *karmas*. The चातुर्मास्य कर्म *cāturmāsyā karma* is done at the beginning of each season of four months. And the अग्रयणं कर्म *agrayaṇam karma* is done in autumn and spring (शरद ऋतु *śarad ṛtu* and वसन्त ऋतु *vasanta ṛtu*) with newly harvested corn. In every one of these कर्म *karmas*, अतिथि पूजा *atithi pūjā* should be done, welcoming one or more guests and serving them with श्रद्धा *śraddha* and devotion. Some of these rituals also involve another कर्म *karma* called वैश्वदेव *vaiśvadeva*, feeding animals and birds, chanting mantras. And each one of these rituals has got its own precise restrictions and stipulations with respect to their mode of performance. The Upanishad points out here that if the Agnihotra Havan कर्म *karma* is not followed by all of the above rituals, in the proper manner, at their appropriate times, the Agnihotra ritual itself will result in undesirable consequences. This is how the Upanishad communicates this message.



ब्रह्मविद्या **Brahma Vidya**

यस्य अग्निहोत्रं *yasya agnihotram* - for the person who performs Agnihotra Havan
कर्म *karma*

अदर्शम् अपौर्णमासं *adarśam apaurṇamāsaṁ* - if the Agnihotra Havan कर्म *karma* is
not followed by the दर्श *darśa* and पौर्णमास कर्म *paurṇamāsa karmas* at their
appropriate times, and also

अचातुर्मास्यं अनाग्रयणं *acāturmāsyam anāgrayaṇam* - not followed by चातुर्मास्य
कर्म *cāturmāsyā karma* and अग्रयणं कर्म *agraṇam karmas* at their appropriate
times, and further

अतिथिवर्जितं च *atithivarjitaṁ ca* - if each of the above कर्म *karmas* is not
performed together with अतिथि पूजा *atithi pūjā* with श्रद्धा *śraddhā* and devotion,
and also

अहुतं *ahutaṁ* meaning अश्रद्धया हुतं *aśraddhyā hutaṁ*, if every one of the above
rituals is not performed with श्रद्धा *śraddhā* and devotion as देवता *devatā* worship
Itself, and also

अवैश्वदेवं *avaiśvadevaṁ* - if every one of the above rituals is not performed together
with वैश्वदेव कर्म *vaiśvadeva karma* - feeding animals and birds in the proper manner

अविधिना हुतं *avidhinā hutaṁ* - if all the above कर्म *karmas* are not performed
exactly as prescribed in the कर्म काण्ड *karma kāṇḍ* of the Vedas, then,

तस्य *tasya* - for the person who does the Agnihotra कर्म *karma*

आसप्तमान् लोकान् हिनस्थि *āsaptamān lokān hinasthi* - the same Agnihotra ritual
ruins one's life in all the seven स्वर्ग लोक *svarga lokas* namely भूः *bhūḥ*, भुवः
bhuvaḥ, सुवः *suvaḥ*, महः *mahaḥ*, जनः *janaḥ*, तपः *tapah*, सत्यं *satyam* (ब्रह्मलोक
brahmaloka), which also includes one's present life on earth.

आसप्तमान् लोकान् हिनस्थि *āsaptamān lokān hinasthi* may also mean that
improper performance of the above rituals, ruins the life of the person for seven
generations, including one's present life.

Further, there are Havan कर्म *karmas*, where oblations are to be offered in different
types of flames of the fire in the Havan Kund. Therefore, when one lights up the fire in
the Havan Kund, one must be able to recognize the type or the types of flames shooting
up from the Havan Kund, depending upon the nature and quality of the tree twigs being



ब्रह्मविद्या **Brahma Vidya**

used for maintaining the flame. The flame is considered to be the tongue of fire, and hence all oblations are required to be offered into the very mouth of the अग्नि देवता *agni devatā*, as it were. There are seven distinct kinds of flames. They are:

13. काली कराली च मनोजवा च
kālī karālī ca manojavā ca
सुलोहिता या च सुधूम्रवर्णा ।
sulohitā yā ca sudhūmravarṇā ।
स्फुलिङ्गिनी विश्वरुची च देवी
sphuliṅginī viśvarucī ca devī
लेलायमाना इति सप्त जिह्वाः ॥
lelāyamānā iti sapta jihvāḥ ॥

1 - 2 - 4

These are the names for सप्त जिह्वाः *sapta jihvāḥ* - the seven moving tongues of fire, tongues of अग्नि देवता *agni devatā*. जिह्वाः *jihvāḥ* means tongue; the flame of fire is called tongue because the flame is always out, always wanting more, and ready to consume more. The fire never says अलम् *alam* - enough. Therefore the fire is called अनलः *analah* - the one who never says enough. अग्नि देवता *agni devatā*, as the carrier of the oblations to the देवताs *devatās* being worshipped, has seven tongues - सप्त जिह्वाः *sapta jihvāḥ*. They are:

काली *kālī*, कराली *karālī*, मनोजवा *manojavā*, सुलोहिता *sulohitā*, सुधूम्रवर्णा *sudhūmravarṇā*, स्फुलिङ्गिनी *sphuliṅginī* and विश्वरुची देवी *viśvarucī devī* इति लेलायमाना सप्त जिह्वाः *iti lelāyamānā sapta jihvāḥ* - These are the names for the seven moving tongues of अग्नि देवता *agni devatā*

काली *kālī* - The black One, the very color of the flame is black

कराली *karālī* - the fierce one, the frightening one

मनोजवा *manojavā* - and That which has the speed of mind, the fast moving one

सुलोहिता *sulohitā* - That which is deep red and dangerous looking

सुधूम्रवर्णा *sudhūmravarṇā* - that which has the color of thick smoke



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ब्रह्मविद्या **Brahma Vidya**

स्फुलिङ्गिनी *sphuliṅginī* - That which emits sparks of fire

देवी विश्वरुची च *devī viśvarucī ca* - That which is brilliant and manifold with innumerable rays of light

लेलायमानाः *lelāyamānāḥ* - all these flames are always moving on all sides, so long as they last

इति सप्त जिह्वाः *iti sapta jihvāḥ* - these are the names for the seven tongues of अग्नि देवता *agni devatā* consuming the oblations offered to the various Devatas. To these NOT long-lasting tongues of fire, one offers NOT long-lasting oblations, and they produce NOT long-lasting results. That is the message behind the various Havan कर्म *karmas* described here.

We may also note here that परमेश्वर *parameśvar*, as कालाग्नि *kālāgni* - The Ultimate Fire of TIME, devouring the entire universe at the time of महाप्रलय *mahā pralaya*, is also called सप्त जिह्वाः *sapta jihvāḥ*. We have the following line in विष्णु सहस्र नाम स्तोत्रं *viṣṇu sahasra nāma stotraṁ*

सहस्रार्चि सप्तजिह्व सप्तैधाः सप्तवाहनः *sahasrārci sapta jihva saptaidhāḥ saptavāhanah* ||

सहस्रार्चि *sahasrārci* - The ONE who shines with the splendor and brilliance of countless suns, all blazing forth together in the sky. As the Gīta says:

दिवि सूर्यसहस्रस्य भवेत् युगपत् उत्थिता ।

divi sūryasahasrasya bhaveta yugapat utthitā |

सप्त जिह्वाः *sapta jihvāḥ* - The ONE who manifests ONESELF as the seven tongues of flames of fire

सप्तैधाः *saptaidhāḥ* - The ONE who shoots forth all the seven tongues of flames of fire from one's mouths

सप्तवाहनः *saptavāhanah* - The ONE for whom the सप्त जिह्वाः *sapta jihvāḥ* constitutes the सप्तवाहनः *saptavāhanah* - the seven-fold vehicle for receiving the oblations offered in all Havan कर्म *karmas*.

All That is परमेश्वर *parameśvar*, as महा विष्णु *mahā viṣṇu* whom we worship with the words:



ब्रह्मविद्या Brahma Vidya

sahasrārci sapta jihva saptaidhāḥ saptavāhanah ||

ॐ सहस्रार्चिषे नमः *om sahsrārciṣe namaḥ* (826)

ॐ सप्तजिह्वाय नमः *om saptajihvāya namaḥ* (827)

ॐ सप्तैधाय नमः *om saptaidhāya namaḥ* (828)

ॐ सप्तवाहनाय नमः *om saptavāhanāya namaḥ* (829) इति *iti ||*

विष्णु सहस्रनाम अर्चन सप्तैधाय सप्तवाहनाय

That is विष्णु सहस्रनाम अर्चन *viṣṇu sahsranāma aracana ||*

Now continuing with the Upanishad

14. एतेषु यश्चरते भ्राजमानेषु

eteṣu yaścarate bhrājamāneṣu

यथाकालं च आहुतयः हि आददायन् ।

yathākālaṁ ca āhutayaḥ hi ādadāyan |

तं नयन्ति एताः सूर्यस्य रश्मयः

taṁ nayanti etāḥ sūryasya raśmayāḥ

यत्र देवानां पतिः एकः अधिवासः ॥

1 - 2 - 5

yatra devānām patiḥ ekaḥ adhivāsaḥ ||

The Upanishad is now talking about a person who has been doing these Agnihotra and related कर्मs *karmas* properly and diligently throughout one's life. When that person dies, what happens to the जीव *jīva*, the सूक्ष्म शरीर *sūkṣma śarīra* - the subtle body of that person? The Upanishad says:

यः चरते *yah carate* - Regarding the person who performs the Agnihotra and related rituals properly in all respects

एताः आहुतयः *etāḥ āhutayaḥ* - offering the appropriate oblations to the देवताs *devatās*

यथाकालं *yathākālaṁ* - at their stipulated time

एतेषु भ्राजमानेषु *eteṣu bhrājamāneṣu* - in the tongues of fire when the shining flames are shooting forth from the Havan Kund



ब्रह्मविद्या **Brahma Vidya**

When that person dies, the पुण्यs *puṇyas* accumulated by the person through one's life-long oblations to the देवताs *devatās*, those oblation Devatas तं आददायन् नयन्ति *taṁ ādadāyan nayanti* - carry and lead the जीव *jīva* of the person, the सूक्ष्म शरीर *sūkṣma śarīra* (subtle body) of the person सूर्यस्य रश्मयः *sūryasya raśmayah* - through the solar path, the bright path, to स्वर्ग *svarga* - the heaven.

Thus, one's life-long oblations to the Devatas in the Havan कर्मs *karmas* themselves, by virtue of their own self-effulgent nature, become the rays of the sun along the course of the solar path, the bright path, and they (the oblation, Devatas), carry and lead the जीव *jīva* of the person, to स्वर्ग *svarga* - the Heaven. That is the कर्मपफल *karmapaphla* - the fruit of the Havan कर्मs *karmas* performed by the person.

तं आहुतयः नयन्ति हि *taṁ āhutayaḥ nayanti hi* - The oblation Devatas themselves, certainly, lead the जीव *jīva* of the person through the solar path to स्वर्गलोक *svarga loka* - The Heaven.

यत्र देवानां पतिः एकः अधिवासः *yatra devānām patiḥ ekaḥ adhvāsaḥ* - Where the one Supreme Lord of all the Devatas, namely इन्द्र *indra*, dwells presiding over all the Devatas, which means इन्द्रलोक *indraloka*. Now the Upanishad says how the oblation - Devatas carry the जीव *jīva* along the solar path

15. एहि एहि इति तं आहुतयः सुवर्चसः
ehi ehi iti taṁ āhutayaḥ suvarcasah
सूर्यस्य रश्मिभिः यजमानं वहन्ति ।
sūryasya raśmibhiḥ yajamānaṁ vahanti ।
प्रियां वाचं अभिवदन्त्यः अर्चयन्तः
priyām vācaṁ abhivadantyaḥ arcayantaḥ
एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ 1 - 2 - 6
eṣa vaḥ puṇyaḥ sukṛto brahmalokaḥ ॥

आहुतयः सुवर्चसः *āhutayaḥ suvarcasah* - The oblations offered by the person in one's Havan कर्मs *karmas* earlier, are now सुवर्चसः *suvarcasah* - they are now in the



ब्रह्मविद्या Brahma Vidya

form of स्वप्रकाश देवताs *svaprakāśa devatās* - self-effulgent divine beings. What do they do?

तं यजमानं वहन्ति *taṁ yajamānaṁ vahanti* - They carry the जीव *jīva* of the यजमान् *yajamān* - the person who formerly performed all the oblations in the proper manner, and

सूर्यस्य रश्मिभिः *sūryasya raśmibhiḥ* - they (the Oblation Devatas) lead the जीव *jīva* to स्वर्गलोक *svargaloka* in the solar path, in the bright path of their own self-effulgence. While thus carrying and leading the जीव *jīva* to स्वर्गलोक *svargaloka*, the Heaven

प्रियां वाचं अभिवदन्त्यः *priyāṁ vācaṁ abhivadantyaḥ* - they are also speaking to the जीव *jīva* in glorious terms with pleasing words, such as

एहि एहि इति *ehi ehi iti* - Welcome, welcome to स्वर्गलोक *svargaloka* - The Heaven you have been praying for, etc.

अर्चयन्तः च *arcayantaḥ ca* - they also glorify the जीव *jīva* by saying

एष वः पुण्यः सुकृतो ब्रह्मलोकः *eṣa vaḥ puṇyaḥ sukṛato brahmalokaḥ*

एष ब्रह्मलोकः *eṣa brahmalokaḥ* - what you are passing through now is the path of स्वर्गलोक *svargaloka* - the heavenly regions of ब्रह्माजी *brahmājī* - the creator

वः पुण्यः सुकृतः *vaḥ puṇyaḥ sukṛataḥ* - this is the path gained by your well-earned पुण्यकर्मs *puṇya karmas*, the result of all the properly performed oblations to Devatas in your Havan कर्मs *karmas*.

Thus saying all the pleasing and glorifying words to the जीव *jīva*, the oblation Devatas carry the जीव *jīva* to स्वर्गलोक *svargaloka*, and leave the जीव *jīva* there in a prominent place, in the vicinity of the place where इन्द्र *indra* lives. There, they leave the जीव *jīva*, free to do whatever the जीव *jīva* likes

The जीव *jīva* has now reached the स्वर्गलोक *svarga loka* - Heaven one has been praying for. What does the जीव *jīva* do in the स्वर्गलोक *svarga loka* now? We will talk about it next time.