

Second Muṇḍaka Section 1

Mantra 9

अतः समुद्रा गिरयश्च सर्वे
अस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च
येनैष श्रुतैस्तिष्ठते ह्यन्तरात्मा ॥ २ ॥१ ॥१॥
ataḥ samudrā girayaśca sarve
asmāt syandante sindhavaḥ sarvarūpāḥ.
ataśca sarvā oṣadhayo rasaśca
yenaīṣa bhūtaistiṣṭati hyantarātmā. (2.1.9)

ataḥ - from this; *sarve* - all; *samudrāḥ* - oceans;
ca - and; *girayaḥ* - the hills and the mountains (are born);
sarvarūpāḥ - of all forms; *sindhavaḥ* - the rivers;
syandante - they flow; *asmāt* - from this;
ca - and; *ataḥ* - from this; *sarvāḥ* - all;
oṣadhayaḥ - the plants and trees; *ca* - and;
rasaḥ - the nourishing capacity;
yena hi - because of which; *eṣaḥ* - this;
antarātmā - subtle body; *tiṣṭate* - stays;
bhūtaiḥ - surrounded by elements

From this Brahman all oceans, hills and mountains are born. All the rivers in various forms flow from this Brahman. And from this Brahman are born all the trees and plants and their capacity to nourish. Because of this nourishing capacity, the subtle body stays in the physical body consisting of elements.

Ataḥ samudrāḥ girayaśca sarve: from this *ātman*, the *puruṣa* who is Parameśvara, the oceans, from the Pacific to Atlantic, and the hills and the mountains came. *Giri* is a hill. The word 'ca' in the word 'girayaśca' includes the *parvatas*, mountains too.

Asmāt syandante sindhavaḥ sarva-rūpāḥ: all forms of rivers flow from this Parameśvara. All forms of rivers include streams – small and big. The water of each river has its own quality, depending upon where it is flowing. The rivers are *aneka-rūpāḥ*, in various forms. They have different names such as Gaṅgā, Godāvarī and so on. All these varieties of flowing rivers are from Īśvara alone. Here, one must recognise the Īśvara-*niyati*, the order because of which water finds its own level and goes towards the ocean, and the ocean does not cross its limits. The water that is born in the form of rivers and oceans, as well as the order in their functioning is Īśvara.

Ataśca sarvāḥ ośadhayo rasaśca:⁴⁹ from this Brahman all the vegetation and its nourishing capacity came. All the different plants and trees which produce food, which are medicinal, which are nourishing, which give only shade, which only flowers to please one's eyes, which also make themselves available for building works and so on, are born from the same *puruṣa*. The plants and trees have the innate capacity to nourish the body with all the ingredients like minerals, etc. Everyone requires various nutrients in the food which is called *rasa* here. *Rasa* also means taste which is already included in the *prāṇa* and, therefore, *rasa* here means nourishment. The *rasa* in the *ośadhis* is also from Īśvara alone.

Yena bhūtaiḥ tiṣṭate hi antarātmā: sustained by these nutrients alone, the subtle body obtains in the midst of the five elements.⁵⁰ The word, '*bhūtas*,' five elements, refer to the physical body which is the *kārya* of the elements. *Ātman* identified with the subtle body is called *antarātmān*. The *puruṣa* exists in the form of subtle body, making the physical body alive. Not only does the *puruṣa* stay in the physical body, but also, he stays in the *jaḡat* which is made of the same five elements. It means he is the one who sees, hears, smells, tastes and touches through the individual senses as well as the total senses. He is the one who nourishes. He is the one because of whom there is *prāṇa* in the physiological system, and therefore assimilation.

Concluding the section, the *śruti* says,

⁴⁹ पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः इति भगवद् गीता । (15.13)

⁵⁰ येन रसेन भूतैः पञ्चभिः स्थूलैः परिवेष्टित एष तिष्ठते तिष्ठति ह्यन्तरात्मा लिङ्गं सूक्ष्मं शरीरम् । च मुण्डक श्राव्यम् फ