Mantra 2

When it is said that everything is born of Brahman, there is a cause and effect relationship between Brahman and the world. This may lead to the conclusion that Brahman undergoes change to become the world. Then Brahman will no more be *akṣaraṁ*, imperishable. It will be subject to time like any other object. The mantra negates any change on the part of Brahman.[11] Endowed with *māyā*, Brahman becomes the material cause for the world, and remains changeless, even when everything is born from it. It makes the teaching of the *śāstra* complete.

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः।
अप्राणो ह्यमनाः शुभ्रः ह्यक्षरात् परतः परः॥ २ १ २

divyo hyamūrtaḥ puruṣaḥ sabāhyābhyantaro hyajaḥ.
aprano hyamanāḥ śubhraḥ hyakṣarāt parataḥ paraḥ . (2.1.2.)

hi - indeed ; *puruṣaḥ* - that Brahman ; *divyaḥ* - self-shining ;
amūrtaḥ - formless ; *sabāhyābhyantaraḥ* - all-pervasive ;
hi - indeed ; *ajaḥ* - unborn ; *aprāṇaḥ* - free from *prāṇa* ;
hi - indeed; *amanāḥ* - free from mind ; *śubhraḥ* - pure ;
hi - indeed ; *akṣarāt* - than *māyā* ;
parataḥ - which is great ; *paraḥ* - beyond

That Brahman is self-shining, formless, all-pervasive,
unborn, free from the *prāṇa*, free from mind, pure
and which is the truth of *māyā*.

The *śāstra* started with the word ‘*akṣara-brahma*’. This word is in neuter gender. If one is equated with *akṣara-brahma*, one may not receive it well. So the *śāstra* changes the gender quietly to masculine by using the word

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[11]   यत्सर्वोपाधिभेदवर्जितमक्षरस्यैव स्वरूपमाकाशस्य इव सर्वमूर्त्तिवर्जितं   ......   (मुण्डक भाष्यम्)

'*puruṣa*'. the gender changing is very significant, for it tells us that Brahman has no gender.

Divyaḥ puruṣaḥ : the *puruṣa* is effulgent. *Divyaḥ* means that which is *alaukika*, unlike anything that one knows. In fact, there is only one thing, and that is consciousness. Everything else, including ignorance, is the object of consciousness alone. Therefore, there is no second thing. Anything revealed is *laukika*. *Puruṣa* is the revealing awareness.[12]

Divyaḥ also means *dyotanavān* one who has shine, the consciousness. It means the one who is consciousness. The possessive usage is figurative like the statement — he has a head over his shoulders. It is okay to say that he has a hat on his head. The hat can be removed at any time because it is not part of the person.

But when one says he has head over his shoulders, one cannot remove his head. The use of the sixth case is figurative. The person includes the head. You cannot have the person without the head. So *divyaḥ* means self-revealing consciousness [13] free of any *upādhi*.

It is *amūrta*, that which has no form. It is the one that reveals all forms. If it has a form, how does one know it has a form? It is not an object to be known. Suppose one says, "I saw a blue light of consciousness in my meditation." That is not *ātman. ātman* is the light because of which one sees this blue light. It has no colour or form. Anything that has a form or is a form is revealed. The revealing consciousness has no form; it is *amūrta* and so *divya*.

One cannot say, "What is formless is consciousness." Time has no particular form, much less space has any particular form. It does not mean they are consciousness. Anything that becomes evident to one is not consciousness because it is revealed by consciousness. Space is revealed, and therefore it is not consciousness, in that sense. In the presence of consciousness alone time and space become evident. That consciousness to which they become evident is *amūrta*.

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[12] दिवि वा स्वात्मनि भवोऽलैकिको वा। ...... (मुण्डक भाष्यम्)
[13] दिव्यो द्योतनवान् स्वयंज्योतिष्ट्वान्। ...... (मुण्डक भाष्यम्)

Puruṣaḥ : one who is limitless, full.[14] One does not wait for the 'limitless' in time. Nor does one require to reach out for it in space, because it is available right now here. It is *pūrṇa* because it is *amūrta.* If it is a form, then it has a dimension, and hence it has a location. But it is free form any spatial limitation. *Puruṣa* obtains in the body, but it is not conditioned by the body. It is the limitless 'I'.

Saḥ bāhyābhyantaraḥ : that *puruṣa* is both external and internal. It is both inside and outside with reference to one's physical body. With reference to *puruṣa,* consciousness, there is nothing internal or external, for the body itself exists in consciousness; like from the standpoint of space, there is no inside or outside, everything is within space. From the *puruṣa* both 'inside' and 'outside' emerge, because of the *puruṣa* they exist, and unto that *puruṣa* they resolve. Therefore, it is said to be both internal and external. This is what we call all-pervasive.

Ajaḥ : unborn. When a thing is born, it means, it was not existent before, it has come into existence in some form now. But *puruṣa* has no form; how can it assume 'another' form? So it is *aja.* It has no cause and therefore it is unborn. When there is birth, it means that either it itself is born, or something else causes its birth.[15] *śaṅ*kara gives an example ‾[16] like bubbles are born due to air. Unlike that, consciousness is not born because of something else. 'Something else' also is the same consciousness. Could Brahman be born of itself, self-caused like the horn of a cow in contrast to a calf that is born of a cow? By itself also Brahman cannot be born because it is not subject to time.

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[14] पुरुषः पूर्णः पुरिशयो वा। ...... (मुण्डक भाष्यम्)

[15] न जायते कुतश्चित् स्वतोऽन्यस्य जन्म-निमित्तस्य चाभावात्। ...... (मुण्डक भाष्यम्)

[16] यथा जलबुद्बुदादेः वाय्वादि। ...... (मुण्डक भाष्यम्)