

## Second Muṇḍaka Section 1

### Mantra 6

The Vedas are a body of knowledge, not a body of Sanskrit words. Sanskrit words are purely words of the ṛṣis. It was their language which is finite like any other language. But through language alone this knowledge is given. For the knowledge of heaven, deities and so on, one requires all these words. So, the words were already there. In the manifest order of Īśvara, the human being is created and through the human beings the language is created. Language belongs to humanity alone, which is why that knowledge can be revealed in any language, including Sanskrit. Sanskrit has no script of its own, and so it can be written in the script of any language. Īśvara also does not have his own language because all language are his languages. From where does the knowledge come? That is being said now.

तस्माद्दचः साम यजूंषि दीक्षाः  
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।  
संवत्सरश्च यजमानश्च लोकाः  
सोमो यत्र पवते यत्र सूर्यः ॥२॥ १॥ ६॥  
*tasmād ṛcaḥ sāma yajūṃṣi dīkṣāḥ*  
*yajñāśca sarve kratavo dakṣiṇāśca.*  
*sarivatsaraśca yajamānaśca lokāḥ*  
*somo yatra pavate yatra sūryaḥ. (2.1.6)*

*tasmāt* - from that Brahman; *ṛcaḥ* - ṛk mantras;  
*sāmaḥ* - sāma mantras; *yajūṃṣi* - yajur mantras;  
*dīkṣā* - a vow made ceremonially; *sarve* - all;  
*yajñāḥ* - rituals (without the sacrificial pole); *ca* - and;  
*kratavaḥ* - rituals (with sacrificial pole);  
*dakṣiṇāḥ* - the knowledge of all types of *dakṣiṇā*;  
*ca* - and; *sarivatsaraḥ* - the year; *ca* - and;  
*yajamānaḥ* - the knowledge about performer of ritual;  
*ca* - and; *lokāḥ* - worlds; *yatra* - where;  
*somaḥ* - the moon; *pavate* - moves;  
*yatra* - where; *sūryaḥ* - the sun (moves)

From that Brahman are born the *ṛk mantras*, the *sāma mantras*, the *yajur mantras*, ceremonial vows, all rituals without sacrificial pole and with sacrificial pole, knowledge of all types of *dakṣiṇā*, the year, the knowledge about *yajamāna*, and the worlds which the moon and the sun bless (where the light of the moon or sun reaches).

*Tasmāt ṛcaḥ sāma yajūṁṣi*: all Vedic *mantras* came from that *puruṣa* alone. This *mantra* talks about the creation of things connected to the Veda. The Veda has two types of text. One text is the *mantra*, and the other text is called *brāhmaṇa*. The *mantras* are called *ṛks*, and these *ṛk mantras* follow the rules<sup>34</sup> Of metres like *gāyātrī*, *anuṣṭup*, *trīṣṭup* and so on. The number of syllables in every line as well as the kind of syllables are prescribed in *ṛk mantras*. Therefore, they are always in metric form. *Sāma* refers to *mantras* from the *Sāmaveda*. *Sāma* is mostly the same *ṛk mantras* with musical notes.<sup>35</sup> So *sāma-mantras* are sung. The *yajur mantras* are from Yajurveda. There are no regulations regarding the number of syllables etc., for them; they are in prose.<sup>36</sup>

Before one performs a ritual, one is supposed to take *dīkṣā*, a religious vow.<sup>37</sup> When one performs a ritual, one wears *pavitra*, a kind of ring made out of *darbha* grass, and which is worn on the ring finger. That indicates a vow committing oneself to the ritual one proposes to do. *Dīkṣā* also is a *saṅkalpa*, but it is not a mental *saṅkalpa*. *Saṅkalpa* implies knowledge of means and ends, and the *saṅkalpa* here is a ritual done ceremonially. So *dīkṣā* is a particular *karma*. It comes under *iti-kartavyatā*, how a ritual is to be done. The knowledge of *dīkṣā* also came from Parameśvara alone. Once the Vedas have come, it goes without saying, all that is said in the Vedas also has come from the Lord.

*Sarve yajñāśca*: all rituals also came from the Lord. In general all the rituals are called *yajña*. If the word '*yajña*' is used along with another word '*kratu*' which also refers to ritual, the one has to distinguish both of them. So *yajña* and *kratu* are two different types of rituals. One is with *yūpa*, pole, and the other is without *yūpa*. *Yūpa* is a kind of sacrificial pole, which is octagonal and is described in the *śāstra* as a part of certain rituals. Those rituals are called *kratus*. A ritual in which this pole is not a part is called *yajña*. All the simple daily rituals like *agnihotra* do not have a *yūpa*, and so they are *yajñas*. Big rituals like *aśvamedha* have a *yūpa*, and are called *kratus*.

<sup>34</sup> ऋचः नियताक्षरभपादावसानाः गायत्र्यादिच्छन्दोविशिष्टा मन्त्राः य मुण्डक श्राव्यम् फ

<sup>35</sup> साम पाञ्चध्न्रिकं च साप्तध्न्रिकं च स्तोत्रादिभ गीतिभविशिष्टम् । य मुण्डक श्राव्यम् फ

<sup>36</sup> यजूषि अनियताक्षरभपादावसानानि वाक्यभरूपाणि । य मुण्डक श्राव्यम् फ

<sup>37</sup> दीक्षा मौञ्ज्यादिभलक्षणं कर्तृभनियमभविशेषाः य मुण्डक श्राव्यम् फ

*Dakṣiṇāśca:* and *dakṣiṇā*. *Dakṣiṇā* refers to anything given to the priests for the services they render in the performance of rituals. Here, it means the knowledge of what is to be given to the priests, how much is to be given, for how many priests it has to be given, the proportion in which it should be given to various priests and so on. There is a main priest who is expert in all the four Vedas, and who is supposed to be thoroughly informed than the others. He should be given more *dakṣiṇā*. One has to be given *dakṣiṇā* according to his scholarship, his honour, and so on. It is mentioned in the *śāstra*. The stipulated rules need to be followed to make the ritual efficacious.

*Saṁvatsaraśca:* and the year. *Saṁvatsara* is *kāla-viśeṣa*, a particular time. It is the time span of one year in which all the seasons occur. Rituals are to be performed at specific times. Some rituals are to be done on a full moon day, while some others on a new moon day and so on. When the spring comes, one has to perform special rituals. *Saṁvatsara* refers to the knowledge of the specific time when a ritual has to be performed, as well as the time itself. It also came from Parameśvara.

*Yajamānaśca:* and the performer of the ritual. This refers to the knowledge about the qualifications of the *yajamāna*, the one who performs a ritual. The *agnihotra* is to be done only by a person who has *patnī*, wife. One who is not married cannot perform it, nor can a person whose wife is no more. Again, only a *brahmacārī* whose hair is black, that has not turned grey, can perform some of the rituals. Thus, the age, the stage of life and so on has a bearing on the eligibility to perform rituals. This knowledge also has come from Parameśvara alone. *Yajamānaḥ* may also mean the *upādhi* of the *yajamāna*, his physical body, mind and senses.

*Lokāḥ:* the results of rituals. Here the word 'lokāḥ' refers to the knowledge of the *karma-phala* in the form of the worlds. One has to know which ritual will produce which *karma-phala*. There are two paths for the departed soul to reach a *loka*. They are the lunar path and the solar path. The *loka* is described by the path itself as, *somo yatra pavate yatra sūryaḥ*: where the moon shines or the sun shines. The two routes are told to point out the different ends that one accomplishes through rituals. These two paths are also from Parameśvara alone. The Veda is Īśvara.