

Mundaka

Mantra 2

यदर्चिमद्यदणुभ्योऽणु च यस्मिँल्लोका निहिता लोकिनश्च
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः ।
तदेतत् सत्यं तदमृतं तद्वेद्व्यं सोम्य विद्धि ॥ २ ॥२ ॥ २ ॥

yadarcimadyadaṇubhyo'ṇu ca yasmiṁllokā nihitā lokinaśca.
tadetadakṣaraṁ brahma sa prāṇastadu vānmanaḥ.
tadetat satyaṁ tadamṛtaṁ tadveddhavyaṁ somya viddhi. (2.2.2)

tad - that; etad - this; akṣaraṁ-brahma - is Brahman;
yad - which; arcimat - is shining;
yad - which; aṇubhyaḥ aṇuḥ - subtler than the subtlest;
ca - and; yasmin - in which; lokāḥ - the worlds;
ca - and; lokinaḥ - the indwellers of the worlds;
nihitāḥ - have their being; saḥ - that;
prāṇaḥ - is prāṇa; tad - that; u - indeed; vānmanaḥ. - is speech and mind;
tad etat - that Brahman; satyam - is truth; tad - that;
amṛtam - is immortal; tad - that; veddhavyam - has to be understood by you; somya - O pleasing one;
viddhi - may you know it

That Brahman is shining, is subtler than the subtlest, and all the worlds and their indwellers have their being in it. That is prāṇa. That is speech and mind. That Brahman alone is the truth. That is immortal. That has to be understood. O pleasing one! May you know that.

Yad arcimat : that which has consciousness. It is the self-revealing consciousness because of which everything else shines.⁶⁶ It is not substantive having the quality of consciousness. There are people who think that consciousness is a quality of ātman. It means ātman, as a substantive, is inert. If it is inert, then it presupposes a conscious being to be aware of it. That conscious being is ātman which is aware of everything. Consciousness is the nature of ātman.

When one shows dīpārādhana, offering of a lamp or camphor light at the shrine, one chants a mantra ⁶⁷ 'na tatra...' It is beautiful mantra. Here one says, in effect, 'How can this insignificant light reveal you when great luminaries like the sun and the moon cannot illumine you? All of them including the mind and senses reveal themselves in your light.

The light that one holds in one's hand is to illumine one's buddhi which is in darkness. To remove that cloud of ignorance alone one shows dīpārādhana. The Lord is an arcimat, the only source of light, the consciousness.

Anything that shines should reveal itself to me. The sun shines, and one sees the sun very clearly. The moon shines; one also sees the moon. Anything that shines becomes an object of one's sight without requiring any other light to reveal itself. One is able to see even a glow-worm in pitch darkness without a flashlight. Similarly, if Brahman is shining, why is it not revealing itself to all? That is answered now.

It is *aṅubhyaḥ aṅuḥ*: subtler than the subtlest. *Aṅu* means an atom. It is not available for sight, but can be appreciated through inference. Sitting under a tree, the *vaiśeṣika* philosophers figured out that *paramāṇus*, formless particles are the constituent factors of all solid objects. They talk about how the particles become atoms, how the atoms become these various forms by a system of combination and how the whole world can be reduced to particles. It is conceptually very close to nuclear physics.

The consciousness because of which one is aware of particles, electrons and protons, is *aṅubho aṅuḥ*. There is no comparative degree here really. Brahman does not come under the same category as objects. If it were an object, then comparison would be possible. But Brahman is consciousness. *Aṅu* is an object of consciousness. Nuclear physics and other sciences shine in this consciousness. The particles can never be separate from consciousness, for the particle 'is' which means the particle consciousness is; and consciousness is the truth of the particle. *Sat*, existence is of the nature of consciousness. It is self-shining and obtains in anything that one knows. This existence-consciousness is the basis of everything.

The word 'ca' in the mantra also brings in the opposite of *aṅubhyaḥ aṅuḥ*.⁶⁸ So, Brahman is *mahato mahīyān*, bigger than the biggest. 'Smaller than the smallest' means it has no form. 'Bigger than the biggest' means it has no form. There is nothing smaller than Brahman and there is nothing bigger than Brahman. How can one say both, bigger than the biggest and also smaller than the smallest? It is because the smallest and the biggest exist in Brahman. Brahman has no size; it is infinite and limitless. It is the truth of what one considers big and small.

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Yasmim lokāḥ nihitāḥ lokinaśca: all the worlds and the indwellers of the worlds have their being in that Brahman. The indwellers are gods, manes, human beings and so on. The earth is in Brahman, and on the earth whatever beings are there, is also in this Brahman. If there is a mosquito somewhere in one of the gutters, that also has its being in Brahman alone. So, nothing is away from it.

The teacher tells the student, *tad etat akṣaram brahma*: that which you asked about is this imperishable Brahman.

Knowing Brahman everything is known, because all the lokas and lokins, worlds of experience and their inhabitants have their being in it.

Knowing Brahman everything is known, because all the lokas and lokins, worlds of experience and their inhabitants have their being in it. Sa prāṇaḥ: that Brahman alone is prāṇa. Prāṇaḥ is non-separate from Brahman. As any assemblage is inert, it cannot be active by itself. It has to depend on a conscious being, like a car that needs a driver. Even if one were to say that today an inert rocket can be sent up and brought back without a human being on board, yet the rocket is dependent on a conscious being. One need not sit in and command it; one can be out here and command it. Any motion or activity depends upon caitanya. The activities of prāṇa like digestion are not for the sake of the body. They are meant for the conscious being, who eats and talks. So, prāṇa also is dependent on caitanya. Hence, caitanya is prāṇasya prāṇaḥ

Spoken words are nothing but Brahman alone. The word being not separate from its meaning, the object, all the objects are Brahman.

Tad u vāk: that indeed is speech. Spoken words are nothing but Brahman alone. The word being not separate from its meaning, the object, all the objects are Brahman. The spoken words are nothing but the manifestation of the same Brahman in the form of thought. A word 'is' and that 'is' is Brahman. All the letters that constitute a word are Brahman. For instance, in the word 'rat,' 'r' is Brahman, 'a' is Brahman, 't' is Brahman and 'rat' is Brahman. The word is heard-- the hearing is Brahman. It is understood--- the understanding is Brahman. The organ of speech itself is Brahman. It is all Īśvara's order in the form of Brahman.

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Tat manaḥ: mind also is that Brahman. Speech is external, the mind is internal and both of them are Brahman.⁶⁸ In Kenopaniṣad it is said, "That which is the speech of the speech and mind of the mind."⁷⁰ It means that speech and mind have their existence in Brahman. They depend on Brahman, the conscious being.⁷¹

Tat etat satyam: that which you asked for is this Brahman that is not subject to negation. It is the only thing which is satyam. Everything else is mithyā.

When the mantra says, 'all these --- speech, mind and so on ---are Brahman,' the separateness between Brahman and 'all these' is negated. The differences among them, however, are accepted because each one is mentioned separately as Brahman. But these differences do not create any separateness form Brahman.

One need not put all the names and forms into a melting pot and make an advitīya, a non-dual, stew to understand Brahman. The subject is Brahman, the object also Brahman, the relationship between them is Brahman and the order that brings the relationship into existence is also Brahman. This is what we call non-dual. It is cognitive. One knows the differences, one sees them, and yet makes them disappear.

The subject is Brahman, the object also Brahman, the relationship between them is Brahman and the order that brings the relationship into existence is also Brahman. This is what we call non-dual. It is cognitive. One knows the differences, one sees them, and yet makes them disappear.

The pot and the clay are two different things to begin with. On analysis you find that there is no pot separate from the clay, really. All that is there is clay. You cannot say that the pot is on the clay, like the lid is on the pot. If the lid is on the pot, you can take it off at any time. But you cannot take the pot off the clay because it is not on the clay; it is just clay. The weight of the pot is the weight of the clay, which means that the pot, in fact, is weightless. The real magic is that you hold the pot in view and swallow it at the same time.

Tad amṛtam tad veddhavyam: that is free from death, and has to be targeted by one. That should be the lakṣya, the goal for everyone. When you send an arrow, it is meant to hit the target. Similarly, any meditation or ritual that you do is indirectly for gaining Brahman alone. For a karma-yogin as well as a sannyāsin the end is Brahman. If you do not understand the teaching, you can meditate in order to get the mind ready. Somya viddhi: O pleasing one, may you know it.

66 अर्चिमद् दीप्तमत् तद्दीप्त्या ह्यादित्यादि दीप्यते इति दीप्तिमद् ब्रह्म । (मुण्डक भाष्यम्)

67 Refer to the mantra 2.2.10.

68 च-शब्दात् स्थूलेभ्योऽपि अतिशयेन स्थूलं पृथिव्यादिभ्यः । (मुण्डक भाष्यम्)

69 वाक् च मनश्च सर्वाणि च करणानि तदन्तश्चैतन्यम् । (मुण्डक भाष्यम्)

70 मनसो मनो यद् वचो ह वाचम् : ।(केनोपनिषत् १ ॥२)

71 चैतन्याश्रयो हि प्राणेन्द्रियादि-सर्व-सङ्घातः ।(मुण्डक भाष्यम्)

to be continued...