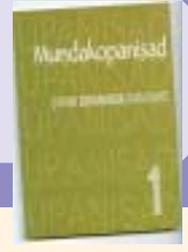


मुण्डकोपनिषद् Muṇḍakopaniṣad



An examination of the nature of results of action and the nature of one's search makes a person gain viveka. That viveka leads to a change in the sphere of one's search. The nature of one's search is revealed by one simple sentence here, *nāsti akṛtaḥ kṛtena*. *Kṛtaḥ* means what is done. The pot is *kṛta*, made. Previously the pot was not in this form, now it is in this form. Similarly, any karma phala is brought into existence. It is a result of one's action. *Puṇya* is called *sukṛta*, well-done and *pāpa* is called *duṣkṛta*, ill done. Both of them are *kṛta*. So *kṛta* stands for both desirable and undesirable results, which are created. *Akṛta* is uncreated. Uncreated means *nitya*. The sentence '*nāsti akṛtaḥ kṛtena*' conveys a lot of things: The entire karma-kāṇḍa is analysed and presented as *anitya*; *vairāgya* is pointed out in a capsule-like form; the process of conversion of a *mumukṣu* into a *jijñāsu* is shown. The means for *vairāgya* is *viveka*. By the *parikṣā* one accomplished both *viveka* and *vairāgya*.

The change of sphere of one's search has taken place. Now, the person is not going to search any more in the form of pursuing any karma-phala, including *svarga*. The result of *parikṣā* is that one ascertains *mokṣa* as not the result of any action.

Results of actions are of four types. They are: 1. *Utpādya*, a result in the form of a product, like a pot. 2. *Āpya*, a result in the form of reaching, like going abroad or going to heaven. 3. *Saṃskārya*, a result in the form of removal of impurity and imparting a good quality, e.g., cleaning and polishing a vessel to a shine. A religious rite like *upanayana*, thread ceremony, is a *Saṃskāra* karma. 4. *Vikārya*, a result in the form of modification, e.g. milk to yogurt. Making, reaching, purifying and modifying are the four results obtained by karma. *Mokṣa* is not a product because it is *nitya*. It cannot be reached because it is you. It cannot be purified because it is free from blemish. It cannot be modified because it is one whole. Hence, *nitya-mokṣa* is not a product or a by-product of karma. If by karma it is not going to be accomplished, and one still wants *mokṣa*, then *mokṣa* must be already existent, centred on oneself.

The bondage is centred on 'I', so the *mokṣa* is going to be centred on 'I'. If I cannot accomplish it through action, then I have to accomplish it without exercising my will. That means *mokṣa* is *pramāṇa phala*, the result of knowing. Operation of *pramāṇa* does not give *mokṣa*. It only gives rise to knowledge, and knowledge alone is *mokṣa*. A commitment to knowing is called *nirveda*, dispassion for every other thing. If knowing is involved, then you have the question, "How will I know?". Then you require an appropriate *pramāṇa*. This is like a quantum jump.

A quantum jump always looks illogical, but it has its own logic. Similarly, here also it looks like a quantum jump, but there is no jump here.

The result of the parīkṣa, examination is that one gains dispassion. Passion means longing. The absence of longing is dispassion. Even though the śāstra says, “May one gain dispassion”, there is no command here. Dispassion is not even a discovery, it is not something one is going to decide upon and do. Dispassion is the natural outcome of parīkṣa. So, the emphasis here is only in the parīkṣa. May one do the parīkṣa about the nature of karma-phala. This is done either independently or with the help of the śāstra, with the help of the teacher. As a result of parīkṣa, one discovers that what one is seeking is not karma-phala, but what one is seeking is pramāṇa phala.

Nirveda can be seen as nothing but puruṣārtha niścaya—a very well ascertained conclusion with reference to what you want in life. Without inquiry, you cannot really have an ascertained decision, a decision that cannot be reversed. How do you accomplish this?

Parīkṣa implies two things: one is what you are examining; the other is the standard with which you compare. What you are examining is karma-phala. Analysing varieties of experiences that you gain through various karmas, you accomplish dispassion. By analysis how can you develop dispassion? This is where you have to bring in your commitment in life. Are you committed to wealth, or through wealth to something else? Are you committed to heaven, or through heaven to something else? You have to do this inquiry. You are not interested in wealth or heaven as such. Through them you seek freedom from the sense of limitation. That freedom is at the back of every pursuit. Whether that can be gained by all these lokas is the inquiry. Through this inquiry, cognitively one comes to gain the dispassion.

The second thing is the standard, the standard from where you are looking at the experience. It is the basis of your conclusion. The standard here is your appreciation of what is freedom. All that you seek is freedom from a sense of limitation that is centred on ‘I’. That is the real end in every pursuit. If that is appreciated, then on an analysis of your experiences, you find them worthless because they do not give you freedom from the sense of limitation. Examining the experiences in this way, you command that dispassion.

How does one know that the experiences do not give the freedom? Because nāsti akṛtat kṛtena: mokṣa cannot be gained by karma. Kṛta means a created object. Being created, it is anitya, bound by time. The mokṣa that one is seeking has to be for good. In sleep one has that freedom for a length of time. But that freedom is not freedom because it does not last. Again, one does not want that freedom that one has in sleep because one does not directly enjoy it. In deep sleep one is not conscious that ‘I am free’. It is an experience all right, but the mind has also gone to sleep.

To be continued.....