

Mundaka

Mantra 7 & 8

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येषः व्योमन्यात्मा प्रतिष्ठितः ॥ २ ॥ २ ॥ ७ ॥

मनोमयः प्राण शरीरनेता
प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद्विज्ञानेन परिपश्यन्ति धीराः
आनन्दरूपममृतं यद्विभाति ॥ २ ॥ २ ॥ ८ ॥

yaḥ sarvajñaḥ sarvavid yasyaiṣa mahimā bhuvi.
divye brahmapure hyeṣa vyomanyātmā pratiṣṭhitaḥ. (2.2.7)

manomayaḥ prāṇa śarīranetā
pratiṣṭhito'nne hṛdayaṁ sannidhāya.
tadvijñānena paripaśyanti dhīrāḥ
ānandarūpamamṛtaṁ yadvibhāti. (2.2.8)

yaḥ -- this; sarvajñaḥ -- all-knowledge in general;
sarvavid -- who knows everything in detail;
yasya-- whose; eṣaḥ -- this; mahimā -- glory;
bhuvi -- on the earth; eṣaḥ -- this; ātmā -- self-evident self;
hi -- indeed; pratiṣṭhitaḥ -- abides; vyomani -- in the space;
divye -- that is shining; brahmapure -- in the buddhi
manomayaḥ -- he has the mind as upādhi;
prāṇa-śarīra-netā -- who leads the subtle body;
anne-- in the physical body; pratiṣṭhitaḥ -- abides;
hṛdayam -- buddhi; sannidhāya -- taking as the basis;
tad -- that; vijñānena -- by knowing;
dhīrāḥ -- the thinking people; paripaśyanti -- clearly recognise;
amṛtam -- immortal; ānandarūpam -- of the nature ānanda;
yad -- which; vibhāti -- shines always

This self is all-knowledge in general and knows everything in detail. It is his glory in the world. The self-evident self abides in the space in the buddhi, which is conscious.

The self has the mind as upādhi, which leads the subtle body; it is the basis for the buddhi and abides in the physical body. By knowing that self the discriminative people clearly recognise that immortal Brahman which is of the nature of ānanda and which shines always.

Yaḥ sarvajñaḥ sarvavit: the one who knows everything in general as well as everything in detail. These two words reveal Parameśvara. Even a person who has knowledge of the ātman can be called sarvajña because he knows everything as Brahman, and that Brahman is he. But he cannot be said to be sarvavit. The knowledge of everything in detail is possible only when there is no need to operate a means of knowledge. Operating a means of knowledge implies prior ignorance which one has to destroy. Īśvara does not need to operate a pramāṇa because his knowledge is not gathered knowledge. He alone can be sarvavit.

Yaḥ sarvajñaḥ sarvavit: the one who knows everything in general as well as everything in detail. These two words reveal Parameśvara.

There are two types of ignorance, mūlāvidyā, primary ignorance and tūlāvidyā, secondary ignorance. The former pertains to the self and the latter is of various other things in detail. A wise person does not have mūlāvidyā. But he continues to have tūlāvidyā, so he is not sarvavit. This difference is due to the difference in upādhi. Therefore, even after enlightenment there will be a difference between the immediate meaning of the word 'jīva,' and the immediate meaning of the word 'Īśvara'. In the implied meaning alone there is no difference.

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Some people think that this implies difference as well as non-difference. It is likened to a tree, in which there are differences in the form of branches, leaves and so on, and at the same time there is non-difference in that it is a single tree. It is the contention of bhedābheda-vāda. It is not acceptable because the difference is due to an upādhi that is mithyā. So the difference also becomes mithyā. Empirically there are seeming differences, but the vastu is one and, therefore, there is advaita-siddhi, non-duality. When satya and mithyā are not clearly understood, one ends up in bhedābheda-vāda.

There are two types of ignorance, mulavidya primary ignorance and tulavidya secondary ignorance. The former pertains to the self and the latter is of various other things in detail.

Yasya eṣaḥ mahimā bhuvi: this is his glory on the earth. Being the cause of creation, sustenance and dissolution is his glory. The sarvavit alone is manifest in the form of the jagat, and, therefore, his glory is manifest, very well-known, in the form of the five elements and infinite elementals. The omniscience of Īśvara alone is manifest as the sun, moon, stars and all other various forms that are his glory on this earth. One's mind, senses, body and everything else are also his glories; one has not created any one of them. Eṣaḥ means that which is very well-known to one through perception. It is very well-known for people who can appreciate it.

When satya and mithyā are not clearly understood, one ends up in bhedābheda-vāda.

What is that well-known glory of Īśvara? Śaṅkara says a few words⁹³ on this: Because of whose mandate alone, the earth etc., remain in their orbits in order; because of whose mandate the sun and the moon go on moving non-stop day after day like a wheel; because of whose mandate alone the ocean remains as ocean, keeping its limit and not swelling further; because of whose mandate what is not supposed to move does not move, like the mountains which do not walk around, and what is supposed to move moves, like the wind; because of whose mandate alone the seasons do not interchange their time, and occur in keeping with an order, and the movement of the sun towards the northern and southern directions also does not change; and because of whose mandate alone the agents of action, the actions and the results of action do not transgress their time, that is the glory of Īśvara. It is in the form of order that is Īśvara. If a seed is sown and if it is supposed to bear fruit only after six years, then one has to wait for six years. Action produces results only in time. It is the rule. If one can interfere in the plant biology and produce extra results, that is also within the order alone. The kidney and liver do not exchange their jobs. Therefore, everything has an order. It is Īśvara's glory on this earth.

The immediate meaning of the word 'tat' is well established here as Īśvara who is the cause of everything, who is sarvajña and sarvavit, manifest in these various forms. The 'given' is non-separate from the 'giver'. Now the śruti talks about the immediate meaning of the word 'tvam' as 'manomayaḥ prāṇa-śarīranetā'. The same Īśvara alone is in the form of the mind, and is the one who leads the subtle body from one physical body to another.

Divye brahmapure vyomni hyeṣa ātmā pratiṣṭhitah : this self-evident ātmān abides in the space in buddhi, the city of Brahman. It does not mean that the buddhi is a location where ātmān is seated. Buddhi is the place where ātmān can be known, because ātmān manifests there in the form of caitanya. Buddhi is called brahma-pura, where Brahman exists, meaning, Brahman is recognised. Nowhere else one can recognise Brahman. Brahman exists in the buddhi as awareness in every thought as well as in the space of awareness that is free from thoughts as a sākṣin, witness, of both cognition and the absence of it. Brahma-pura is not brahma-loka. The word 'vyoman' is used to point out cidākāśa, the space obtaining in buddhi. 'In the space of one's buddhi,' means in the buddhi. Like everything is accommodated in space, thoughts are accommodated in the consciousness obtaining in the buddhi. That consciousness is called cidambara. In the temple of Cidambaram, Lord Śiva dances in the form of the whole creation. In the warp and woof of consciousness which is ātmān, the fabric of the jagat is woven. Consciousness is the truth of both jīva and Īśvara. This is a mahā-vākya.

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93 यस्य इमे द्यावा-पृथिव्यौ शासने विधृते तिष्ठितः । सूर्याचन्द्रमसौ यस्य शासने अलात-चक्रवद् अजस्रं भ्रमतः । यस्य शासने सरितः सागराश्च स्वगोचरं नातिक्रामन्ति । तथा स्थावरं जङ्गमं च यस्य शासने नियतम् ।

तथा च ऋतवोऽयने अब्दाश्च यस्य शासनं नातिक्रामन्ति । तथा कर्तारः कर्माणि फलं च यच्छासनात् स्वं स्वं कालम् नातिवर्तन्ते स एष महिमा (मुण्डक भाष्यम्)

-to be continued