

Mundaka

Mantra 2.2.10

Now, the same Brahman is shown as the very svarūpa of the ātman in this mantra, so that one does not think that Brahman is an object of sight, dṛśya. It is dṛk svarūpa, the nature of the seer, the ātman.

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिः तद्यदात्मविदो विदुः ॥ २ ॥ २ ॥ १० ॥

hiraṇmaye pare koṣe virajaṁ brahma niṣkalam.
tacchubhraṁ jyotiṣāṁ jyotiḥ
tadyadātmavido viduḥ. (2. 2. 10)

virajaṁ -- free from all impurities; *niṣkalam* -- partless;
brahma -- Brahman; *pare* --- in the most interior;
hiraṇmaye -- shining; *koṣe* -- in the kośa;
tad -- it is; *śubhram* -- pure; *jyotiṣāṁ* -- of all lights;
jyotiḥ -- it is the light; *ātmavidaḥ* -- those who know the ātman;
viduḥ -- they understand; *tad* -- that;
yad -- which Brahman

Those who know *ātman* understand that Brahman which is free from all impurities, is partless, pure and the light of all lights, obtaining in the most interior shining layer.

Hiraṇmaye pare koṣe: in the most interior shining 'sheath'. *Hiraṇmaye* is an expression in Vedic language which means similar to gold, the similarity being in the shine. *Para-kośa ānandamaya* which is the most interior.¹¹² The *annamaya-kośa* is most exterior; more interior to that is *prāṇamaya*; still more interior is *manomaya* and so on. The *bhokṛ*, experiencer of the results of action, is called *ānandamaya*. The *ānandamaya* undergoes changes in the form of mental modifications known as *vṛttis* representing different degrees of happiness like joy and ecstasy.

Whenever an individual experiences happiness, he is very close to the *ātman* because the nature of *ātman* is happiness. When one experiences unhappiness, one has to identify with the activity of the mind. Only then does one become sorrowful. In *ānandamaya* there is no activity of the mind and the *vṛtti*, thought mode, is *śānta-vṛttis* or *sāttvika-vṛttis*. Therefore, the *ānandamaya* is used in the śāstra to point out the nature of ātman. It becomes a *kośa* because the ātman is as though found there, somewhat like a sword in a scabbard. ¹¹³ Brahman is recognised as the basis of *ānandamaya*. Further, the *bhokṛ*, the *ahaṅkāra* identified with the *ānandamaya*, is there as though covering the ātman, as a scabbard covers a sword.

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Virajam brahma niṣkalam: Brahman is pure and does not have parts. The *ahankāra* takes itself to be subject to impurities like *puṇya* and *pāpa*, but in reality it is, *virajam brahma*, Brahman free from any kind of impurity. *Rajas* here means impurities like ignorance, the sense of individuality, doership, enjoyership and so on. Brahman is free from all of these.¹¹⁴ It is partless, and therefore, does not undergo any change like *ānandamaya* does.

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It is **jyotiṣām jyotiḥ:** the light of all lights. *Jyoti* means light, that which is effulgent. The sun, moon, stars and so on are lights. But this is 'the light' because of which all lights come to light. That light is *caitanya*, consciousness.¹¹⁵ *Jyoti* is again an expression used in the *śāstra* to point out the nature of the *ātman* as consciousness from the standpoint of the perception of light and objects. Here, it becomes the *laṣaṇa* for pointing out the self-revealing consciousness.

Viduḥ: those who know the *ātman* understand (that which is Brahman). They recognise *jyotiṣām jyotiḥ* as 'I am that and that indeed is Brahman.' The *śruti* has already elaborately talked about Brahman in which the heaven, the earth and everything else have their being. When the *śruti* says '*jyotiṣām jyotiḥ*' it means that one has to appreciate it as because one sees everything else¹¹⁶ by this *caitanya-jyoti*; there is no other source of *jyoti*. Brahman in the form of consciousness alone is the cause of everything. There is no *Īśvara* other than Brahman, so the *jagat* is Brahman. There is also no *jīva* other than Brahman. Therefore, all that is here is one Brahman.

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112 परं तत्सर्वाभ्यन्तरत्वात् ।(मुण्डक भाष्यम्)

113 कोश इव असेः आत्म-स्वरूपोपलब्धि-स्थानत्वात् । ।(मुण्डक भाष्यम्)

114 विरजम् अविद्याद्यशेष- देश-रजो-मल-वर्जितम् । (मुण्डक भाष्यम्)

115 अग्न्यादीनामपि ज्योतिष्ट्वम् अन्तर्गत-ब्रह्मात्म-चैतन्य-ज्योतिर्निमित्तमित्यर्थः । तद्धि परं ज्योतिः यदन्यानवभास्यम् आत्म-ज्योतिः । (मुण्डक भाष्यम्)

116 आत्मानं स्वं शब्दादि-विषय- बुद्धि-प्रत्यय-साक्षिणम् ।(मुण्डक भाष्यम्)

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