

# Mundaka

## Mantra 12

It was clearly unfolded earlier, with enough reasoning, that Brahman alone is *satya* and everything else is *mithyā*. That being so, everything is Brahman because there is no *mithyā* without *satya* as its support. Now the śruti concludes the section by summing up the teaching that everything is Brahman. Śaṅkara calls this a mantra in the place of *nigamana*, conclusive teaching.<sup>119</sup> technically, *nigamana* refers to what is arrived at conclusively through an inference. In the last mantra of the previous Muṇḍaka it was said, "*Puruṣa eva idam sarvam*, all that is here is puruṣa only." The summing up is done here with the same meaning. "*Brahma eva idam*, all that is here is Brahman only." So puruṣa is Brahman.

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चात् ब्रह्म  
दक्षिणतश्चोत्तरेण ।  
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ २ ॥ २ ॥ १२ ॥

*brahmaivedam amṛtaṁ purastād brahma  
paścāt brahma dakṣiṇataścottareṇa.  
adhaścordhvam ca prasṛtaṁ brahmaivedaṁ  
viśvamidevaṁ varīṣṭham. ( 2.2.12 )*

*idam* -- all this; *purastāt* -- in front; *amṛtam* -- immortal;  
*brahma* ---- Brahman; *eva* -- alone; *brahma* ---- Brahman;  
*paścāt* -- is at the back; *brahma* ---- Brahman;  
*dakṣiṇataḥ* -- is on the right; *ca* -- and;  
*uttareṇa* -- on the left; *prasṛtam* -- spreads out;  
*adhaḥ* -- below; *ca* -- and; *ūrdhvam*-- above;  
*ca* -- and; *idam* -- this; *viśvam* -- world;  
*idam* -- this; *varīṣṭham* -- the most exalted;  
*brahma* ---- Brahman; *eva* -- alone;

All this in front is the immortal Brahman alone. Brahman alone is behind. Brahman alone is on the right as well as on the left. Brahman spreads out below and above also. This world is this exalted Brahman alone.

*Brahmaiva idam amṛtam purastād brahma paścāt* : what is right in front is the immortal Brahman, and so too what is behind or at the back. Brahman is immortal. In the world we see that everything is time-bound. But the *upaniṣad* says that the time-bound *jagat* in front, at the back, on the right and on the left is *amṛtaṁ brahma*.

*Adhaśca ūrdhvaṁ ca prasṛtaṁ brahma*: what is below and above also is brahma. What is spread out above, including the black hole, if there is one, and including the heaven, if there is one, is also *amṛtaṁ brahma*. Then, whatever is down below also is *amṛtaṁ brahma*. The ṛṣis never thought that everything ends with earth. They knew that there is something down below the earth. There is space below. The words 'above,' 'below,' 'left,' 'right,' 'front,' and 'back,' point out the six quarters. Whatever is there in these six quarters, and also in between the quarters, is Brahman. In other words, this world which is understood in various ways is Brahman. Anything heard, seen, known directly or by inference or by presumption or by words, anything the one comes to know as existent, is Brahman.

All objects, known and unknown are called *viśva*. The physical body and its attributes such as fatness, shortness and so on, as well as modifications such as old age and death; the *prāṇa* and its attributes such as hunger and thirst; the senses and sense perceptions such as seeing, hearing or the lack thereof in terms of blindness, deafness, etc., are all included in *viśva*. Every thought in one's mind whether it is recollection, memory, emotion, cognition, desire or will, is included in it. All are Brahman alone. How?

*Brahma eva idam*: all this is Brahman. In this sentence there is *sāmānādhikaraṇya* between the words 'Brahman' and 'idam'. The word 'idam' refers to the jagat, so the jagat is equated with Brahman. The equation works after negating the name and form factors from the jagat. What remains after negation is *sat-cit-ānanda*.

When you say, 'I love the flower,' it implies three things. First it implies that 'the flower 'is'. That 'is-ness' is Brahman. It never goes. It is conditioned by a given name and form called flower. The 'flower existence' will go. The sat, existence as such, does not go.

Then, the statement also implies that the 'flower is known' to me. The flower shines in my consciousness. That 'consciousness' is Brahman. It never goes. It is conditioned by a given name and form called flower. The 'flower consciousness' will go. The cit, consciousness itself, does not go.

Finally, the statement , 'I love the flower' reveals *ānanda*. Love is nothing but *ānanda*. The flower pleases you, and therefore you love the flower. *Ānanda* is manifest in the sight of the flower, and so it is *ānanda* or love qualified by a given name and form called flower. The 'flower *ānanda*' will go. But *ānanda* itself does not go.

The existence of the flower is *satya* which is Brahman. It is existence qualified by the flower. Unqualified existence is *satya*. The consciousness of the flower is *jñāna* which is also qualified by the flower. Unqualified knowledge is *jñāna* which is *caitanya*, the pure consciousness. The *ānanda* or the love of the flower is *ananta* which is Brahman. It is love qualified by the flower. Unqualified love is *ananta* or *pūrṇa*.

Suppose, you see a scorpion and say, 'I hate the scorpion.' Then you may question whether *ānanda* remains. What happens in this situation is that there is a denial of happiness in the mind. You hate the scorpion because it creates a disturbance in the mind.

The disturbance is hated because you love an undisturbed mind. Therefore, 'I love' is there even in the statement 'I hate the scorpion'. Love is only for *ānanda*. Whether you hate an object or you love an object, love for *ānanda* is manifest both in love and hatred.

Therefore, *sat-cit-ānanda* is always manifest, no matter what you see or when you see or where you see, no matter what you hear or when you hear or where you hear; no matter what you think or when you think or where you think. It is always *sat-cit-ānanda* plus something. Therefore, you are *sat-cit-ānanda* plus a mind and something to objectify in the waking and dream states. That 'something' keeps on varying, being the *mithyā* objects including the body. In sleep, the mind is not manifest, so you are *sat-cit-ānanda* plus an un-manifest mind. Therefore, you are always *sat-cit-ānanda*. Brahman alone is appearing in this manner in various names and forms. All that is here is, therefore, Brahman

Any given object can be reduced to something else, until what is left is space in which particles are floating. There is nothing solid in the world except the particles that are in your understanding. The particles themselves are again reducible to mere concepts. The concepts are non-separate from consciousness that is Brahman. Therefore, anything that you come across is Brahman. The caring particles are mere name and form and in and through all of them Brahman is present in the form of '*asti bhāti priyam, sat-cit-ānanda*'. Name and form are not the intrinsic attributes of Brahman. They are superimpositions upon Brahman like the snake on the rope.<sup>120</sup> Brahman alone is the reality. There is a reality with reference to your daily transaction with names and forms, which is called *vyāvahārika-satyā*, empirical truth. With reference to this, Brahman is called *pāramārthika-satyā*, ultimate truth. It is the conclusion of the Veda-- thus Śaṅkara concludes<sup>121</sup> the second Muṇḍaka.

Brahman that is to be known is *variṣṭha*, the most exalted. The knower of that Brahman is Brahman, *brahmaṁ vid brahmaiva bhavati*. In the wake of this knowledge the notion that 'I am separate from everything' is swallowed completely. The perception of real differences and divisions in the world, which alone causes smallness and bondage, disappears once and for all.

This is the end of the second . In every chapter one finds that the to be understood is revealed as non-separate from the seeker who has to understand.

। इति द्वितीयमुण्डके द्वितीयखण्डः ।

*iti dvitīyamuṇḍake dvitīyakhaṇḍaḥ*

Thus ends the second section of the second chapter.

119 यत् तज्ज्योतिषां ज्योतिः ब्रह्म तदेव सत्यं सर्वं तद्विकरं वाचारम्भणं विकारो नामधेय-मात्रम् अनृतमितरद् इत्येतेमर्थं विस्तरेण हेतुतः प्रतिपादितं निगमन-स्थानीयेन मन्त्रेण पुनरुपसंहरति । ( मुण्डक भाष्यम् )

120 अब्रह्म-प्रत्ययः सर्वोऽविद्यामात्रः रज्ज्वामिव सर्प-प्रत्ययः । ( मुण्डक भाष्यम् )

118 ब्रह्मैव एकं परमार्थ- सत्यमिति वेदानुशासनम् । ( मुण्डक भाष्यम् )

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