INTRODUCTORY NOTE

There are sixty-four verses or Mantras in this Upaniṣad, divided into three chapters each comprising of two Sections or Khaṇḍas. The whole book as well as each chapter is called Muṇḍaka, a word etymologically denoting a shaving razor and a person with a shaven head, namely, a Sannyāsin or a monk. A probable explanation for naming the Upaniṣad thus is made out from these two senses of the word by some who say (1) that para-vidyā or the higher wisdom so lucidly and directly taught herein removes the superimposed veil of ignorance obscuring the Ātman just as a razor shaves off the hair covering the head; and (2) that this Upaniṣad is pre-eminently intended for the Sannyāsin, emphasising as it does the necessity of sannyāsa for the attainment of the Eternal and the Imperishable. It belongs to the Atharva-veda, and presumably to the S'auṇakīya-sākhā, since its contents were taught to S'auṇaka by Aṅgiras, who in his turn had learned it from Bhāradvāja Satyavaha, the disciple of Atharvan, the eldest son and pupil of Brahmā. The authoritativeness of the instruction imparted is brought out by this genealogical table.

"By knowing which," inquires S'auṇaka of Aṅgiras, with due ceremony and reverence, "is all this—the
entire phenomena experienced through the mind and the senses—really understood?" To this essential question of all sciences and philosophy Aṅgiras gives a proper and elaborate reply, covering the remaining part of the Upaniṣad, and answering all possible questions implied in the original inquiry. At the outset a logical scheme of the entire province of knowledge is drawn up, which subordinates all practical and theoretical learning available then (and even now) to the realization of the Imperishable (parā-vidyā), where all particular items of knowledge converge—sarva-vidyā-pratisthā. The Upaniṣadic knowledge that is helpful to this realization is also called parā-vidyā. In the first Section of the first chapter the nature of the Imperishable is hinted at in an early verse and is fittingly followed by the description, with the aid of vivid similes, of how the universe, so different from It, has sprung into existence "out of" It alone. The second Section gives a realistic account of the grand mechanism of Vedic ritualism in a few quick and arresting verses. That there is no desire to disparage Vedic rituals is evident from the special care the Upaniṣad takes to emphasize their devout and flawless performance and the great evil resulting from carelessness in this regard. The object, on the other hand, is to bring home to the wise and discriminating the fact that the immeasurable universe with its exalted heavenly regions accessible and enjoyable in virtue of the merit acquired by the scrupulous performance of Vedic sacrifices, is but perishable, and thereby to exhort the true spiritual aspirant to cultivate knowledge, dispassion,
austerity, concentration, faith and love of solitude, for
the attainment of the Immortal and the Imperishable.

The first Section of the second chapter gives the
Upaniṣadic cosmology in sublime and picturesque
language, the last verse beautifully disclosing that
Puruṣa, the Supreme Being, is all—the universe, karma,
tapas and immortality—by realizing whom in one’s heart
one breaks the shackles of ignorance. The second
section speaks mainly of the means of knowing Him in
one’s Self, namely, meditation with the aid of the sound
symbol Om. To facilitate this meditation the Supreme-
Being is here again described as the illuminator of the
cosmic luminaries, and as the blissful, immortal, omni-
present, Brahman who encompasses all, above, below and
around, and reigns with all splendour in the heart of man.
This leads to a statement of the relation between the
Paramātman and the Jīvatman; and the third chapter
therefore opens with the charmingly vivid and well-known
allegory of the two ‘birds of golden plumage’ seated on the
selfsame tree. The Upaniṣad then proceeds to lay down
in clear and trenchant language the ethical virtues and
spiritual practices which enable the spiritual aspirant to
know the Supreme, “by knowing whom one understands
the meaning of all existence”. The discipline needed for
rendering one competent to gain this Knowledge is given
in sufficient detail in this chapter.

We see that there is thus a logical development and
unity in this clear-cut, beautiful, short Upaniṣad. Along
with the Kaṭha and the S’vētās’vatara it froms a soul-
stirring Mantropanisad (the word “Mantra” in this
context does not denote more than “a sacred verge”, since the contents clearly reveal that these Mantras are not intended to be used as invocations in sacrificial rituals) —varied and charming in metre and diction, exalted in its spiritual strain and uniform in its sublimity. It may be likened also to the Bhagavad-gitā, as it forms in a miniature compass a practical text of jñāna, yoga and bhakti (emphasised here as “śraddhā”) in their pristine purity. These sixty-four stanzas, if mastered by long and constant meditation upon their deep significance, would undoubtedly instil into the student the spirit of holiness, dispassion and knowledge, which they breath through every word, and help him to realize the Supreme Puruṣa, the omnipresent and immortal Bliss—ānanda-rūpam amṛtam yad vibhāti.
NOTE ON TRANSLITERATION

In this book devanāgari characters are transliterated according to the scheme adopted by the International Congress of Orientalists at Athens in 1912 and since then generally acknowledged to be the only rational and satisfactory one. In it the inconsistency, irregularity and redundancy of English spelling are ruled out: f, q, w, x and z are not called to use; one fixed value is given to each letter. Hence a, e, i and g always represent अ, ए, ई, उ and ग respectively and never ए, ऐ, ए and ज or other values which they have in English; t and d are always used for त and द only. One tialde, one accent, four macrons and ten dots (2 above, 8 below) are used to represent adequately and correctly all Sanskrit letters. The letter C alone represents च. Since the natural function of h will be to make the aghosa ghoṣa (e.g. kh, ch, ṭh, th, ph, gh, jh, ḍh, dh, bh) it would be an anomaly for a scientific scheme to use it in combinations like ch and sh for giving छ and ष values; hence ch here is छ and sh श.

The vowel ओ is represented by r because ri, legitimate for रि only, is out of place and the singular रि is an altogether objectionable distortion. The tialde over n represents नि. Accent mark over s gives श, s'; dots above m and n give anusvāra (◌◌) म and न, respectively. Dots below h and r give visarga (:), ḷ, and ळ, r, respectively. Dots below s, n, t and d give their corresponding cerebrals ऴ, न, ठ and ड s, n, t, and d; and macrons over a, i, u and r give आ, इ, उ and र respectively. Macrons are not used to lengthen the quantity of e and o, because they always have the long quantity in Sanskrit. Sanskrit words are capitalized only where special distinctiveness is called for, as in the opening of a sentence, title of books, etc. The scheme of transliteration in full:

अ a, आ ा, इ i, ई ii, उ u, ऊ उ, ऋ r, ऌ ṛ, ए e, ओ o, ऐ ai, ओ ou, ◌◌ m, : h, क k, ख kh, ग g, घ gh, ङ ङ, च c, छ ch, ज j, झ jh, झ झ, ट t, ठ th, ड d, ढ dh, ण n, त t, थ th, द d, ध dh, न n, प p, फ ph, ब b, भ bh, म m, य y, र r, ल l, व v, श s', ष ष, औ s, ध h.
PEACE INVOCATION

ॐ भद्वं कर्णेष्वः श्रुणुयाम देवाः भद्वं पद्मेयाश्रयेष्व्यज्ञाः।
स्थिरैरञ्जनस्तुप्रकाशस्मस्तनूभिः व्यःक्रमे देवहितं यदायुः।
स्वस्ति न इन्द्रो व्रद्धावसः स्वस्ति नः पूणा विश्वेदेः।
स्वस्ति नस्ताक्षरोऽरिष्णेनि: स्वस्तिः नो बृहस्पतिः द्रापातुः।

ॐ शान्ति: | शान्ति: | शान्ति: | ॥

देवाः: O gods (or worshipful Ones) कर्णेष्वः: with the ears (of the teacher and the disciple) भद्वं: what is auspicious (i.e. words of the scripture etc.) श्रुणुयाम: may we hear. यज्ञाः: efficient to sacrifice (वयम् we) अश्रयेष्व: with eyes भद्वं: what is auspicious (sacrifice, worship, etc.) पद्मेयाः: may we behold. स्थिरैः: perfect (lit. firm) अश्रयेष्व: limbs and organs तनूभिः: bodies (युक्ता: वयम् we having) व्रद्धावसः: singing (your praise) देवहितम्: allotted by the Lord यदायुः: span of life व्यःक्रमे: may we obtain fully. व्रद्धावसः: He who is glorified in the scriptures by ancient preceptors हनवः: the Supreme Lord नः: for us स्वस्तिः prosperity (in our study and in the practice of what is learned) द्रापातुः may confer. विश्वेदेः: all-knowing पूणा
Pūṣan (lit. he who nourishes the world) न: स्वस्ति दधातु may confer on us prosperity अरिष्टेनिमि: he who protects from harm ताच्यः the celestial Bird न: स्वस्ति दधातु may confer on us prosperity. ब्रह्मस्तिः the Lord of Prayers (ब्रह्मचरियां परिपाल्य taking care of our spiritual lustre) न: स्वस्ति दधातु may confer on us prosperity.

Om. O worshipful Ones, may our ears hear what is auspicious. May we, efficient to worship, see with our eyes what is auspicious. May we, who sing your praise, live our allotted span of life in perfect health and strength.

May Indra, the Lord who is extolled in the scriptures, Pūṣan the all-knowing, Tārksya who saves from all harm, and Bṛhaspati who protects our spiritual lustre, vouchsafe us prosperity in our study of the scriptures and the practice of the truths contained thereof.

Om Peace: Peace: Peace.
MUNDAKOPANISAD

CHAPTER ONE: SECTION ONE

ॐ ब्रह्मा देवानां प्रथमः सम्भूवनस्य गोसा ।
स ब्रह्मविधां सर्वविद्याप्रतिष्ठा-
प्रथवाय ज्येष्ठपुत्राय प्राह ॥ १ ॥

विश्वस्य Of the universe कर्ता the maker भूवनस्य of the world गोसा protector ब्रह्मा देवानाम् of the gods प्रथम: first (before) सम्भूवनस्य was. स: he सर्वविद्याप्रतिष्ठा the basis of all knowledge ब्रह्मविधाम् the knowledge of Brahmā ज्येष्ठपुत्राय to his eldest son प्रथवाय to Atharvan प्राह told.

Brahmā¹, the creator and protector of this universe, arose first, before all the gods. To his eldest son, Atharvan, he imparted the science of the Spirit, the basis of all sciences.

[NOTES—1. Brahmā—Brahmā (mas.) should be distinguished from Brahma (neut). The first is the demiurge of Indian cosmology—the creator in the Hindu trinity—and should be distinguished from Brahma, the Impersonal Absolute.]
To Atharvan Brahman what told, that knowledge of Brahman formerly to Aṅgiras Uvac said. He (Aṅgiras) Bhāradvāja of the Bharadvāja-gotra (lineage) to Satyavaha Prāh told. Bhāradvāja the Satyavaha Prāvramaḥ that (knowledge) got from the elder people by the younger in succession, or the Supreme Knowledge which is the goal of all learning to Aṅgiras (Prāh said).

What Brahman imparted to Atharvan, even that science of the Spirit, Atharvan imparted to Aṅgiras in olden days. And Aṅgiras passed it on to Bhāradvāja Satyavaha, and he in turn to Aṅgiras. Thus the science descended from the greatest sages to lesser ones.

The great householder the son of S'ūnaka that famous properly, in the manner
laid down by the scriptures. Having approached Angiras, Pṛṣṭha asked: 'Sir, what is known? That being known, all this (world) becomes known?

S'aunaka, that famous householder, once approached Angiras in the manner laid down by the scriptures, and questioned, "Sir, what is that, knowing which everything in the world becomes known?"

तस्मै स होवाच—द्वे विष्णु वेदितवये तृत यथा यद 

S: He (Angiras) said to him (S'aunaka) that two kinds of knowledge to be known thus indeed: the knowers of the Vedas (or Brahman) have said which the superior and the inferior.

To him Angiras replied: There are two kinds of knowledge to be acquired, as indeed the knowers of the Vedas have said—one a lower and the other a higher.

तत्वापरा, ऋग्वेदो यजुर्वेदः सामवेदो स्यवेदः शिष्या 

कल्यो व्याकरणं निर्देशं छन्दो ज्योतिषमिति। अथ परा, 

यया तद्भवमचिगम्यं।।५।।
Of them अधिकार the lower ऋग्वेदः the ऋग्वेदः यजुर्वेदः: the Yajur-veda सांतिवेदः: the Sāma-veda आर्थिकवेदः: the Atharva-veda शिस्त्ता phonetics कल्पः: the code of rituals व्याकरणम् grammar निर्देशम् etymology or the Vedic lexicon चन्द्र: prosody or metrics ज्योतिषम् astronomy हृदि so. अथ now परा the higher यथा by which तत् that आचरणम् the imperishable अधिगम्यते is reached (attained).

Of these, the lower¹ consists of the study of ऋग्वेदः, Yajur-veda, Sāma-veda, Atharva-veda, phonetics, the code of rituals, grammar, etymology, metrics and astronomy. Now the higher Knowledge is that by which the Imperishable is attained.

[NOTES—1. The lower etc.—This enumeration does not, of course, exhaust the field of lower knowledge. It includes everything that is not directly connected with the attainment of Self-realization.]

यत् तद्वैश्यमाहंमगोत्रमवर्णं—
प्रचुःश्चोऽस्म तद्वपाणिपादस् ।
नित्यं विषुं सर्वगतं सुसृष्टं
तद्वयं यद् भूतयोनिः परिष्कायन्ति थीरा: ||६||

यत् तत् What अन्तःवेयम् invisible अग्राहायम् ungraspable अगोत्रम् without origin आचरणम् colourless (without properties or attributes) प्रचुःश्च अतः without eyes and ears (devoid
of senses), तत् that अराध्यपादम् without hands and feet निख्यम् eternal विशुम् of manifold expressions सत्वगतम् all-pervading सुसूचमम् immeasurably subtle तत् that इल्यम् imperishable यत् which धीरा: the wise भूतयोनिम् the source of creation परिपथयन्ति behold everywhere.

What is invisible, ungraspable, unoriginated and attributeless; what has neither eyes, nor ears nor hands, nor feet; what is eternal, all-pervading, immeasurably subtle and limitless in manifestation;—that Imperishable Being is what the wise perceive as the source of all creation.

यथोर्णाभिः स्थृते गृह्ते च
यथा पृब्धिव्यापोपथयः सम्भवन्ति।
यथा सत् पुरुषात् केशलोपानि
तथाश्रात् सम्भवतीह विश्वम्॥ ७ ॥

यथा As उर्णाभिः: the spider (तन्तूत् threads of silk) स्थृते creates (spins) गृह्ते takes back (contracts within) च and, यथा as पृब्धिव्यापम् in the world अङ्गययः: herbs सम्भवन्ति grow, यथा as सत्: living (and hence without effort) पुरुषात् from man केशलोपानि hairs on the head and body (सम्भवन्ति grow), तथा so इह here अर्णात् from the Imperishable विश्वम् the universe सम्भवति grows, comes out.
As the spider emits and withdraws the web, as herbs sprout on the earth, as hair grows on the head and body of man without any effort,—so from the Imperishable Being the universe springs out.

[NOTES—Here three similes are given to illustrate the spontaneity of creation from the imperishable substance, Brahman. As a spider spins the cobweb out of its own abdomen and again draws it into itself with perfect ease, so also this universe originates from Brahman and again dissolves into It, spontaneously. This illustration might suggest to some that Brahman has some purpose and some effort, the least though it be, in creating the universe, even as the spider has; so by the second illustration that doubt is removed. As plants grow on the earth quite naturally, without the least purpose or effort on the part of the earth, even so, does creation come out of Brahman, without any purpose or effort on Its part. Then, is Brahman an unconscious, inert substance like the earth? No, says the text. Just as in the case of man, a conscious being, hair grows on his body without any effort and without taxing his body in any way, so from Brahman, which is Intelligence itself, the inert universe emanates. The first simile suggests that Brahman is the ground of the origination and dissolution of the universe. The second asserts that even after creation the universe rests in Brahman alone, being totally dependent on It. The third simile states further that creation is a purposeless, effortless, extraneous projection of a certain Power of Brahman, which does not constitute Its real essence which is Intelligence. It should be
noted here how the Upaniṣad by the three similes indirectly asserts that the creation is not a pariṇāma or real transformation of Brahman in the pantheistic sense, but only a projection of Its inscrutable Power. In this sense Brahman is both the efficient and the material cause of the universe.]

\[
\text{तपसा चीयते ब्रह्म ततोन्नमभिजायते।}\\
\text{अन्नातु प्राणो मन: सत्यं लोका: कर्मसु चामुतम्।।}\\
\]

Brahman tapasa by tapas चीयते augments. ततः from That अखम् food (the primal matter) अभिजायते is born. अन्नातु from food प्राण: the prāṇa (Energy) मन: the mind सत्यम् the true (the five elements) लोका: the worlds. (तथा next) कर्मसु in works अखम् the immortal (endless) च and.

From brooding\(^1\) thought Brahman swells (with the joy of creation). Thence Food\(^2\) is born and from it Energy,\(^3\) mind, the True,\(^4\) the worlds, and endless\(^5\) entanglement in works.

[NOTES—1. \textit{Brooding thought}—The word in the original is ‘tapas’. It is generally translated as austerity. It implies both heat and thought, and Max Müller translates it therefore as ‘brooding’. This tapas of Brahman, as will be stated in the next verse, is Knowledge of the whole of creation in the ideal form before it concretizes.

2
2. **Food**—The original word ‘annam’ means ‘that which is eaten or enjoyed’. Philosophically it means the object, which may be described as that which the Subject or the Spirit enjoys. Often it stands in the scheme of creation for Matter. Here we cannot take it as Matter in the gross sense, as prāṇa or Energy is said to come out of it. So we must take it to mean ‘the pure sense of objectivity’, which must be regarded as the first step in the process of the non-dual Brahman manifesting as creation. The creative will is the stress on the ‘I’, the subject, and this stress is simultaneously accompanied with the sense of the ‘this’, the source of objectivity. In the cosmological scheme, this pure sense of objectivity is sometimes described as the ‘avyākrta’ or the Undifferentiated, and in other Upanishads as the prāṇa. The gross Matter too is referred to by the terms ‘annam’ and ‘rayi’.

3. **Energy**—The original word is ‘prāṇa’ which has a wide range of meaning in Vedāntic literature, from vital breath to Hiranyagarbha or Brahmā described as the first shoot of creation. Here the word is used in the sense of Hiranyagarbha, literally the Golden Egg, who is the intelligent power that diversifies creation. He is God the Creator of the Hindu Trinity.

4. **The True**—Here the five Great Elements, of which the worlds are constituted.

5. **Endless entanglement in works**—This refers to saṁsāra, consisting of karmas (deeds) and the enjoyment of their fruits in an endless chain, until Knowledge, and through it emancipation, are gained.

It should be remembered that the whole of the description here and elsewhere in the Upaniṣads, of the
creative process, refers to Saguna-brahman, the Deity with attributes. It does not affect the vivarta or illusory transformation of the Supreme as the impersonal and attributeless. As soon as the question is raised as to the relation between the Supreme Brahman and creation, the doctrine of māyā will explain the latter, with all its might and mystery, as only an apparent manifestation of the Supreme.]

य: सर्वेन्द्र सर्वविद् यस्य ज्ञानमयं तपः ।
तस्मादेत्तद् ब्रह्म नाम रूपमचं च जायते ॥ ९ ॥

इति प्रथमसुण्डके प्रथम: खण्डः ।

य: Who सर्वेन्द्र: all-knowing (य: who) सर्वविद् all-wise यस्य whose ज्ञानमयम् consisting of Knowledge तपः: austerity (creative thought), तस्माद् from That पुत्रत् this ब्रह्म ब्रह्मां (Hiranyagarbha) नाम name रूपम् form अर्थम् च and nourishment जायते are produced.

Brahmā¹ the Creator, individual beings, and nourishment for creatures—these spring from Him, the all-wise and omniscient, whose² creative thought is Knowledge itself.

[NOTES—1. Brahmā—The same Hiranyagarbha referred to as prāṇa (energy) in the previous verse.
2. Whose creative thought is knowledge itself—The idea is that the creative will of the Absolute is unlike the creative will of limited beings. Limited
beings are affected or modified by creative will, whether it be in the sense of procreation or of making anything new. But with regard to Brahman this transformation of the self does not take place. For in Its case every assertion of the 'this', the object, is illuminated with Knowledge, i.e. the awareness of Its own unaffectedness, as a desert is not affected by the appearance of mirage in it. The idea is the same as the 'prati-bodha-viditam matam' (who knows Him in and through every modification of thought) of the Kenopaniṣad. Hence Knowledge accompanying creative thought signifies unaffectedness.]
CHAPTER ONE: SECTION TWO

The wise JRT\textsuperscript{inf} in the Mantras (hymns) which  
sacrificial works \textsuperscript{Rf!T%} saw \textsuperscript{nre} that \textsuperscript{R[} this \textsuperscript{a^fj^t} true. \textsuperscript{TT%} in the three Vedas (or in the \textsuperscript{Treta Age)}, \textsuperscript{5T9T^T?Tr: O truth-seekers, \textsuperscript{SRTCTH} always \textsuperscript{TJF^T} them \textsuperscript{SJF^T} perform. \textsuperscript{gf^TCT} of good deeds \textsuperscript{f^ddlft} to the world \textsuperscript{cf:} for you \textsuperscript{FW}.\textsuperscript{[NOTES The object of praising ritualistic works here
is this : It is only by their performance to some extent

Whatever ritualistic works the sages have found in the sacred hymns (Mantras), they are true\textsuperscript{1}. These are treated elaborately in the three Vedas. Ye lovers\textsuperscript{2} of the true, perform them constantly; for they are to you the path to the worlds of meritorious deeds.

[NOTES—The object of praising ritualistic works here is this: It is only by their performance to some extent
that men will gain experience of the ephemerality of worldly as well as of heavenly enjoyments, as will be described in the next chapter. And without a sense of their ephemerality, the higher doctrines of renunciation and knowledge cannot have any hold upon men.

1. True—In the sense that the results promised are true.

2. Lovers of the true—‘The true’ here also refers to the fruits of sacrifices. Hence, those who love the fruits of ritualistic works.]

\[
\text{Yada leelayate varc: samidhaa havyahane } \parallel
\text{ tadajyabhagataraanahatu: pratipadheyeta } \parallel 2 \parallel
\]

Yada When samidhaa well ignited havyahane in the sacrificial fire (lit. the carrier of oblations to the gods) varc: the flame leelayate moves, tadajyabhagataraanahatu: the two portions of fire antrarek between ahutu: oblations pratipadheyeta pour.

When the sacrificial fire has been well-kindled and the flames begin to move, let oblations be offered with faith, between¹ the two portions of the fire (where melted butter is to be poured).

[NOTES—Flame is considered to be the tongue of fire, and hence all oblations are considered to be offered into the very mouth of Agni (god of fire) as it were. No oblation should be poured when the fire is smouldering.
CHAPTER ONE : SECTION TWO

Here reference is made to the agnihotra which is the first of all sacrifices.

1. *Between the two* etc.—In the dars'ā and paurnāmāsa sacrifices connected with the agnihotra, two oblations are offered in the āhavaniya fire in the northern and southern portions of it, with the invocations ‘agnaye svāhā’ and ‘somāya svāhā’. These portions are called ājayabhāga, while the middle portion where the whole remaining oblations are offered is called āvāpasthāna.

\[\text{यस्यायियोग्रहस्त्रेष्मपौर्णिमास-}\\\text{प्रतारुपैयम्या मनात्रयमानतिधिवर्जितं च ।}\\\text{अहृतमवैश्वदेवमाविधिना हुत-}\\\text{मातसस्मांसिस्तस्य लोकानं हिनस्ति ॥ २ ॥}\\\]

\[\text{यस्य Whose अग्निhoट्रम् agnihotra sacrifice अदर्शम् devoid of (dars'ā) rits to be performed on the new moon day अपौशेमासम् devoid of the sacrificial rite to be done on the full moon day प्रतारुपैयम्या devoid of the sacrificial work to be done during the four months of autumn अनात्रयमांतम् devoid of the first-fruits offerings at harvest time अतिधिवर्जितम् unattended by guests हुतम् devoid of offerings अवैश्वदेवम् without the vais'vadeva ceremony, (part of which constitutes feeding of birds and animals) अविधिना not according to the scriptural injunctions हुतम् offered च and तत्स्य his श्रास्त्रान्त to the seven लोकान् the worlds हिनस्ति destroys.}\\\]

If one’s agnihotra sacrifice is not accompanied by the rites to be performed at the
new moon, the full moon, the four months of autumn, and the harvest time; if it is without guests, without offerings consisting of oblations to Vis'vedevas and the feeding of animals and birds; if it is contrary to injunction,—then it ruins' one's future in the seven worlds.

[NOTES—1. *Ruins one's future etc.*—By such irregular performance of the agnihotra, he cannot attain any of the seven worlds, viz., Bhūr, Bhuvar, Svar, Mahar, Jana, Tapas and Satya.]

काली कराली च मनोजवा च
सुहोहिता या च सुधूःस्वर्णाः ।
स्फुटिङ्गिनि विभ्रह्ची च देवी
लेलायमानाः इति सस्त्र जिद्वा: ॥ ४ ॥

काली The Black, कराली the Fierce, मनोजवा the Mind-swift, सुहोहिता the Deep-red, सुधूःस्वर्णाः the Smoke-coloured, स्फुटिङ्गिनि the Scintillating, विभ्रह्ची देवी the bright All-shining (these are the seven names) च, and इति these लेलायमानाः the moving सस्त्र seven जिद्वा: the tongues.

The Black, the Fierce, the Mind-swift, the Deep-red, the Smoke-coloured, the Scintillating, the bright All-shining,—these are the seven moving tongues of fire.
CHAPTER ONE: SECTION TWO

एतेषु यश्वरते भ्राजमानेषु
यथाकालं चाहुतयो याददायन्।
तं नवन्त्येताः सूर्यस्य रशमयो
यत्र देवानां पतिरेकोणिवासः || ५ ||

व: He who भ्राजमानेषु shining एतेषु into these यथाकालम् in proper time चाहुतयः: offerings (oblations), याददायन् offering चरते performs (agnihotra etc.), तम् him चुता: these सूर्यस्य of the sun रशमयः: rays (सूत्वा becoming) यत्र where एकः one देवानाम् of the gods पति: lord अधिवासः: resides (lit. residence) (तत्र there) नयन्ति lead हि indeed.

He who offers oblations in proper time into these shining flames,—him the oblations, as sun rays, lead to the place where the one lord of the gods (Indra) resides.

एवेद्रेति तपाहुतयः सुवर्चसः
सूर्यस्य रश्मिमिर्यमानान् वहनिः।
प्रियां वाचमभिवदन्योर्चर्चयन्त्य
एष v: पुण्य: सुकृतो ब्रह्मलोकः || ६ ||

सुवर्चसः: Effulgent चाहुतयः: the offerings पृष्टि पृष्टि come, come, एष: this v: your सुकृत: earned by good works पुण्यः: holy ब्रह्मलोकः: the world of Brahmā, इति thus प्रियांम् sweet वाचम् words श्रामिवदन्यः: speaking, श्राचर्चयन्त्यः: Praising
“Welcome! Welcome!” say these bright offerings, and carry the sacrificer along the sun’s rays, addressing to him the pleasant words of praise, “This is the world of Brahmā gained by your good works!”

Verily, they are frail rafts—these sacrifices with their eighteen members, on which such inferior work (devoid of knowledge) rests. The fools who acclaim this as the highest good, certainly fall again and again into the domain of old age and death.
In the beginning, the Upanishad praised ritualistic works in so far as they are useful for securing heavenly enjoyments, and also in so far as they are useful for the dawn of disgust for themselves. Now it points out their utter futility in the attainment of liberation.

1. *Eighteen members*—The sixteen priests, and the sacrificer and his wife, all of whom are necessary for the performance of a sacrifice.

\[
\text{अविद्यायामन्तरे वर्तेमाना:}
\]
\[
\text{स्वयं धीरा: पण्डितं मन्यमानाः} \|
\]
\[
\text{जड्यन्यमाना: परियन्ति मूढा}
\]
\[
\text{अन्येनेव नीयमाना यथान्या:} \|
\]

In ignorance अन्तरे in the midst वर्तेमाना: existing, स्वयम् themselves धीरा: wise पण्डितम् मन्यमाना: puffed up with vain knowledge, जड्यन्यमाना: suffering again and again, मूढा: the fools अन्येन by the blind नीयमाना: led अन्यथा: the blind यथा as परियन्ति wander about.

Steeped in ignorance, yet thinking themselves wise and learned, fools wander about suffering again and again, like the blind led by the blind.

\[
\text{अविद्यायां बहुथा वर्तेमाना}
\]
\[
\text{वियं कङ्तार्थं इत्यभिमन्यन्ति बाला:} \|
\]
Engrossed in the ways of the ignorant, these people childishly think that they have gained the end of life. But being subject to passions and attachment, they never attain Knowledge, and therefore they sink down wretched, when the fruits of their good deeds are exhausted.

[NOTES—1. Sink down—The idea is that Knowledge or spiritual enlightenment alone can give the imperishable state of freedom, and this Knowledge does not arise until man is rid of attachments and passions which are born of desires. The heavenly regions last only as long as one is entitled to them by the merits of one’s deeds, and when these are exhausted, one is reborn on earth.]
The sacrifices and charitable works like digging wells and ponds, establishing alm-houses, etc. enjoined by the scriptures वरिष्ठम् supreme मन्यमाना: thinking अमूढा: the deluded fools अन्यत् other (than this) श्रेयः a better (अति दृष्टि there is) न वेदयन्ते do not know. ते they सुकु मान जीनतरस वा विशानिति enter.

These deluded men fancy sacrifices and charitable works to be the highest, and know naught better. Having reaped the fruits of their virtuous deeds in the highest heavens, the seats of sensual enjoyments नाकस्य पृष्ठे in the highest heavenly regions अनुभूता having enjoyed (the fruits of their deeds), इष्ठम् लोकम् this world हीनतरसः inferior वा or विशानिति enter.

[NOTES—1. Charitable works—Iṣṭāpūrta in the text is a combination of two words, iṣṭa and pūrta. According to the traditional code iṣṭa includes agnihotra (the fire-kindling ceremony) incumbent upon a Brāhmaṇ householder, austerity, truthfulness, learning and teaching of the Vedas, hospitality, and the ceremony called vaisvadeva which consists among its items the feeding of animals and birds. Pūrta consists of sinking of wells,
constructing of water tanks and temples, laying out of gardens, supply of food to the needy and other similar items of unselfish work.]

तपःश्रद्धेः ये श्रुपवसन्त्यरणे
शान्तता विद्वांसो भैष्ण्यचर्याः चरन्तः ॥
सूर्यदारणे ते विरजः प्रयाल्ति
यत्रामृतः स पुरुषो हन्त्यात्मा ॥ ११ ॥

ये Those who हि verily शान्ता: of peaceful mind विद्वांस: the learned भैष्ण्यचर्याः the vow of mendicancy चरन्त: practising अरार्ये in the forest (solitude) तपःश्रद्धे penance and faith (devout worship) उपवसन्त्यरणे live, ते they विरजः purged of all impurities (सन्त: being) सूर्यदारणे by the path of the sun यत्र where स: that अस्तृतः immortal अन्यायात्मा imperishable पुरुष: Being (तत्र there) प्रयाल्ति go हि indeed.

Verily, those\(^1\) who live in forest (solitude), leading a life of austerity and devout worship—peaceful, wise and keeping the mendicant’s\(^2\) rule—these stainless men go by the solar\(^3\) gate to where\(^4\) that immortal Being dwells.

[NOTES—1. Those etc.—These include men of all the four orders of life who devote themselves exclusively to the practice of austerity and devotion.
2. *Mendicant's rule*—Externally it consists in having no possessions and hence living on alms; its essence, however, consists in being truly poor in spirit.

3. *Solar gate*—The path leading to gradual liberation (krama-mukti), described as deva-yāna or ‘the path of the gods’.

4. *Where that immortal Being dwells*—This is in contradistinction to the highest heavens attainable by charity and sacrifices. The region referred to is satyaloka or the world of Brahmā. It is the world attained by those who are on the path of krama-mukti, after they pass away from the earth. Krama-mukti or gradual emancipation is attained by those who are devoted to the Personal God and pass away without gaining Knowledge. In satyaloka they attain Knowledge in course of time and are finally liberated at the end of the cycle. In contrast to this is jivan-mukti or liberation in this very life, attained by those who gain Knowledge in the embodied state itself. There is no going to this place or that for them; for they have become the All.]

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो
निर्वेद्मायान्त्रास्वस्यक्रृतः कुतेन ।
तद्विनाथर्थ स गुरुभवाभिगच्छेत्
समित्याणि: श्रोत्रियं ब्रह्मानिष्ठम् ॥ १२ ॥

कर्मचितान् Attainable through works लोकान् worlds परीक्ष्य having examined, ब्राह्मण: a Brähmana (a man of spiritual inclination) निर्वेदम् indifference or dispassion
should get. कृतेन by work प्रक्रितः the uncreated न श्रस्ति cannot be had. तत्र विज्ञानार्थम् to know, for the knowledge of That (Ātman, the uncreated) सः he समित्वाशि: with sacrificial fuel in hand (i.e. in the attitude of a disciple) श्रोत्रियम् well versed in the Vedas ब्रह्मविद्यम् established in Brahman गुरुः Guru एव only प्रभिगच्छेत् should go.

Having scrutinised the worlds gained by deeds, a man of spiritual inclination should become indifferent to them; for deeds, which are originated, cannot win the Supreme, who is unoriginated. Therefore to know That, let him become a pupil under a preceptor who is both learned in the scripture and established in the Spirit.

तस्मै स विद्वानुपस्त्राय सम्यकः प्रशान्तचित्ताय शमान्निविताय।
 येनाक्षरं पुरुषं वेदं सत्यं प्रोचवाच तां तत्वो ब्रह्मविद्याम् ॥ १३ ॥

इति प्रथममुण्डके द्वितीयः खण्डः ।

सः विद्वान् That learned Guru प्रशान्तचित्ताय whose mind has been well pacified शमान्निविताय who has controlled his senses सम्यकं in proper manner उपस्त्राय who has
approached, तस्मै (जिज्ञासवे) to that (seeker of Truth) जेन by which सत्यम true अतिष्ठेम imperishable गुस्यम Being वेद know, ताम that विद्याम the science of Brahman तत्त्वत: in its very essence ग्रोवाच should tell. (lit. said).

To such a seeker, whose mind\(^1\) is tranquil and senses are controlled, and who approaches him in proper form, let the wise teacher impart the science of Brahman in its very essence—the science by which one knows the true, imperishable Being.

[NOTES—1. *Mind is tranquil etc.*—Transquility of mind and control of senses are the qualifications of a true seeker after God. Without these the study or hearing of the truths of Vedānta will have no effect on one's mind.]
CHAPTER TWO: SECTION ONE

तदेवत्त सत्यं यथा सुदीर्घत् पावकाद्
विस्फुलिज्जा: सहस्सश् प्रभवन्ते सहुपा: ।
tथासराद् विविधः सोम्य भावः:
प्रजायन्ते तत्र चैवापि यन्ति ॥ १ ॥

तत् That एवत् this सत्यम् truth : यथा as सुदीर्घत् blazing
पावकाद् from fire सहुपा: of the same appearance विस्फु-
लिज्जा: sparks सहस्सश्: by thousands प्रभवन्ते spring out,
(हे) सोम्य my young friend तथा so विविधः various भावः:
beings अत्कारात् from that Imperishable प्रजायन्ते originate,
तत्र there एव verily श्रापि again यन्ति go back च and.

This is the truth: As from a blazing fire
thousands of sparks, similar to it in nature,
issue forth, so, O my young friend, manifold
beings are produced from the Imperishable,
and they verily go back to It again.

दिन्यो हस्तरत्: पुत्रः सवाधाम्यतरो हजः ।
अभ्यानो हस्ना: शुभ्रो हक्सरात् परतः परः ॥ २ ॥
Self-resplendent, formless, unoriginated, and pure, that all-pervading Being is both within and without. Anterior both to life and mind, He transcends even the unmanifested causal state of the universe.

From Him (the Purusa) life, mind, senses, ether, air, fire, water, and earth that supports all.
And of this (Immortal Puruṣa) Purusa: fire (the celestial regions called dyuloka) maurya (is) the head, chandra the moon and the sun chandra the two eyes, diva: the directions, quarters of the sky chandrika the two ears, vibhuta: emanated or well-known vedata: the Vedas vaak speech, vayu: air prashna: breath, hridayam heart visvam the universe; prasna His padam from feet prathivi the earth (jata originated). pura: He sarvebhuta the indwelling Spirit within all hi indeed.

Verily, He is the indwelling Spirit within all. Fire is His head; the sun and moon, His eyes; the quarters, His ears; the revelation (the Vedas), His voice; the wind, His breath; the universe, His heart. And from His feet the earth has originated.

Taspadnya: samyog yasya maurya:
Somat pariṇay oṣṭitya: prathivyanam.
Purana rātaṃ: sīṃhvati yopitāyaṃ
Bahī: praja: prunatī samprayutaṃ || 5 ||

Tasatra From Him prasna: Fire (heaven) (jata: is originated), maurya: the sun yas whose samyoga: fuel; somat from the moon pariṇaya: rain-cloud (sambhavati arises); prathivyanam on earth oṣṭitya: herbs (sambhavati grow); puranam man yopitataēam into woman ratna: semen sīṃhvati casts; (puram krmeśa
by this process) पुरुषात् from the Puruṣa बहीः many प्रजा: living beings सम्प्रसूता: are born.

From Him comes the heaven world, which is the first Fire, having the sun for its fuel; from the moon in the heaven world, the rain-clouds (the second Fire); from the clouds, the herbs on earth (the third Fire). (And from the herbs eaten), man (the fourth Fire) casts the seed in woman (the fifth Fire). In this manner many beings are born of Puruṣa, the all-pervading Being.

[NOTES.—Here is described the gradual process of the origin of all beings from the one Puruṣa. The argument is simple: From the Puruṣa has originated the dyuloka or heaven, and from the moon in the dyuloka, clouds; rains falling on earth from the clouds, produce plants and herbs; men live on these plants and herbs, and secrete semen; the semen, again, having fallen into the womb of a female, produces living beings. Thus Puruṣa is the final cause of the origin of beings. This subject is called pañcāgnividyā, or science of five Fires, and is elaborately treated in the Chāndogya, V, 3-1.]

तस्माद्दचः साम यज्ञूषि दीक्षा ॥
यज्ञाथ सर्वेऽऽत्वो दक्षिणाथः ॥
संवत्सराथ्य यजमानाथ्य लोकाः: ॥
सोमो यत्र पवते यत्र सूर्यः ॥ ६ ॥
From Him ऋचः the Rk, सामानि the Sāman, यजृवि the Yajus, दीर्घा: rules e.g. preparatory ceremonies observed by the sacrificer, सर्वं all यज्ञः: च the sacrifices like agnihotra, कर्तवः: sacrifices which require a yūpa i.e. a sacrificial post, दृष्टिका: rewards (given to the priests), च and संवत्सरः: the year, सजमानः the sacrificer लोकः: the worlds च and (उत्पत्ति: have originated); यज्ञ which सोऽमः the moon पवते purifies, यज्ञ which सूर्यः: the sun (पवते purifies).

From Him are the Vedic verses, the sacred chants, the sacrificial formulas, preliminary rites, sacrifices, ceremonies, sacrificial gifts, the time of the sacrifice, the sacrificer, and the worlds purified by the sun and the moon, (which come to one as the fruits of sacrifice).

तस्माच देवा बहुधा सम्प्रसूताः
साध्या मनुष्या: पशवो व्यासि।
प्राणापानो त्रिद्विग्रहो तपश्चः
श्रद्धा सत्यं ब्रह्मचर्यं विविश्च॥ ७ ॥

tasmasa deva bahuda samprusuta:
sadhya manushya: pashvo vyasis.
praapana trividhyoro tapas.
shradha satya brahmacharya vibhusha.}

From Him च and देवा: the devas (gods) बहुधा of various orders (e.g. vasus, rudras, etc.) सम्प्रसूता: were born. साध्या: the sādhyas (a group of devas, celestials), मनुष्या: men, पशव: beasts, व्यासि birds, प्राणापानो prāṇa
(in-breaths) and apāna (out-breaths), श्रीहिन्यो paddy and barley, तपः religious austerities च and; अद्ध्य faith, सत्यम् truth, अङ्गवर्धम् vow of continence, विधि: injunctions च and (सम्प्रसूता: were born).

From Him, the gods of various orders, the celestials, men, beasts, birds, in-breath, out-breath, paddy, barley, austerity, faith, truth, continence and the Law.

सम प्राणा: प्रभवन्ति तस्मात्
समार्गिष्य: समिध्य: सम दोमा: ।
सम इमे लोका येषु चर्नि
प्राणा गुहाशया निन्हिता: सम सम ॥ ८ ॥

तस्मात् From Him सम seven प्राणा: organs of sense, सम seven अङ्गिष्य: flames (powers of cognition), सम seven समिध: fuel (objects), सम seven दोमा: oblations (knowledge); इमे these सम seven लोका: lokas (seats of sense life) च प्रभवन्ति are born. सस सस seven and seven येषु where निन्हिता: seated गुहाशया: lying in the cave (heart) प्राणा: the प्राना: (life-forces) चर्नि move.

From Him, too, the seven¹ senses in the head, their powers of cognition, their objects and their knowledge, as also the seven seats² of sense life traversed by the life-forces centred in the hearts of all creatures.
[NOTES—1. Seven senses—The senses meant are the two eyes, the two ears, the two nostrils and the mouth.

2. Seats of sense life—These are the nerve centres or the inner principles of the senses, without which the external senses cannot in themselves function.]

अत: समुद्र गिरया सर्वेः
स्मात् स्यन्दन्ते सिन्धवः सर्वसृपाः।
अतथा सर्वा ओषधयो रसायः
येनैष्ठ भूते तिष्ठते द्वन्तरात्मा॥ ९ ॥

श्रत: From Him सर्वे all समुद्र: the oceans गिरया: the mountains च and (उत्पन्ना: have originated). त्रस्मात् from Him सर्वसृपाः: of every kind सिन्धवः: rivers स्यन्दन्ते flow. श्रत: from Him च and सर्वा: all ओषधयो: herbs रसा: saps च (सम्भवति originate), येन by which (sap) एष: this अन्तःरात्मा the subtle body भूते: by the gross elements (परिवेष्टितः being encircled) तिष्ठते हि exists.

From Him, all the oceans and mountains; from Him, the rivers of every description; from Him, too, all herbs and saps by which the subtle\(^1\) body exists encircled by the gross elements of matter.

[NOTES—1. Subtle body exists etc.—The idea seems to be that the physical body which ensheathes the subtle body is originated and sustained by food derived from herbs and saps.]
CHAPTER TWO: SECTION ONE 121

All this sacrificial work is Purusa alone. In the cavity of the heart seated Immortal Brahman who knows, handsome youth, he who knows this supreme, rends asunder the knot of ignorance here in this life.

Verily, that Omnipresent Being is all this—sacrificial works, Knowledge and all the rest. O handsome youth, he who knows this supreme, Immortal Being as seated in the cavity of the heart, rends asunder the knot of ignorance even here in this life.
CHAPTER TWO: SECTION TWO

आविः सचिहितं गुहाचरं नाम
महत् पद्मतेतत् समपितम् ।
एजत् पाण्ड्रितिपछ यदेत्जजानथ सदसः
द्वेष्ण्यं परं विज्ञानात् यद् वरिष्टं प्रजानाम् ॥ १ ॥

इन्द्रियां त्वः सच्चिदितम् वरिष्टम्
very close, गुहाचरम् moving in the cavity of the heart
नाम known as एतर्त् This (Brahman) महत् great पद्मम्
the support. त्रांत्र here (in that Brahman) एतत् moving
प्राक्षात् breathing निमितत् winking च and एतत् this
(सर्वम् all) समपितम् fixed. एतत् this जानथ know, यद्
that सत् gross, असत् subtle, वरेष्णम् the adorable of all,
वरिष्टम् the highest, (तथा and) प्रजानाम् of being विज्ञानात्
परम् above the understanding.

This Brahman is the great support—manifesting through all experiences, existing very
close, and moving in the cavity of the heart. All that move and breathe and wink are estab-
lished in It. Know It—the cause of both the gross and the subtle, the adorable of all, the
highest of beings, the one above the understanding of creatures.

[Notes—1. Existing very close—Being our innermost Self, there is nothing closer to us than Brahman.
2. Above the understanding of creatures—This expression may appear to contradict the first part of the sentence ‘Know It’. The contradiction is solved when it is understood that the Knowledge of Brahman is not an intellectual knowledge, nor the knowledge of an object, but the intuition of the Seer above all seeing. It is not knowing a thing, but being and becoming That.]

यदर्शितं यदानुभ्योऽयु च
यस्मिन्योऽका निहिता लोकिन्य ।
तदेवतद्वारं ब्रह्म स प्राणस्तः वाक्यः पनि:
तदेवतः सत्यं तद्मुः तद् केदन्वयं सोभ्य विभिद्व ||२||

यत् What ओधितं luminous, यत् what अश्वुभ्य: than the atoms (एव: even) अश्वु subtler च even, अस्मिन् in what लोकः the worlds लोकिन: those that live in the worlds च and निहिता: fixed, तत् एतव: this well-known (literally, that and this) अश्वर्म: imperishable ब्रह्म: Brahman. स: He प्राण: prāṇa (life), तत् that च alone वाक्य speech, मनः mind; तत् एतव: this सत्यम् true; तत् that अश्वर्म: immortal; तत् that (मनसा by the mind) वेदन्वयम् should be penetrated. सोभ्य O my friend, (तत् that) विभिद्व penetrate.
Luminous, subtler than even atoms, that imperishable Brahman is the abode of the world and all its inhabitants. He is life, speech, mind, reality, immortality. That is the mark which should be penetrated by the mind. Penetrate It, O my friend.

Taking as bow the mighty weapon furnished by the Upaniṣads, fix on it the arrow rendered sharp by constant meditation. And having\(^1\) drawn it with the mind absorbed in His thought, penetrate that mark—the imperishable Brahman.
[Notes—What the bow, arrow, etc., of the analogy are, is explained in the next verse.

1. *Having drawn it*—This refers to the withdrawing of the senses from external contact.]

Praṇavaṁ: The praṇava (Om) धनु: bow, शर: arrow हि indeed आत्मा Ātman (Jivātman), ब्रह्म Brahman तत् that लक्ष्यम् the mark उच्चते is said to be. अप्रमचेन by one undistracted in mind (तत् लक्ष्यम् that mark) वेद्वन्यम् should be hit; शरवत् like the arrow तन्मय: absorbed in Him (one with It) भवेत् must become.

Om—the mystic syllable—is the bow; the self within, the arrow; and Brahman, the target. One should hit that mark with an undistracted mind, and like the arrow, become one with It.

[Notes—1. *Is the bow*—‘Om’ is said to be the bow because as the bow helps the arrow to dart at the target, the repetition of ‘Om’ helps the Ātman to get fixed in Brahman.

2. *Self within*—The Jivātman or individual self who is in essence identical with Brahman, but appears to be limited by the physical and mental adjuncts.

3. *Target*—Brahman being non-different from the Ātman, the target for the individual self becomes its own
essence. For those who are worshippers of Personal God, the difference between the self and the object of worship, however, holds good. Even then in the higher stages of meditation, the mind gets so absorbed in the object of meditation that it loses its identity in it.

4. Undistracted—By worldly thoughts and attachments.

In whom the heaven, the earth and the interspace are centred, together with the mind and all life-breaths (prāṇas),—know Him alone as the one Self of all, and desist from all other talk. This is man’s bridge to the shore of Immortality (across the ocean of life).
Where all the arteries meet like the spokes of a chariot-wheel in the hub,—there within the heart He moves, becoming manifold. Meditate on that Self as Om. Godspeed to you in crossing to the farther shore beyond darkness.

[Notes—Within the heart—The ancient Indian thinkers believed that the vital, mental, intellectual and spiritual faculties of man are all in a special sense centred in the heart, the most important of all physical organs. Here the heart is described as the centre where one should meditate on this Atman, that being the special centre of Its manifestation. For a fuller account of the
concept of ‘heart’ in the Upaniṣads, see Notes on S’vetāśvataraṇaṇiṣad, IV, 17 in this Series.

2. Becoming manifold—This refers to the apparent modifications that the Ātman undergoes in the ignorant state, when swayed by anger, joy, etc.

3. Meditate etc.—Om is the sound symbol of Brahman in the Upaniṣads. Its significance is specially discussed in the Māṇḍūkyopaniṣad. The mention here of the locus and symbol of the Ātman is to facilitate meditation for the beginner.

यः सर्वेणि सर्वविद्येष्येष्य महिमा भविः।

दिन्ये ब्रह्मपुरे होष्य भ्योम्यात्मा प्रतिष्ठित: ॥

मनोमयः प्राणशरीरनेताः

प्रतिष्ठितोऽवृष्टं हृदयं सत्क्षिप्याय।

तद् विज्ञानेन परिपक्वत्निः धीरा

आनन्दस्यमपम् यदू विभाति ॥ ७ ॥

यः Who सर्वेणि: omniscient सर्वविद्येष्य: all-knowing, भविः in this world यश्च whose पुष्य: this महिमा: glory; पुष्य: this छात्मा Ātman मनोमयः of the form of mind प्राणशरीरनेताः the controller of the prāṇas and the body, दिन्ये in the effulgent ब्रह्मपुरे: the city of Brahman (heart) भ्योम्य: in the sky प्रतिष्ठित: seated. (स: He) हृदयम् in the heart सत्क्षिप्याय being seated श्रव्ये in the food (i.e. in the body nourished by food) प्रतिष्ठित: is established (i.e. subsists). धीरा: the wise यदू which आनन्दस्यम् of the nature of bliss, अमृतम्
immortal विभाति shines, विद्वानेन by perfect knowledge तन that परिप्रयन्ति see, realize.

He is all-wise and all-knowing, and His is verily this glory (manifest on earth). In the sky of the heart—the luminous city of Brahman—He is established, clothed in mind and guiding life and body. With his seat in the heart, He lives in the whole body of man. By perfect knowledge of Him the wise realize the state of blissful Immortality.

[NOTES—1. Glory (manifest on earth)—Glory in the form of Law, Beauty, and Power or Energy. In fact this universe itself is the expression of His glory or power.
   2. Luminous city of Brahman—The ‘lotus’ of the heart is usually called ‘brahmapuram’ or the city of Brahman. It is called luminous, because there Brahman is meditated upon by the devotees as a smokeless brilliant light.
   3. Clothed in mind etc.—‘Manomaya’, the word in the original, literally means ‘of the form of mind’. The Ātman is called so because in the embodied state It is conditioned by the mind. By this conditioning alone It is spoken of as guiding body and life. Mind is the medium through which It works on these.
   4. Whole body of man—The word in the original for body is ‘anna’ or ‘food’; for body is derived from food. Though the Ātman is seated in the heart, It may be described as living in the whole body, as Its presence is felt all over the body in the form of life and perception.]
When a person realizes Him in both the high and the low, the knots of his heart are loosened, his doubts dispelled, and his karmas exhausted.

[Notes—1. The high and the low—It may mean either ‘in both cause and effect’, or ‘in what is ordinarily considered from the worldly point of view as good and bad, superior and inferior’.

2. Knots of the heart—The group of desires and tendencies that clings to one’s buddhi (intelligence or higher mind) due to ignorance. They are called knots, probably because it is they that attach the encumbrance of body and mind, the resultant of animal evolution, to the Ātman. It is these knots that constitute the basis of ignorance, and when they are cut, ignorance is dispelled and the Ātman freed from its encumbrance.

3. Doubts dispelled—Every man is in doubt regarding the ultimate nature of things. This is due to ignorance, and hence doubt is dispelled only with the disappearance of ignorance, which takes place on the ‘knots of the heart being cut’.
4. The effects of karma—There are three kinds of karma, or effects of action, viz., přarabdha, sañcita and āgāmin: přarabdha is the name for the effects, of one’s previous works, which have already begun to germinate and bear fruit in this life. Sañcita is what is stored up for the next life. And all that are to come to fruition in future lives are classed under āgāmin.

When the Ātman is realized, only the sañcita and āgāmin are destroyed. But přarabdha still remains. It exhausts itself only by actual enjoyments and sufferings in the present life of the realized man. By virtue of this przyarboda, his body continues to exist even after the attainment of jñāna, and falls only when the přarabdha is worked out. So here, by karma (i.e. effects of karma), the Upaniṣad means only the second two kinds of karma.

In the luminous sheath (of intelligence), the deepest core of man, dwells Brahman—stainless, indivisible, pure. He is the light of all
that shines. That is what the knowers of the Self realize.

There the sun does not shine, nor the moon and the stars; these lightnings too do not shine—much less this earthly fire! Verily, everything shines, reflecting His glory. This whole world is illumined with His light.

[NOTES—This need not be taken as applying only to objects luminous in a physical sense. It is applicable to the whole process of knowing. Anything becomes an object of our knowledge, because the light of the Ātman reveals it. Without the Ātman there can be no process of knowing in any sense. See Kaṭha, V, 15 and S'vet., VI, 14.]
Bhavedamurtam purastada brahma
PATHRADA brahma daksinatastoterega
ARYASTOTRE CH PRASRANT
Bhaved brahma vibharminda varisram || 11 ||

Iti Dvitiyamukndaka Dvitiya: Khanda: 1

Adharma All this asmatma brahma immortal Brahman eva verily.
Brahma Brahma purastada in the front, brahma Brahma pathrada
behind, brahma Brahma daksinat: on the right side, uttarega ch
and also on the left side, arha: below udvaram above ch and
prasrata: pervading; adharma this vibhama the universe varisram
the supreme, the highest brahma Brahman eva verily.

Verily, all this is the immortal Brahman!
He is everywhere—above, below, in front, at
the back, upon the right, upon the left! All
this world is indeed the supreme Brahman!
CHAPTER THREE : SECTION ONE

द्वारा सुपण्णा सयुजा सखाया
समानं द्वस्तं परिप्रेक्ष्याते।
तयोरन्यः पिपलं स्वाद्वत्य-
नश्वन्त्र्यो अभिच्छाकशीति॥ १ ॥

सयुजा Closely united सखाया in friendship द्वारा two सुपण्णा birds समानम् the self-same द्वस्तं tree परिप्रेक्ष्याते clasp close. तयोः of the two अन्यः one पिपलम् fruit स्वाद्वत्य with relish अन्नतिः eats. अन्यः the other (तु again) अनश्वन्त्र् without eating अभिच्छाकशीति looks on.

Two¹ birds, bound² one to another in close friendship, perch on³ the self-same tree. One⁴ of them eats the fruits of the tree with relish, while the other looks on without eating.

[NOTES—1. Two birds—These are the Jīvātman (individual soul) and the Paramātman (God). The Jīvātman, according to Advaita philosophy, is Pure Consciousness limited by ‘ignorance’, and therefore bound by body, mind, attachment and action. God on the other hand is Pure Consciousness conditioned by māyā or Cosmic Power, but being devoid of ignorance, is free, intelligent,
eternal and omniscient. Some take the one bird to mean mind, as it is the real factor in action and enjoyment in every being. The other bird is, of course, that Pure Consciousness Itself which is absolutely untainted by the passing phases of life in the forms of enjoyment etc.

2. Bound one to another in close friendship—The Jivatman is nothing but the image of the Paramatman seen through the medium of the mind. Hence both are described as inseparable, even as is the sun's image from the sun.

3. On the self-same tree—i.e. the body.

4. One of them etc.—The Jiva, owing to its identification with the body and the mind, feels itself to be the agent of all work, and enjoys the fruits thereof, although it is the mind that really works and enjoys. Even if the Jiva be taken as a separate entity as the Dvaitins and the Vis'istâdvaitins believe it to be, still it can never be considered as the real agent or enjoyer of actions or fruits thereof. Because agentship and enjoyment mean modification and change, and it is accepted on all hands that change is only possible with matter and not with Spirit or Pure Consciousness. The Jiva, being Spirit, cannot undergo any change. Hence the truth is that the enjoyment and the agentship of Ātman as Jiva, are super-imposed on it by the mind, through false mutual superimposition (anyonyā’dhyāsa). The real Self, Ātman, remains always untainted by such modifications of the mind and simply witnesses them. See also the Notes on Švet., IV, 6, in this Series.]

समाने द्रष्के पुरुषो निमश्रो-
उनीशया शोचति गुह्यमानः ॥
Seated on the self-same tree, one of them—the personal self—sunken in ignorance and deluded, grieves for his impotence. But when he sees\(^1\) the Other—the Lord, the Worshipful—as also His glory, he becomes free from dejection.

\[\text{NOTES—1. \textit{Sees the Other etc.}}—\text{When the individual comes to realize the transcendent reality of his own Self, which is the Lord of all beings untouched by the passing phenomenon of life, even as the sun is not really tarnished by the dust and dirt of the materials on which it reflects,—then his dream of suffering and enjoyment disappears, and he attains to the unbroken, eternal bliss of his own Self. See also the Notes on \textit{Svet.}, IV, 7, in this Series.}\]

\(\text{वदन \ फळ्यः \ पडळ्यः \ स्वम्भरण}\\ \text{कर्तारमीलेः \ पुरुषं \ श्राहयोनिनम्} \)
When the seer realizes the self-effulgent Being—ruler, maker and source of the creator even—then that wise one, shaking\(^1\) off merits and demerits, becomes stainless, and attains\(^2\) supreme Unity.

[NOTES—1. *Shaking off etc.*—When the Knowledge of the real Self is attained, one comes to realize that sin, virtue, etc. are things of the mind and the body, and that they do not belong to the Spirit.

2. *Attains supreme Unity*—The vision of all duality melts away for the seer, and he comes to realize his very Self as the Supreme Soul, whom he was hitherto worshiping as the Universal Lord.]
Verily, He who is prāṇa\(^1\), pervades all this. Knowing\(^2\) this, one becomes truly wise, never a vain babbler. Sporting in the Self, delighting in the Self, performing pious works, he takes the first rank among the knowers of Brahman.

[NOTES—1. Prāṇa—Here it is used as an equivalent of Īśvara or Supreme Being.
2. Knowing this etc.—The idea is that the realization of Brahman as the one life of all beings, is alone true wisdom. Compared to this wisdom, what we consider wise discourses on worldly topics, is only vain babbling.]

मू मध्यस्तवरसा ब्रह्म आत्मा
समयग्नानेन ब्रह्मचर्येण नित्यपूर्वः।
अन्तःशरीरे ज्योतिमयो हि शुच्रो
यं पश्यन्ति यत्य: क्षीणदोषाः ॥ ५ ॥

यमु Whom चीणदोषाः: sinless यत्य: self-controlled Sannyāsins (ascetics) पश्यन्ति see, एष: this ज्योतिमयः:
CHAPTER THREE: SECTION ONE

resplendent शुभः pure आत्मनः Ātman अन्तःशरीरे हि (is) indeed within the body (or mind). (स: He) नियत्यम् constantly (cultivated) सत्येन by truth तपसा by austerity or concentration सम्यग्धानेन by true knowledge बहुहर्ष्येत् by continence (च and) लश्यः हि is indeed attainable.

The Self is attained through veracity, concentration,\(^1\) wisdom\(^2\) and continence, all constantly cultivated. When impurities dwindle (thus), the ascetics behold Him—stainless, resplendent—within the very body.

[NOTES—1. Concentration—‘Tapas’ is the word in the original, and it is usually translated as austerity. The most difficult form of austerity is to withdraw the senses and the mind from their natural objects and concentrate them on the Self. This is the real austerity involved in spiritual life, and hence the word is here translated as concentration.

2. Wisdom—The insight and discrimination needed for keeping unswervingly to the spiritual path.]

सत्यमेव जयते नानुः
सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृष्यो ह्यापकाया
यत्र तत्र सत्यस्य परमं निधानाम् ॥ ६ ॥

सत्यम् Truthfulness एव alone जयते wins, अन्तः the untruth न not. सत्येन by truthfulness देवयानः the
deva-yāna or the ‘divine path’ दृष्टि: the path वितत्त: is laid out. चेन by which अश्कामातं: having all their desires satisfied (i.e. free from desires) िषय: the seers or sages िषयति हि ascend, यत्र where सत्ययं of the True तत् that परमम् supreme निधाम् abode (स्तिति is).

Only the truthful win, not the untruthful. By truth is laid out the ‘divine path’,‘ along which the sages, free from desires, ascend to the supreme abode of the True.

[Notes—1. ‘Divine path’—The original word for this, ‘deva-yāna’, may be given the general sense of a ‘life of spiritual striving’, of which truth is the most important discipline. Technically, however, deva-yāna or the ‘path of the gods’ is the special path by which those who are entitled to gradual liberation or krama-mukti go after death, and it stands in contrast to pitṛ-yāna or ‘the path of the manes’ by which those meritorious souls who will again be re-born on earth, go after death. For details regarding the paths and the two forms of Mukti, see Notes on Īśāvāsya, verse 18, in this Series.]

ङ्गहुः तद् दिश्ययज्ञिन्यूपां
मुख्याय तत् मुख्यतां विभाति ।
दुरात् सुदूरे तदिहानितके च
f| पदयतिस्वहैव निहितं गुहायाम् ॥ ७ ॥

तत् That (the truth of Brahman) ब्रह्मः vast दिश्यम् effulgent, divine अविनयूपमं beyond imagination च and
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Vast, divine, beyond all imagination, shines the truth of Brahman. It is subtler than the subtlest, farther than the farthest. It is here within the body, and the sages realize It verily in this life as fixed in the heart.

[Notes—1. Beyond all imagination—The concept of truth always stands distinguished from mere imaginations.
2. Within the body etc.—This shows the contrast between Brahman when It is searched for within, and when It is looked for as something outside. When one looks for Him outside, one looks upon Him as the cause of the world, and naturally one thinks of Him in terms of vastness, inaccessibility, etc. But He is also very close to every embodied being as the life of his life, and he is the sage who finds this out, looking within, in place of indulging in any vain external quest.]
(तत् आस्मत्वम्) चबूता with the eyes न गृहाते is not perceived. वाचा by speech अपि also न not. अन्वेष: by other देव: senses न not. तपसा by penance कर्मणा by work or sacrifices वा or न not. ज्ञानप्रसादेन by refinement and purification of the understanding विश्वसत्त्वः (भवति) one’s mind becomes purified; तत्त: तु and then ध्यायमान: engaged in meditation (through meditation) निष्कलङ्कम् the Absolute (lit. without parts) तमू Him परस्यते realizes.

The Self cannot be described by words, nor perceived by the eyes and the senses, nor revealed by rituals and penances. When the understanding\(^1\) becomes calm and refined, one’s whole being is purified, and then, engaged in meditation, one realizes Him, the Absolute.

[NOTES—1. Understanding becomes calm and refined—The original word for it is jñāna-prasāda. By jñāna is here meant the buddhi, the understanding or higher mind, which is at once the light of the Ātman and the faculty that reveals the Ātman. This understanding is in everyone, but being directed towards the objects of the world, it is at present revealing only these objects to us, and has besides been contaminated by their contact. This contamination consists in its sensuality and restlessness. The removal of these acquired traits of the understanding is what is called jñāna-prasāda here.]
By means of thought one should know the subtle truth of the Ātman within the body, which is permeated by life-force in a fivefold way. Man's thought is interwoven with the senses. When that (thought) is purified, the Self shines forth.

[Notes—1. By means of thought—The word in the original is 'cetasā'. It is identical in import with ātman, the buddhi—the higher mind or purified understanding by which the Ātman is intuited. In this and the previous verse we get some suggestions on the nature of the intuitive faculty by which the Ātman is realized.
2. *That (thought) is purified*—Purification consists in withdrawing the buddhi from the senses with which it is interwoven in the natural man.]

यं यं लोकं मनसा संविभाति
विशुद्दस्तवः कामयते यांश्र कामान्।
तं तं लोकं जयते तांश्र कामाः-
स्तस्मादात्मजं धर्मे यद् भूतिकामः॥ १० ॥

इति नूतीयमुण्डके प्रथमः खण्डः।

विशुद्दस्तवः: One of purified nature यम् यम् whichever लोकम् world मनसा with the mind संविभाति desires, यान् which च and कामान् desires कामयते wants to have, तमू तमू those लोकम् worlds तान् those कामान् enjoym ents च and जयते wins. तस्मात् therefore भूतिकामः: he who is desirous of prosperity आत्मजम् the knower of Ātman अर्थेन should worship हि verily.

Whatever sphere the man of purified nature desires, whatever object he fixes his heart upon, he obtains those worlds and those objects. Therefore he who is desirous of prosperity should pay honour to the man of Self-realization.
CHAPTER THREE: SECTION TWO

स वेदेतत्त्व परम व्रह्म भाम
यत्र विश्वं निहितं भाति शुक्रम:।
उपासते पुरुषं ये श्राकामासः
स्ते शुक्रेश्वरदत्तिवर्तन्ति धीरः॥ १ ॥

स: He (the knower of Ātman) एतत् this परमम् the Supreme व्रह्म Brahman भाम the basis वेद knows, यत्र on which विश्वम् the universe निहितम् rests, (यत्र च which also) शुक्रम् brightly भाति shines. ये श्राकामाः those devoid of all desires पुरुषम् that man (of Self-realization) उपासते serve, worship, ते those धीरः wise men एतत् this श्रुकम् the seed (i.e. human birth) प्रविवर्ततित्व हि verily transcend.

The man of Self-realization knows the Supreme Brahman on whom this world is based, and who shines radiantly. And those wise men who are devoted to such a person, without¹ any worldly desire, go beyond all chances of rebirth.

[NOTES—1. *Without any worldly desire*—This is in contrast to the type referred to in the previous verse,
who adore the man of realization for attaining worldly prosperity. The worship of these great ones without any worldly desire leads to emancipation.]

कामान् य: कामयते मन्ययानः
स कामभिः जायते तत्र तत्र ।
पर्योपकामस्य कृतात्मनस्तु
इहैव सर्वे प्रविलीयन्ति कामः ॥ २ ॥

यः: He who मन्यमानः brooding over कामान् the objects of desire कामयते wishes, स: he कामभिः by (those) desires (i.e. for their satisfaction) तत्र तत्र here and there जायते is born. पर्यौपकामस्य of one whose longings have found consummation in the Ātman कृतात्मनः of perfected soul तु but सर्वे all कामः desires इह here, in this life एव itself प्रविलीयन्ति disappear.

Whoever longs for objects of desire, brooding over them, they are born here and there for the satisfaction of those desires. But in the case of a sage whose longings have found consummation in the Ātman and whose soul has been perfected, desires¹ vanish away even here in this life.

[NOTES—1. Desires vanish etc.—That is, he has no further birth.]
The Self is not attained through discourses, nor through intellectuality, nor through much learning. It is gained only by him who longs for It with the whole heart. For to such a one the Self\(^1\) reveals Its own nature.

[NOTES—1. *Self reveals Its own nature*—The Self is always the true nature of one's innermost being; it has not to be brought from anywhere else. Ignorance only veils it. True longing of the heart dispels that ignorance, and then the Self, which was always there, reveals Itsel.
intellectuality, nor through much learning. He is attained only by one whom He chooses: to such a one He reveals His own person.” See also Kaṭha, II, 23, in this Series.]

नायमात्मा बलहीनेन लभ्यो  
न च प्रमादातु तपसो वाप्यलिङ्गात्।  
एतेऽपायेष्येते यस्तु विद्वां-  
स्त्येष आत्मा विशो भ्रह्मयाम || ४ ||

श्रयमृ This Ātman बलहीनेन by one destitute of strength (weak-spirited) न लभ्य: is not attainable, प्रमादातु by carelessness च and न वा nor, अःलिङ्गात् improper (lit. without proper sign) तपस: from tapas अःपि also न not (लभ्य: is attainable). य: that विद्वान् the wise एते: these उपायः: by means यत्ते strives, तस्य his एष: this Ātman भ्रह्मयाम the world of Brahman (the state of Brahman) विशो enters.

The Self is not gained by men¹ of weak spirit, nor by the careless, nor by those practising improper² austerities. But wise men who strive with vigour, attention and propriety, attain union with Brahman.

[NOTES—1. Men of weak spirit—The original word ‘balahīna’ may indicate also a physically weak man. While a fair degree of physical strength is absolutely necessary for success in spiritual life, what is still more
needed is an abundance of faith, self-confidence and inner toughness that keeps one uncowed by failure and obstacles.

2. *Improper austerities*—The literal meaning of the expression in the original is ‘by tapas devoid of proper insignia (liṅga)’. According to S’aṅkara, tapas here means not mere austerity, but the disciplines of inner cogitation and concentration leading to the Knowledge of Ātmā. He also holds that the liṅga or insignia referred to is due entry into sannyāsa or the fourth order of life. Spiritual discipline without the proper external garb does not lead to the highest result—so he thinks. In justification of this view it may be said that the association of hoary sacred traditions with the life of sannyāsa, and the checks that the garb imposes on conduct, both consciously and unconsciously, are all factors that safeguard an aspirant from going off the track. The expression may also mean ‘false notions of austerity’ or ‘flesh-torturing ascetic practices’ which are condemned in the Bhagavad-gītā.

**Sūtra**: 

संप्रायधीनमुष्यो ज्ञातत्वसः

कृतात्मानो बीतरागः प्रशान्तः

ते सर्वं सर्वतः प्राप्य धीरा

युक्तात्मानः सर्वेषाविशन्ति

पुनः This (the Self) समप्रायः having attained ऋषयः the seers ज्ञातत्वसः: satisfied with wisdom (and longing for nothing else) कृतात्मानः perfected in soul बीतरागः: non-attached प्रशान्तः: tranquil (अवन्ति become). ते they
devout souls धीरा: the wise सर्वेगम् the all-pervading (Brahman) सर्वंत: everywhere ग्राघ्य having realized सर्वेम् into the All एव verily ग्राविश्नित्व enter.

The sages who have attained the Self find satisfaction in wisdom (and long for nothing else); they are perfected in soul, non-attached and tranquil. Having realized the all-pervading Spirit everywhere, those wise and devout ones enter into the All.

चेदान्तविज्ञानसूनिश्चिताय: ते ग्राह्यासयोगात् यत्यः शुद्धसत्त्वा: |
ते ग्राह्यासयोगात् यत्यः शुद्धसत्त्वा: |
परामृता: परिषुच्यन्ति सर्वें || ६ ||

चेदान्तविज्ञानसूनिश्चिताय: Those who are well-established in the Self that forms the sole quest of all Vedāntic studies सन्न्याससयोगात् through the yoga of sannyāsa (i.e. by a life of striving and renunciation) शुद्धसत्त्वा: with their nature purified ते सर्वें यत्यः: all those Sannyāsins (aspirants) परामृताय at the time of death (i.e. of illumination) बहुलोकेषु in Brahman परामृता: having attained supreme immortality परिषुच्यन्ति are absolved on all sides.

Those aspirants whose natures have been purified by a life of striving and renunciation, and who are well-established in the Self that
forms the sole quest of all Vedāntic studies,— they attain immortality in Brahman at¹ the time of illumination; they are absolved² on all sides.

[Notes—1. *At the time of illumination*—This is the meaning of the word ‘parānta-kāle’, according to Śaṅkara. Its literal meaning is ‘at the time of death’ or ‘at the end of time’. Śaṅkara justifies his interpretation on the ground that just as death is the end of the body for the ignorant man, so is the moment of illumination for the knowing one; for he understands thenceforth that he is not the body, and he is therefore dead to the body. This interpretation gives us the extreme Advaitic view which denies even prārabdha-karma in a jivan-mukta. If we substitute ‘at the time of death’, we get the idea of prārabdha-karma which ends only with the death of the body. If we have ‘at the end of time’, we get the conception of krama-mukti; for one who is entitled to krama-mukti attains complete union with Brahman only at the end of the Cycle. This last meaning is not appropriate here, as it is a clear reference to a knowing one.]

2. *Absolved on all sides*—Has no more bondage here or hereafter: he is not re-born also.]

गता: कला: पञ्चदश प्रतिष्ठा
देवाश्च सर्वं प्रतिदेववतातु ।
कर्माणि विज्ञानमयश्च आत्मा
परेक्ष्ये सर्वं एकीभवति ॥ ७ ॥
Their fifteen phases resolve into their sources; their senses, into the corresponding deities; and their deeds and personality, into the supreme, imperishable Being.

[NOTES—1. Fifteen phases—Prāṇa etc. See Pras’nopanisad, VI, 4. 1.]

As flowing rivers the names and forms having relinquished into the ocean disappear, so the knower from name and form being free the highest of the high effulgent the Puruṣa attains.

As rivers, flowing, disappear in the ocean losing name and form, so the wise man, free
from name and form, goes unto the highest of the high—the Supreme Divinity.

स यो है वै तत्र परम ब्रह्म वेद
ब्रह्मवेद भवति नास्यात्रहावित्त कुले भवति।
तरति शोकं तरति पाप्यानं
गुहायानिधिभ्यो विमुक्तोमृतो भवति।॥ ९ ॥

य: He who है वै verily ततः that परम् supremे ब्रह्म the Brahman वेद knows, स: he ब्रह्म ब्रह्मान स्व° very भवति becomes. श्रस्य his कुले in the family अस्य अस्य ignorant of Brahman न भवति is not born. स: he शोकम् grief तरति transcends, पाप्यानम् sins तरति crosses, गुहा-अन्धिभ्य: from all knots of the heart विमुक्त: being free अमृतम् immortal भवति becomes.

Whoever knows the supreme Brahman, becomes very Brahman. In his family none ignorant of Brahman is born. The knots\(^1\) of his heart being unloosed, he goes beyond sorrow and sin, and attains immortality.

[NOTES—1. Knots of his heart being unloosed—Knots of the heart’ is a phrase that occurs frequently in the Upaniṣads, and stand for ignorance, desire, passion, etc., which frustrate the dawn of Knowledge.]
This very doctrine has been declared in the following Vedic verse: Communicate this knowledge of Brahman only to such as perform the rites, are well-versed in the Vedas, have devotion to the Deity, possess faith, and make oblations to the fire called Ekarṣi; they must again have observed s'irovrata according to injunctions.
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[NOTES—1. Sirovrata—Sāṅkara says that this is an observance mentioned in the Atharva-veda, the chief feature of which is the carrying of fire on the head. A modern translator makes an intelligent guess that it may refer to the Sannyāsa ceremony which requires the shaving of the head; for the expression literally means ‘observance regarding the head’. He supports this interpretation on the ground that this Upaniṣad called Muṇḍaka or ‘of the shaven-headed’ has special reference to Sannyāsins whose distinguishing feature is shaven head.]

तदेन्त्तु सत्यमपिरञ्जिरा: पुरोवाच नैतर्चिंत्रप्रतोऽथीते ।
नमः परमक्रमविभ्यो नमः परमक्षणिभ्यः ॥ ११ ॥

इति तृतीयमुण्डकेके द्वितीय खण्डः ॥

तत् एतद् This सत्यम् the truth ऋषि: the seer ऋषिरा: Aṅgiras पुरा in ancient times उवाच told. ऋचिंत्रप्रति: one who has not performed any penance or accomplished any vow एतद् this न ऋघीते should not study. नम: obeisance परमक्रमविभ्यः to the great Rṣis.

This is the very truth. Rṣi Aṅgiras communicated it to his disciples in ancient times. No one who has not observed any vow should study it.

We bow down to you, great sages!
Bow down to you, great sages!
[NOTES—1. *Any vow*—The idea is that the study of the Upaniṣads should be undertaken only by men of spiritual inclination. Spiritual inclination is always accompanied by some kind of tendency towards renunciation of the world. A vrata or vow is always an act of renunciation. Hence it is mentioned as a test of man's fitness to study the Upaniṣads.]