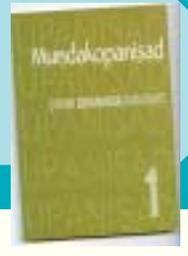




## Muṇḍakopaniṣad Mantrā 9



The teacher wants to sum up<sup>1</sup> in the following mantra all that was said so far, so that he can continue with what he wants to say further.

यः सर्वज्ञः सर्वविद् यस्य ज्ञानमयं तपः ।

तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते ॥ १।१।९

yaḥ sarvajñaḥ sarvavid yasya jñānamayaṁ tapaḥ ।

tasmādetad brahma nāma rūpamannaṁ ca jāyate ॥ 1|1|9

yaḥ – that; sarvajñaḥ – who is all-knowledge in general; sarvavit – who is all-knowledge in terms of the details; yasya – whose; tapaḥ – tapas; jñānamayaṁ – is of knowledge alone; tasmāt – from that; etad – this; brahma – hiraṇyagarbha; nāma rūpam – names and forms; ca – and; annaṁ – food; jāyate – is born.

‘That Brahman is all-knowledge in general and all-knowledge in terms of the detail of all that is to manifest. His tapas is nothing but knowledge alone. From that Brahman, hiraṇyagarbha, all names, all forms and the food are born.’

The śruti introduced Brahman through the word ‘akṣara’ (1.1.5) which is neuter gender. Here it has now changed to yaḥ (īśvaraḥ), which is masculine gender. Brahman and Īśvara are therefore one and the same. Brahman with reference to the creation is called Īśvara. Īśvara knows sarva, everything. The understanding of sarva is two-fold. One is in general and the other in particular. One who knows everything in general is called sarvajñaḥ,<sup>2</sup> and one who knows everything in particular is called sarvavit.<sup>3</sup> Both words have the same meaning of ‘knower of everything’. Because both words are used

---

<sup>१</sup> उल्लेखमेवार्थमुपसंजिहीर्षुः मन्त्रः वक्ष्यमाणार्थमाह । मुण्डक श्राव्यम्

<sup>२</sup> sarvaṁ jānāti iti sarvajñaḥ, one who knows everything in general.

<sup>३</sup> sarvaṁ vetti iti sarvavit, one who knows everything in detail.

together, we have to make a distinction and understand them separately. . Īśvara is sarvajñaḥ and sarvavit while a wise person is only sarvajña. By understanding Brahman as satya and everything else as mithyā one becomes a sarvajña. This is what is said here.

However, mithyā is not something that is created by an individual. One finds oneself living on this planet with a given body. The planet itself with all the resources was already there before one came into being. So, everything is 'given'. With reference to the given jagat I cannot call myself sarvajña. I am not the one who has created this jagat that presupposes all knowledge. I know only a few things. The knowledge of Brahman as myself makes me sarvajña in general, but I am not the creator.

All knowledge is necessary for this so-called creation which is really a manifestation. In fact, that knowledge alone is manifest in the form of this jagat. There must be an entity that has all this knowledge. He is called Īśvara. Both Īśvara and the individual are akṣaram brahma. If I know this fact, I am also a sarvajña. But I cannot call myself Īśvara. I cannot do Īśvara's job. I do not have all knowledge 'in detail' which is required for the creation of this jagat. Īśvara has this knowledge due to māyā-upādhi. This upādhi makes the difference.

Īśvara knows all that is to manifest, and he alone manifests as the jagat. The dream example is helpful to understand this. In the dream, one manifests oneself in the form of the dream world. Everything that is manifest in the dream is nothing but one's knowledge. One's knowledge of space is 'space' there. One's knowledge of time is 'time' there. One's knowledge of sun is 'sun' there. One's knowledge of earth is 'earth' there. One's knowledge of elephant is 'elephant' there. One's knowledge alone is in the form of the dream world. One knows all the names and forms that are there in the dream creation. If you have never seen a monkey, you will not see it in the dream. There is no 'never-seen' object in the dream. A known form alone can manifest there. The dream jagat, therefore, is but the manifestation of one's knowledge.

Generally, before the creation there should be a certain condition called dissolution. Only then is the creation possible. 'The jagat comes into being',

means that it was kept under suspension for sometime in an unmanifest condition. The process of creation did not begin because tapas did not take place. So, Īśvara did tapas. Tapas is generally a discipline involving bodily afflictions like missing food. But Īśvara does not stand on one leg to create the world! Nor does he pray for some powers because he is almighty. His tapas is nothing but visualising. Being sarvavit, naturally he can see everything. That is called identification with the knowledge. When he visualises, this entire jagat becomes manifest, like one's dream world manifests. This jagat is not separate from Īśvara's knowledge. It is Īśvara's knowledge alone that is in the form of this jagat.

In your dream, you create a world of things and beings. The people there wonder who created this world. One person says, 'God is above, but we are different from him'. Another says, "God includes you". Yet another says, "God is 'śūnya, nothingness". The fourth one says, "God is a flicker of consciousness". The atheist says, "There is no God". All kinds of ideas are there among these people whom you have created in your dream. All of them are not separate from you, Īśvara. All that is there is your knowledge manifest in this form. These persons are able to see the world by the same consciousness alone. Each one's ātman is the same consciousness, because of which he or she sees everything. There is only one consciousness in which space, time, the world, everything has its existence. Similarly, all that is here in this jagat is one consciousness, Brahman, which is all-pervasive.

Analysing the jagat itself one can find that Īśvara is sarvavit, and śāstra makes it clear. I understand this with my own assimilating logic. It is my own reasoning that helps me assimilate this. Thus śāstra says, yaḥ sarvajña sarvavit: he is the one who is all-knowledge—in general and in terms of particulars also. His tapas that was necessary before the creation was jñānamaya, in the form of knowledge. He thought about the world and the world was there. Before a person makes a pot, he or she has to think of it. Before one cooks, one thinks, "What will I cook today?" That is called tapas. Tapas is a certain contemplation before doing something. Īśvara's tapas is nothing but purely visualising. That visualisation is necessary because knowledge was there even before the creation. One may wonder why the creation did not come if the knowledge was already there? It is

like one's recollection. Everything is there in one's memory, but only when one needs that information, it flashes in the mind; otherwise it does not come. Sometimes, when one does not need it, it comes, but that is a different thing altogether. That only shows the capacity of the mind. Even though such retentive capacity is there, all that you remember is not crowding your mind. Generally, when one wants to recollect something, it comes. Similarly, only when Īśvara visualises, the jagat manifests.

Tasmāt etad brahma jāyate : from that all-knowing conscious being alone, this Brahmaji is born. Brahman here is Brahmaji. The word 'brahma' can also be taken as Veda, through which you understand Īśvara, who is sarvajña and sarvavit.

In the Brahmasūtra sūtra there is a sūtra, 'śāstra yonitvāt', which establishes that Brahman is known through Veda only, and that Brahman is the revealing cause of the Vedas. Being so, it is sarvajña and sarvavit. Thus everything is born of Brahman. Then alone, by knowing one thing everything is known.

Nāma rūpam annam ca jāyate : also different names, forms and food are born. Anna is also born from that Brahman. Anna is the life-saving food; what is eaten, adhyate iti annam. The nāma, rūpa and anna, which cover everything are born of Brahman.

| iti prthama muṇḍake prathamakhaṇḍaḥ |  
Thus ends the first section of the first chapter.

*“Vedanta is not a topic in books. It is just you; it is your vision; it is your responses to situations. Vedanta helps change your scales of vision. Your emphasis changes and so small things remain small because you are concerned with something bigger. Thus Vedanta does bring about a cognitive change. Your cognition changes, thereby, a number of changes can take place”.*

**Pujya Swamiji**