

# MUNDAKOPANISHAD

## FIRST PART – SECOND CHAPTER FAILURE OF CONSERVATIVENESS

तदेतत्सत्यं मंत्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां  
बहुधा संततानि।

तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके॥1॥

Following the customs is conservativeness or materialism and following the knowledge is progressiveness or knowledge of supreme self. The followers of materialism preach the methods of conservative living, performing rituals, customs, and sacrificial fires in order to obtain Brahma. In this context, Angira told Shounak –

The followers of materialism say that the sages and seers described about certain sacrificial fires in Vedas and mantras are the path of truth. These were increased in scope in the Treta age. Those who desire to be truthful should lead a life according to that path. The world that you want to construct with your strength, is the right direction, therefore you should continue in the same direction.

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने।

तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेच्छब्दया हुतम् ॥2॥

When the fire carrying the various offerings increases, the flames rise up, at that time two offerings are made in the name of Ajya and Bhaguhati.

यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च।  
अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य लोकाहिनस्ति ॥3॥

If the offerings are not made in this way, if the fire does not rise properly, if the offerings are not made with devotion, if the rituals are not followed properly, if the guests are not attended properly, if the offerings are not made, if it is not done according to the customs then it finishes the virtues of all seven worlds and does not give any fruits, it becomes fruitless

काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा।  
स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः॥4॥

The flames represent the seven tongues of the goddess; Kali, Karali, Manojava (which rises like the waves of mind), red coloured Sulohita, Sudhumravarna, Sfulingini and Vishvaruchi having different forms.

Bhoo, bhuva, swa, maha, hana, tapa, satyam are the seven worlds. The life passes through the people living on the earth through vital life energy and reaches the heaven. When the vital life energy resides on the earth and when it goes into other worlds that stage is known as yagna. The fire of vital life energy is produced in this stage. The fire of vital life energy in Bhoo, Bhuva and Swa are Kali, Karali and Manojava respectively. In the same way this cycle continues. When the soul enters a particular world with its vital life energy, it takes in the fire of that world. The question is that what is world? These are different chakras present in our body. The Mooladhar chakra is the earth and Brahma randhra is the true world, and the other chakras are the other worlds. Till the kundalini does not arouse, the man resides on earth or material world, when the practitioner is able to arouse the kundalini then he proceeds on the seven worlds one after the other. In this journey, the man proceeds from the earth and reaches the world of truth in the end, where Vishvaruchi fire is produced in the body.

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन्।  
तन्नयन्तयेताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः॥5॥

The practitioner who gives timely offerings to these seven tongues of fire of yagna, he is carried into the world with the help of sunrays where only the gods and goddesses reside.

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति।  
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो  
ब्रह्मलोकः॥6॥

The bright sunrays containing the fire of offerings invite the guest with politeness and sing in praise of him. They carry him and say that you have reached this world of Brahma due to your good deeds.

*To be continued...*