

TRANSLATION  
OF THE  
MOONDUK OPUNISHUD  
OF THE  
**UTHURVU-VED,**  
ACCORDING TO THE GLOSS OF THE CELEBRATED  
SHUNKURACHARYU.

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CALCUTTA :

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## INTRODUCTION.

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DURING the intervals between my controversial engagements with idolators as well as with advocates for idolatry, I translated several of the ten Oopunishuds, of which the Vedantu or principal part of the Veds consists, and of which the Shareeruk-Meemangsa, commonly called the Vedant-Durshun, composed by the celebrated Vyas, is explanatory; I have now taken the opportunity of further leisure to publish a translation of the Moonduk-Oopunishud. An attentive perusal of this as well as of the remaining books of the Vedantu, will, I trust, convince every unprejudiced mind, that they, with great consistency, inculcate the unity of God; instructing men, at the same time, in the pure mode of adoring him in spirit. It will also appear evident that the Veds, although they tolerate idolatry as the last provision for those who are totally incapable of raising their minds to the contemplation of the invisible God of nature, yet repeatedly urge the relinquishment of the rites of idol worship, and the adoption of a purer system of religion, on the express grounds that the observance of idolatrous rites can never be productive of eternal beatitude. These are left to be practised by such persons only as, notwithstanding the constant teaching of spiritual guides, cannot be brought

to see perspicuously the majesty of God through the works of nature.

The public will, I hope, be assured that nothing but the natural inclination of the ignorant towards the worship of objects resembling their own nature, and to the external forms of rites palpable to their grosser senses, joined to the self-interested motives of their pretended guides, has rendered the generality of the Hindoo community (in defiance of their sacred books) devoted to idol-worship,—the source of prejudice and superstition, and of the total destruction of moral principle, as countenancing criminal intercourse,\* suicide,† female murder,‡ and human sacrifice. Should my labours prove in any degree the means of diminishing the extent of those evils, I shall ever deem myself most amply rewarded.

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\* Vide Defence of Hindoo Theism.

† Vide Introduction to the-Cena-Upanishad

‡ Vide Treatise on Widow-burning.

THE  
MOONDUK-OPUNISHUD  
OF THE  
UTHURVU-VED.

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BRUHMA, the greatest of celestial deities, and executive creator and preserver of the world, came into form; he instructed Uthuru, his eldest son, in the knowledge respecting the Supreme Being, on which all sciences rest. Uthuru communicated formerly to Ungir what Bruhma taught him: Ungir imparted the same knowledge to one of the descendants of Bhurudwaju, *called* Sutyuvahu, who conveyed the doctrine so handed down to Ungirus. Shounuku, a wealthy householder, having in the prescribed manner approached Ungirus, asked, Is there any being by whose knowledge alone the whole universe may be *immediately* known? He (Ungirus) then replied: Those who have a thorough knowledge of the Veds, say that it should be understood that there are two sorts of knowledge, one superior, and the other inferior. There are the Rig-ved, Ujoor-ved, Samuved, and Uthuruved, and also *their subordinate parts, consisting of* Shiksha or a treatise on pronunciation, Kulpu or the science that teaches the details of rites according to the different branches of the Veds, Vyakurun or grammar, Nirooktu or explana-

tion of the peculiar terms of the Veds, Ch'hundus or prosody, and Jyotish or astronomy: *which all* belong to the inferior kind of knowledge. Now the superior kind *is conveyed by the Oopunishuds* and is that through which absorption into the eternal Supreme Being may be obtained. That Supreme Being, *who is the subject of the superior learning*, is beyond the apprehension of the senses, and out of the reach of the corporeal organs of action, and is without origin, colour, or magnitude and has neither eye nor ear, nor has he hand or foot. He is everlasting, all-pervading, omnipresent, absolutely incorporeal, unchangeable, and it is he whom wise men consider as the origin of the universe. In the same way as the cobweb is created and absorbed by the spider *independently of exterior origin*, as vegetables proceed from the earth, and hair and nails from animate creatures, so the Universe is produced by the eternal Supreme Being.

From his omniscience the Supreme Being resolves to create the Universe. Then nature, *the apparent cause of the world*, is produced by him. From her the prior operating sensitive particle of the world, styled Bruhma, the source of the faculties, proceeds. *From the faculties* the five elements are produced; *thence spring* the seven divisions of the world, whereon ceremonial rites, with their consequences, are brought forth. By him who knows all things, collectively and distinctly, whose knowledge and will are the only means of all his actions, Bruhma, name, and form, and all that vegetates are produced.

*End of the first Section of the 1st Moondukum.*

Those rites,\* the prescription of which wise men, such as *Vushisthu*, and others found in the Veds, are truly the means of producing good consequences. They have been performed in various manners by three sects among Brahmuns, namely, *Udhuryoo*, or those who are well versed in the *Ujoor-ved*; *Oodgata*, or the sect who know thoroughly the *Samu-ved*; and *Hota*, those *Bruh-muns* that have a perfect knowledge of the *Rig-ved*. You all continue to perform them, as long as you feel a desire to enjoy gratifications attainable from them. This practice of performing rites is the way which leads you to the benefits you expect to derive from your works.

Fire being augmented when its flame waves, *the observer of rites* shall offer oblations to deities in the middle of the waving flame.

If observance of the sacred fire be not attended with the rites required to be performed on the days of new and full moon, and during the four months of the rains, and in the autumn and spring; and be also not attended with hospitality and due regard to time or the worship of *Vyshwudev*, and be fulfilled without regard to prescribed forms, it will deprive the worshipper of the enjoyments which he might otherwise expect in his seven future mansions.

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\* In the beginning of this Section, the author treats of the subject of the inferior knowledge; and in the conclusion he introduces that of the superior doctrine, which he continues throughout the whole *Oopunishud*.

Kalee, Kuralee, Munojuvá, Soolohitá, Soodhoomru-  
vurná, Sphoolinginee, Vishwuroochee, are the *seven*  
*names of the seven waving points of the flame.*

He who offers oblations at the prescribed time in those illuminating and waving points of fire, is carried by the oblations so offered through the rays of the Sun to the Heaven where Indru, prince of the celestial gods, reigns. The illuminating oblations, while carrying the observer of rites through the rays of the Sun, *invite him* to heaven, *saying*, "Come in ! come in !" and entertaining him with pleasing conversation, and treating him with veneration, say to him, "This is the summit of the heavens, the fruit of your good works."

The eighteen members of rites and sacrifices, *void of the true knowledge*, are infirm and perishable. Those ignorant persons who consider them as the source of real bliss, shall, after the enjoyment of future gratification, undergo transmigrations. Those fools who, immersed in ignorance, *that is, the foolish practice of rites*, consider themselves to be wise and learned, wander about, repeatedly subjecting themselves to *birth, disease, death, and other* pains, like blind men when guided by a blind man.

Engaged in various manners of rites and sacrifices, the ignorant are sure of obtaining their objects : but as the observers of such rites, from their excessive desire of fruition, remain destitute of a knowledge of God, they, afflicted with sorrows, descend to this world after the time of their celestial gratification is expired. Those complete fools believe, that the rites prescribed

by the Veds in performing sacrifices, and those laid down by the Smrities at the digging of wells and other pious liberal actions, are the most beneficial, and have no idea that a knowledge *of, and faith in God*, are the only true sources of bliss. They, after death, having enjoyed the consequence of such rites on the summit of heaven, transmigrate in the human form, or in that of inferior animals, or of plants.

*Mendicants and hermits*, who residing in forests, live upon alms, as well as *householders* possessed of a portion of wisdom, practising religious austerities, the worship of Brahma and others, and exercising a control over the senses, freed from sins, ascend through the northern path\* to the highest part of heaven, where the immortal Brahma, who is coeval with the world, assumes *his supremacy*.

Having taken into serious consideration the perishable nature of all objects *within the world*, which are acquirable from human works, a Brahmun shall cease to desire them; reflecting within himself, that nothing *which is obtained through perishable means* can be expected to be eternal: hence what use of rites? He then, with a view to acquire a knowledge of superior learning, shall proceed, with a load of wood

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\* According to Hindoo theologians, there are two roads that lead to distinct heavens, one northern, the other southern. The former is the path to the habitation of Bruhma and the superior gods, and the latter to the heaven of Indra and the other inferior deities.

in his hand, to a spiritual teacher who is versed in the doctrines of the Veds and has firm faith in God. The wise teacher shall properly instruct his pupil so devoted to him, freed from the importunities of external senses, and possessed of tranquillity of mind, in the knowledge through which he may know the eternal Supreme Being.

*End of the first Moondukum.*

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He, *the subject of the superior knowledge*, alone is true. As from a blazing fire thousands of sparks of the same nature proceed, so from the eternal Supreme Being (O beloved pupil) various souls come forth, and again they return into him. He is immortal and without form or figure, omnipresent, pervading external and internal objects, unborn, without breath or individual mind, pure and superior to eminently exalted nature.

From him the first sensitive particle, or the seed of the universe, individual intellect, all the senses and their *objects*, also vacuum, air, light, water, and the earth which contains all things, proceed.

Heaven is his head, and the sun and moon are his eyes; space is his ears, the celebrated Veds are his speech; air is his breath, the world is his intellect, and the earth is his feet; *for* he is the soul of the whole universe.

By him the sky, which is illuminated by the sun, *is produced*; clouds, which have their origin from the

effects of the moon, *accumulating them in the sky*, bring forth vegetables in the earth; man imparts the essence *drawn from these vegetables*, to woman; *then through the combination of such physical causes*, numerous offspring come forth from the omnipresent Supreme Being.

From him all the texts of the Veds, consisting of verses, musical compositions, and prose, proceed; *in like manner by him* are produced Deeksha or certain preliminary ceremonies, and sacrifices, without sacrificial posts or with them; *fees* lastly offered in sacrifices, time, and the principal person who institutes the performance of sacrifices and defrays their expenses; as well as future mansions, where the moon effects purification and where the sun *shines*. By him gods of several descriptions, all celestial beings subordinate to those gods, mankind, animals, birds, both breath and peditum, wheat and barley, austerity, conviction, truth, duties of ascetics, and *rules* for conducting human life, were created. From him seven individual senses within the head proceed, as well as their seven respective inclinations towards their objects, their seven objects, and ideas acquired through them, and their seven organs (*two eyes, two ears, the two passages of nose and mouth*), in which those senses are situated in every living creature, and which never cease to act except at the time of sleep.

From him, oceans and all mountains proceed, and various rivers flow: all vegetables, tastes, (*consisting of sweet, salt, pungent, bitter, sour, and astringent*)

united with which the visible elementary substance encloses the corpuscle situate in the heart.\* The Supreme existence is himself all—rites as well as their rewards. He therefore is the Supreme and Immortal. He who knows him (O beloved pupil) as residing in the hearts *of all animate beings*, disentangles the knot of ignorance in this world.

*End of the first section of the 2nd Moondukum.*

God, as being resplendent and most proximate *to all creatures*, is styled the operator in the heart; he is great and all-sustaining; for on him rest all existences, such as those that move, those that breathe, those that twinkle, and those that do not. Such is God. You all contemplate him as the support of all objects, visible and invisible, the chief end *of human pursuit*. He surpasses all human understanding, and is the most pre-eminent. He, who irradiates *the sun and other bodies*, who is smaller than an atom, larger *than the world*, and in whom is the abode of all the divisions of the universe, and of all their inhabitants, is the eternal God, the origin of breath, speech, and intellect, as well *as of all the senses*. He, *the origin of all the*

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\* This corpuscle is supposed to be constituted of all the various elements that enter into the composition of the animal frame. Within it the soul has its residence, and acting upon it, operates through its medium in the whole system. To this corpuscle the soul remains attached through all changes of being, until finally absorbed into the Supreme Intelligence.

*senses*, the true and unchangeable Supreme Being, should be meditated upon ; and do thou (O beloved pupil) apply constantly thy mind to him. Seizing the bow found in the Oopunishuds, the strongest of weapons, man shall draw the arrow (*of the soul*), sharpened by the constant application of mind to God. Do thou (O pupil), *being in the same practice*, withdrawing all *the senses from worldly objects*, through the mind directed towards the Supreme Being, hit the mark which is the eternal God. The word Om, *signifying God*, is represented as the bow, the soul as the arrow, and the Supreme Being as its aim, which a man of steady mind should hit : he then shall be united to God as the arrow to its mark. In God, heaven, earth, and space reside, and also intellect, with breath and all the senses. Do you strive to know solely the ONE Supreme Being, and forsake all other discourse ; because this (*a true knowledge respecting God*) is the only way to eternal beatitude. The veins of the body are inserted into the heart, like the radius of a wheel into its nave. There the Supreme Being, as the origin of the notion of individuality, and of its various circumstances, resides ; Him, through the help of Om, you all contemplate. Blessed be ye in crossing over the ocean of dark ignorance to absorption into God. He who knows the universe collectively, distinctively, whose majesty is fully evident in the world, operates within the space of the heart, his luminous abode.

He is perceptible only by intellect ; and removes the breath and corpuscle, *in which the soul resides*, from one substance to another : supporting intellectual facul-

ties, he is seated in the heart. Wise men acquire a knowledge of him, who shines eternal, and the source of all happiness, through the pure knowledge *conveyed to them by the Veds and by spiritual fathers*. God, who is all in all, being known to man as the origin of intellect and self-consciousness, every desire of the mind ceases, all doubts are removed, and effects of the good or evil actions committed, now or in preceding shapes, are totally annihilated. The Supreme Being, free from stain, devoid of figure or form, and entirely pure, the light of all lights, resides in the heart, his resplendently excellent seat: those *discriminating* men, who know him *as the origin of intellect and of self-consciousness*, are possessed of the real notion of God. Neither the sun nor the moon, nor yet the stars, can throw light on God: even the illuminating lightning can not throw light upon him, much less can limited fire give him light: but they all imitate him, and all borrow their light from him. God alone is immortal: he extends before, behind, to the right, to the left, beneath and above. He is the Supreme, and All-in-all.

*End of the Second Moondukum.*

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Two birds (*meaning God and the soul*) cohabitant and co-essential, reside unitedly in one tree, *which is the body*. one of them (*the soul*) consumes the variously tasted fruits of its actions; but the other (God), without partaking of them, witnesses *all events*.

The soul so pressed down in the body, being deluded with ignorance, grieves at its own insufficiency; but

when it perceives its cohabitant, the adorable Lord of the Universe,\* the origin of itself, and his glory, it feels relieved from grief and infatuation. When a wise man perceives the resplendent God, the Creator and Lord of the Universe and the omnipresent prime Cause, he then, abandoning the consequences of good and evil works, becomes perfect, and obtains entire absorption. A wise man knowing God as perspicuously residing in all creatures, forsakes all idea of duality; *being convinced that there is only one real Existence, which is God.* He then directs all his senses towards God alone, the origin of self-consciousness, and on him exclusively he places his love, abstracting at the same time his mind from all wordly objects by constantly applying it to God: the persons so devoted is reckoned the most perfect among the votaries of the Deity. Through strict veracity, the uniform direction of mind and senses, and through notions acquired from spiritual teachers, as well as by abstinence from sexual indulgence, man should approach God, who, full of splendour and perfection, works in the heart; and to whom only the votaries freed from passion and desire can approximate.

He who practises veracity prospers, and not he who speaks untruths: the way to eternal beatitude is open to him who without omission speaketh truth. This

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\* The difference between God, the intellectual principle, and the soul, the individual intellect, subsists as long as the idea of self-individuality is retained; like the distinction between finite and infinite space, which ceases as soon as the idea of particular figure is done away.

is that way through which the saints, extricated from all desires, proceed to the Supreme Existence, the consequence of the observance of truth. He is great and incomprehensible by the senses, and consequently his nature is beyond human conception. He, though more subtle than vacuum itself, shines in various ways—*From those who do not know him*, he is at a greater distance than the limits of space, and *to those who acquire a knowledge of him*, he is most proximate; and while residing in animate creatures, he is perceived obscurely *by those who apply their thoughts to him*. He is not perceptible by vision, nor is he describable by means of speech: neither can he be the object of any of the other organs of sense; nor can he be conceived by the help of austerities or religious rites: but a person whose mind is purified by the light of true knowledge, through incessant contemplation, perceives him, the most pure God. Such is the invisible Supreme Being: he should be observed in the heart, wherein breath, consisting of five species, rests. The mind being perfectly freed from impurity, God who spreads over the mind and all the senses, imparts a knowledge of himself to the heart.

A pious votary of God obtains whatever division of the world and whatever desirable object he may wish to acquire *for himself or for another*: therefore any one, who is desirous of honour and advantage, should revere him.

*End of the 1st section of the 3rd Moondukum.*

Those wise men who, abandoning all desires, revere the devotee who has acquired a knowledge of the supreme exaltation of God, on whom the whole universe rests, and who is perfect and illuminates everywhere, will never be subjected to further birth.

He who, contemplating the various effects of objects visible or invisible, feels a desire to obtain them, shall be born again with those feelings : but the man satisfied with a knowledge of and faith in God, blessed by a total destruction of ignorance, forsakes all such desires even during his life.

A knowledge of God, *the prime Object*, is not acquirable from study of the Veds, nor through retentive memory, nor yet by continual hearing of spiritual instruction : but he who seeks to obtain a *knowledge* of God is gifted with it, God rendering himself conspicuous to him.

No man *deficient in* faith or discretion can obtain a knowledge of God ; nor can even he who possesses wisdom mingled with the desire of fruition, gain it : but the soul of a wise man who, through firm belief, prudence, and pure understanding, not biassed by worldly desire, seeks for knowledge, will be absorbed into God.

The saints who, wise and firm, were satisfied solely with a knowledge of God, assured of the soul's divine origin, exempt from passion, and possessed of tranquillity of mind, having found God the omnipresent everywhere, have after death been absorbed into him ; *even as limited extension within a jar is by its destruction*

*united to universal space.* All the votaries who repose on God alone their firm belief, originating from a knowledge of the Vedant, and who, by forsaking religious rites, obtain purification of mind, being continually occupied in divine reflections during life, are at the time of death entirely freed from ignorance and absorbed into God. On the approach of death, the elementary parts of their body, being fifteen in number, unite with their respective origins: their corporeal faculties, *such as vision and feeling, &c.* return into their original sources, *the sun and air, &c.* The consequences of their works, together with their souls, are absorbed into the supreme and eternal Spirit, *in the same manner as the reflection of the sun in water returns to him on the removal of the water.* As all rivers flowing into the ocean disappear and lose their respective appellations and forms, so the person who has acquired a knowledge of and faith in God, freeing himself from the subjugation of figure and appellation, is absorbed into the supreme, immaterial and omnipresent Existence.

He who acquires a knowledge of the Supreme Being *according to the foregoing doctrine,* shall inevitably be absorbed into him, *surmounting all the obstacles that he may have to encounter.* None of his progeny will be destitute of a true knowledge of God. He escapes from mental distress and from evil propensities; he is also relieved from the ignorance which occasions the idea of duality. This is the true doctrine inculcated throughout the foregoing texts, and which a man should impart to those who are accustomed to perform good works,

conversant in the Veds, and inclined toward the acquisition of the knowledge of God, and who themselves, with due regard, offer oblations to sacred fire ; and also to those who have continually practised shirobrutu, *a certain observance of the sacred fire.* This is the true divine doctrine, in which Ungirus instructed *his pupil Shounuku*, which a person not accustomed to devotion should not study.

*Salutation to the knowers of God !*