



# मुण्डकोपनिषद् Muṇḍakopaniṣad Mantra 1.2.6



एह्येहीति तमाहुतयः सुवर्चसः  
सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।  
प्रियां वाचम् अभिवदन्त्योऽर्चयन्त्यः  
एष वः पुण्यः सुवन्दितो ब्रह्मलोकः ॥ १।२।६  
ehyehīti tamāhutayaḥ suvarcasah  
sūryasya raśmibhiryajamānaṁ vahanti ।  
priyāṁ vācam abhivadantyo'rcayantyaḥ  
eṣa vaḥ puṇyaḥ sukṛīto brahmalokaḥ ॥ 1।2।6

ehy ehi īti – with the words ‘welcome, welcome’; suvarcasah – the brilliant; āhutayaḥ – oblations; sūryasya raśmibhi – through the solar path; tam – that; yajamānaṁ – the one who has performed rituals; vahanti – lead; priyāṁ – pleasing; vācam – words; abhivadantyaḥ – talking; yo’ arcayantyaḥ – and worshipping (praising) him; eṣaḥ – this; (is) puṇyaḥ – the sacred; brahmalokaḥ – brahmaloka; sukṛītaḥ – the result of good actions; vaḥ –of yours.

‘Welcome, welcome – with these words, the brilliant oblations lead the yajamāna through the solar path, talking with pleasing words and praising thus: tis is sacred brahmaloka which is the result of your good actions.’

The word ‘āhutayaḥ, oblations’ refer to the results of rituals that take the performer to the lokas. There are people in the heaven who welcome yajamāna. There are people in heaven who welcome the yajamāna. There are some devas who do the job of ushers in heaven. These ushers come and welcome the person, ehi ehi, please come, please come. This is purely poetic. Like angels, these brilliant āhutis in the form of puṇya will take this person to svarga by the solar path. On the way they keep the person in good humour with pleasant words. Priyāṁ vācam abhivadantyaḥ, speaking nice words, pleasing words such as: “Oh! You performed wonderful karmas; they are really great. We are the results of those karmas. We are here to help you.” In other words, they give a red carpet welcome all the way.

After reaching heaven, they say, eṣaḥ vaḥ puṇyaḥ sukṛītaḥ brahmalokaḥ : for you this is brahma-loka gained by your good karma. It is not brahma-loka, really speaking. It is less than brahma-loka. It is svarga-loka here. It is brahma-loka for this person because that is the maximum result, ultimate loka for his karma. If one has done darśa-paurṇamāsa and all other stipulated karmas and also some upāsānās, he alone

can go to brahma-loka. Here, the word 'brahma-loka' is used only in a figurative sense, because the rituals are not accompanied by upāsanās. From the context<sup>1</sup> we take this meaning for the word 'brahma-loka'.

The word vaḥ meaning 'your' is in the plural, a usage to show respect. This is the loka that this person can reach. In the previous mantra it was pointed out that the oblations take one to the loka where Indra is the ruler. Pure karma, not accompanied by upāsanās, can take one up to this loka only. For the result of brahma-loka, one has to do a lot of upāsanās on Brahmaji along with enjoined karmas beginning from agnihotra. This is called jñāna-karma-samuccaya, a combination of meditation and action. The maximum result is that you can become Brahmaji in the next kalpa, cycle, after the tenure of the current Brahmaji is over. In saṁsāra you can go up to brahma-loka. Jñāna here means upāsanā because as long as the individuality is there and the individual takes himself to be the performer of action, he is subject to avidhyā, ignorance, and the results of karma.

Ātman is akartr, non-doer. The notion, 'I am the doer' is called avidhyā. Avidhyā gives rise to desires because the sense of individuality, inadequacy and imperfection will drive one to try to become somebody. One will have desires to do something or the other. Then karma follows with its offshoot of karma-phala, of birth and death with varieties of experiences in between. This goes on and on.

This physical body keeps on changing and in keeping with a given physical body, the subtle body also keeps changing. A cow cannot have the subtle body of a human being. Every type of physical body requires an appropriate subtle body. Even a newborn baby must have an appropriate subtle body. It cannot have an adult's mind. The parents cannot enjoy the baby if it has the mind of a teenager. It will start arguing from day one. It may even talk before its birth complaining to the mother about what she does and does not do. This physical body and the subtle-body are accomplished by karma. In a human body one can enjoy freewill. One does new karma prompted by desires. But what continues always is avidhyā. Therefore, Śaṅkara says<sup>2</sup> that the results of action not accompanied by upāsanās are only this much, and they are the products of ignorance, desires and actions. Therefore, there is nothing worthwhile in them. The pursuit of karma-phala is like peeling of an onion—at the end you find there is nothing inside. This is the cause for sorrow. So, this karma is criticised in the next mantra.

To be continued.....

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<sup>1</sup> ब्रह्मलोकः स्वर्गः प्रकरणात् चमुण्डक भाष्यम् फ । केवल-कर्म-प्रकरणादित्यर्थः । केवल-कर्मणश्च कर्मणा पितृलोकः - ब्रह्मदारण्यकोपनिषत् १ ॥५ ॥१६फ इति फलश्रुतेरिति भावः