

ESSENCE OF MUNDAKA UPANISHAD

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Essence of Puranas:-

Maha Bhagavata, Vishnu, Matsyam Varaha, Kurma, Vamana, Narada, Padma, Shiva, Linga, Skanda, Markandeya, Devi Bhagavata, Brahma, Brahmanda, Brahma Vaivarta, Agni, Bhavishya, Nilamata, Shri Kamakshi Vilasa

Dwadasha Divya Sahasranama:

a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri b) Chaturvidha Shiva Sahasra naama: Linga-Shiva-Brahma Puranas and Maha Bharata c) Trividha Vishnu and Yugala Radhakrishna Sahasra naama- from Narada, Padma-Skanda Puranas and Maha Bharata

Stotra Kavacha-A Shield of Prayers

Prana Saaraamsha

Select Stories from Puranas

Essence of Dharma Sindhu

Essence of Shiva Sahasra Lingarchana

Essence of Amaranath Yatra

Essence of Paraashara Smriti

Essence of Pradhana Tirthas

Essence of Brahma Sutras

Essence of Dharma Bindu

Essence of Upanishads: Aitareya, Brihadaraanyaka, Chhandogya, Katha, Isha and Taitireeya

[Note: All the above works released by kamakoti.org/news]

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*Om bhadram karnebhih shrunuyaama Devaah bhadram pashyemaakshabhiryatraah,
Sthirairairangaistushtuvaam sasthanubhirvyashema Devaahitam yadaayuh/ Svastina Indro
Vridhashravaah, Svastinah Pushaa Vishvavedaah, svasti nastaarkshyo arishtanemih, Svasti no
Brihaspatirdadhaatu/ Om Shantih Shantih Shantih/*

(Om, may Devas bless us always to hear words of propitious and promising nature as we are engaged in performing acts of Sacrifices; let us always vision such deeds of virtue; let our limbs be engaged in such activities that invoke Devas for fulfilling our desires. May Lord Indra and Pusa the God of Earth bestow to us excellent disposition and lenience towards us as we might falter and fail! May Garuda Deva who oversees our strengths and shortcomings destroy evil influences surrounding us and save! May Lord Brihaspati guide us to enrich our Learning and Wisdom and lead us to path of material prosperity and spiritual fulfilment; may the Universe be surfeit with Peace, Peace and Peace again!)

Brahma Vidya down the generations

*I.i.1-3) Om, Brahma Devaanaam prathamah sambabhuva Vishvasya kartaa bhuvanasya goptaa, sa
Brahma- Vidyaam sarva vidyaa pratishtham atharvaaya jyeshtha putraaya praaha/ Atharvane yaam
pravadeta Brahmaatharvaa taam purovaachaangire Brahma Vidyaam sa Bharadvaajaaya
Satyavaahaaya praaha Bharadvajengirase paraavaraam/ Shaunako ha vai Mahaashaalongirasam
vidhivad upaasannah papraccha, kasminnu Bhagavo vijnaatam bhavati iti/*

(OM, Brahma the Creator, Sustainer and Protector of the Universe was self manifested as the foremost of Devas who were appointed to administer its existence. Most initially, He taught the rudiments of Brahma Jnaana to His eldest son Atharvan who was apparently born of one of the most ancient cycles of unqualified Brahma Times. Atharvan in turn taught this Vidya to Angira of the yore and the latter transmitted the Knowledge to Satyavaha of the ancestry of Bharadvaaja and further down to Maha Yugas and Yugas through the ages. Shaunaka who was a householder of fame approached Maharshi Angira of the relevant generations and desired to know and asked him: ‘Bhagavan! kasminnu vijnaate sarvamidam vijnatam?’ or Respected Sir! What is That by which every thing becomes known!’ There is a reference in Chhandogya Upanishad (VI.i.3) cited in this context: A Brahmana Vidyarthi named Svetaketu who learnt Vedas in Gurukula for several years, returned home and showed off his knowledge around as his father asked the Vidyarthi: *Yenaashrutam bhavati, amatam matam, avijnatam vijunaatamiti!* Or what is that which is never heard is heard, unthought is never thought, and unknown is never known! Svetaketu got baffled and drew a blank. The kind father explained to Svetaketu: ‘Do listen what is the reply: ‘ A lump

of earth denotes what earth is all about; just as all kinds of speech are the basis of speech itself; a lump of gold is what all ornaments could be made out of gold just as a nail cutter would realise what kinds of instruments could be made out of iron! Indeed it is that secret which could made of a staggering variety of plurality that a singular existence could roll out! That is what Brahma Vidya is all about!)

Two distinct approaches towards Brahma Vidya-the Paraa and Aparaa or Karma and Vairaagya Maarga

*Li.4-5) Tasmai sa hovaacha, dvai vidye veditavye iti ha sma yad Brahma vido vadanti Paraachaiva -
aparaacha/ Tatparaa Rigvedo Yajurvedah Saamavedorvedah Shikshaa Kalpo Vyhakaranam Niruktam
Chhando Jyotishamiti, atha paraa ayaa tadaksharamadhigamyate/*

(The ‘Para-jnaana’ or the ‘Aihika Jnaana’ of somewhat inferior approach to Brahma Vidya- in contrast to ‘Apara-Jnaana’ or Amushmika Jnaana- is through acquisition of knowledge of Veda Vedangaas and the system of Rituals, Regulations and conventional set of Rules that the knowledge of Scriptures so prescribe. The other Superior approach of higher learning without resorting to karama kaanda is of Self Realisation through total Control of Panchendriyas viz. the Karmendriyas or the Action-oriented organs and Jnaanendriyas or the sensory organs and mainly of Mind in essence. The former route is detailed as the knowledge of Rik-Yajur-Saama-Atharva Vedas and the Shadvedangas of Shiksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jyotisha.

[As Narada Purana explains in extensive details, Shiksha refers to ‘Ucchhaarana’ or Pronunciation, Sangeeta, Nritya, Naataka, Chitralkhana and other Fine Arts. Kalpa Grandha comprises Nakshatra-Veda-Samhita-Angirasa-Shanti-and Griha Kalpas; in the Nakshatra Kalpa the Study of Chandra and Stars is described; in the Veda Kalpa, the methodology of accomplishing the ‘Chaturvidha Purushardhas’ or the four major human objectives of Dharma-Artha-Kaama-Moksha are detailed. In the Samhita Kalpa the guai dance of ancient Rishis to ‘Tatva Darshi’. In the Angirasa Kalpa, Lord Brahma himself is stated to have described about the Abhichaara Vidhi Vidhaana Mantras regarding the procedures of magical-charm-benevolent as also malevolent karmas like Vasheekarana, Mohana, Ucchhatana and Unmada disciplines. In the Shanti Kalpa, Mantras and Procedures to ward off dangers and usher in good tidings from Celestial, Terrestrial and Extra-Terrestrial Sources have been detailed. The Griha Kalpa details Homa Karma, Mudra Vidya of Mrigi, Hamsi and Suukari or Abhicharika Karmas, Abhishekas in favour of Varuna-Surya-Indra-Vayu-Sapta Rishiganas and of course of Rudra Deva, Devis as also of Nava grahas. Griha Kalpa also encompasses Vriddhi Karyas, Grahana ‘daana-abhisheka- pujas’ and so on. Vyakarana or Grammar constitutes Veda Mukha or the face of Vedas encompassing Pratyayas or Prefixes and Suffixes, Vibhaktis or Cases of: Pradhama / Vachanas-Dviteeta /Accusative of Objects-Triteeya / Instrumental- Chaturthi / dative- Panchami / ablative or where action is involved-Shashthi/ possessive-Saptami/ locative of action-and Sambodhana / demonstrative or addressing some one. Vyakarana also refers to Subhaanta prakarana or Mangalaacharana; Naama/Sarva naamaas; Taddhita pratyayanta shabdas or noun form suffixes; Dhatus or tissues or elements of Sanskrit language; Samaasas or Compound nouns and Kaaraka prakarana. The last mentioned is as follows: (i) Karta Kaaraka or first vibhakti / nominative case or Subject used with Verb- (ii) Karma Kaaraka or second vibhakti / accusative case denoting the object-(iii) Kaaraka Kaaraka or third vibhakti / instrumental case denoting agent and action- (iv) Sampradana Kaaraka or fourth vibhakti / dative case denoting object and action- (v) Apaadaana Kaaraka or fifth vibhakti / ablative case denoting seperation or division (vi) Genitive Kaaraka or sixth vibhakti/ possessive case denoting noun to noun- (vii) Adhikaara Kaaraka or seventh vibhakti / Locative case

denoting the place of action and finally (viii) Sambodhana Kaaraka or the eighth vibhakti as in the prathama Kaaraka addressed to a person. Nirukta or the etymological or derived-rhetoric-artificial interpretation which is essentially an extension of Vyakarana aiming to bring out the hidden meaning of Vedas and Scriptures like Upanishads not fully expressing the total intent, interpretation and and implication; the word ‘nir’ connotes the comprehensive sense that is sought to be conveyed and ‘ukta’ states what is expressed but pointing out a lot that is not revealed. Nirukta as far as ‘karnarupa’ or of ear form is concerned besides the ‘mano rupa’ or of the Understanding and Absorptive is concerned is stated to be classified in five basic Varnas or classifications / forms: Aagama, Viparya, Vikara, Vinaasha and Uttama Yogas. The famed Yakshacharya who followed the Great Grammarian Panini is stated to have explained the Implicit Undertone of Nirukta succinctly: ‘if a blind person happens to stumble a pillar, is the fault of a pillar!’ Chhando Shastra or the Science of Prosody is a highly significant component of Vedangas as *Chaandaha paadau tu Vedasya* or denoting the fifth division of Vedangaas. Chhandas is of two kinds one for Vaidik or related to Vedas and another for Loukik or of general use. Vaidik Chhandas is for three major applications: *Anushtup Yajati, Brihatya Gaayati, Gayatrya Stoutatii* or Anushtup is used for Yagnas, Brihati is used for singing and Gayatri Chhandas is for Stutis. The Loukika Chhandas is used for Puranas, Itihasas, and Kavyas in poetical forms. Both the Vaidik and Loukik chhandas are Matrik or and Varnik or based on Matras and and Varnas or of Units or Quality. The Chhando Shastra is fundamentally based on Ganas or groups of three Aksharas or Letters, some being Guru or Big and Laghu or Small; for instance **Ya**-Maa-Taa or a combination of hrasva-deergha-deergha is called Yagana; **Maa**- Taa- Raa comprising Deergha-Deergha- Deergha is called Magana; **Taa**-Raa- Ja or Deergha-Deergha-Hrasva is Tagana; **Raa**-Ja-Bhaa or Deergha-Hrasva- Deergha is Ragana; **Ja**-Bha-Na or Hrasva-Deergha-Hrasva is Jagana; **Bhaa**-Na-Sa of Deergha-Hrasva-Hrasva is Bhagana; **Na**-Sa-La or Hrasva-Hrasva-Hrasva is Nagana and finally **Sa**-La-Gaah or Hrasva-Hrasva- Deergha summarising **Ya-Maa-Taa-Raa-Ja-Bhaa-Na-Sa!**The Ruling Deities are Ya gana- Jala, Ma gana-Prithvi, Ta gana-Aakasha, Ra gana-Agni, Ja gana-Surya, Bha gana-Chandra, Na gana (Aayu or Life and health) and Sa gana (Vayu). The Gana Phala is Vriddhi and Abhyudaya or Development and Progress for Ya gana; Lakshmi or Wealth for Ma gana, Dhana Naasha for Tagana, Vinasha for Ra gana, Roga or Ill-health for Ja gana, Su Yasha for Bha gana, Ayu for Na gana, and bhramana or travel for Sa gana. These are but the preliminaries of Chhando Shastra: there is a frighteningly huge phraseology of concepts of Karna, Karatala, Payodhara, Vasu charana and Vishta depending on the Laghu-Guru words; Padya or Stanza; Paada or Line consisting of the number of lines; Yati or the pausing point; Praasa or the last words with rhythms of specified lines; Vrittas or circles like Samavritta, Artha vritta, Vishama vritta depending on the deergha-hrasva aksharas. There are also types of Chhandas ranging from one to twenty six lettered lines such as Ukta, Ayukta, Madhya, Pratishtha, Supratishtha, Gayatri, Ushnik, Anushtup, Brihati, Panklti, Tishthup, Jagati, Ati Jagati, Shakvari, Ati Shakvari, Ashti Atyashti Dhriti, Viddhuti, Atidhruti, Kriti, Prakriti, Aakriti and so on and on. The ming boggling multitude of Chhandas or Poetic Structures in Sanskrit Language is a standing proof of the eloquence and magnificence of its ‘Vaangmaya’ or Literature! The Sixth Vedanga is by far the most complicated and exhaustive one viz. the Jyotisha Shastra, specialising in which asks for several births of human lives of virtue with cumulative knowledge of excellence! The relevant Skandhas or Chapters are stated to be of high significance in this extraordinary Vedanga viz. Ganita Siddhanta, Jaataka / Hora Siddhanta, Samhita, Panchanga Saadhana, Grahana Sadhana of Lunar and Solar Eclipses and Dik Sadhana. In Ganita there is parikrama of Yoga, Antara, Gunana, Bhaajana, Varga, Varga mula, Ghana, Ghanamula, Gaha Maadhyama, Anuyoga or te knowledge of Desha, Disha and Kaalamaan or Place, Direction and Time; Udaya-Astama-Chhaadhikara or Rise-Setting-Dusk, Grahayuti or Graha Yoga

etc. In Jaataka Skandha, descriptions are given in Jaati Bhedas, Graha Yoni or the details of Jati, Rupa, Guna; viniyonija or janma phala according to human beings, Garbhaadhaana, Janma, Arishta, Ayuraadaaya or Life Span, Dashaa Krama, Karmaajeeva, Ashtaka Varga, Raja Yoga, Naabha Samyoga, Chandra Yoga, Raasi Sheela, Stree Jataka Phala, Mrityu Vishaya Nirnaya, Muhurta Nirnaya, Gochaara, Grahachaara, Varsha Lakshana, Tithi-Dina-Nakshatra yoga, Karana, Muhurta, Upa Graha, Yaatra phala and so on. Panchanga Sadhaana or of Tithi-Vaara-Nakshatra-Karana and Yoga would determine the nature of the person concerned. Ayanaamsha Sadhana denotes movement units. There is a whole lot of Surya Siddhanta, a distinct discipline altogether. Jaataka Skandha deals Rashis of Mesha-Vrisha-Mithuna-Karka-Simha-Kanya-Tula-Vrischik-Dhanu-Makara-Kumbha-Meena. In the context of a specific Rashi, Shadvargas are calculated in terms of Hora from Sun Rise to Sun Set, Drekhana or a division of one third of a Rashi or a varga, Namaamsha, Dvashaasha and Trishamsha as each Rashi comprises thirty Amshas; each Rashi having nine Navamshas. Calculations of Navaamsha Jnaana are exacting, since nine Amsha / Kaalas are involved. Graha Kaalamaana discusses Muhurta, Ahoratra, Paksha, Maasa, Ritu, Varsha depending on the 'Rasaas' or Tastes commencing from Surya viz. Katu or Mircha, Chandra viz. salt. Mangal : tikta or bitter, Budha: mishra or mixed, Guru : Madhura or sweet, Shukra : Amla or bitter, Shani : Kashaaya or herbal decoction. Svabhava maitri or natural compatibility of Grahas also needs to be examined. For example Surya's friends are Chandra, Mangal, and Guru; Budha is a normal friend of all Grahas; but Shukra and Shani are enemies; Mangala's friends are Chandra, Surya and Guru; Budha's friends are Shukra and Surya; and so on. Thus mutual compatibility is examined. **Nakshatra Phala:** at birth are also detailed viz. Ashvini-handsome and well ornamented; Bharani-capable and talented; Kritika-steady minded and fond of sex; Rohini- born wealthy and contented; Mrigashira: Luxurious; Ardra: born violent and stubborn; Punarvasu-even minded and disciplined but too wealthy; Pushya-imaginative and ever happy; Aslesha: obstinate yet virtuous; Magha- born rich and devoted; Purva Phalguni-charitable, adjustable and sociable; Uttara Phalguni: wealthy and comfortable; Chitra-well dressed and charming; Svati-virtuous, moralistic and charitable; Vishakha-cunning, greedy and harsh; Anuradha: fond of Travel and non resident; Moola: wealthy, happy, helpful; Poorvaashaadha and Uttaraashadha-happy and hearty, disciplined and virtuous respectively; Shravana- rich, happy and famed; Dhanishtha- donors, wealthy and enterprising; Shatabhisha-win over opponents but cunning; Purvaabhadra- rich yet heavily effeminate; Uttaraabhadra-independent, assertive, speech makers and attractive; and Revati-energetic, enterprising, pure hearted and rich. Similarly Raashi Janma Phalas -both Chandra and Surya maana janma; Muhurta nirnaya are all well within the ambit of the Jyotisha Vedaanga.]

Indeed, adequate grounding of the so called 'Paraa jnaana' of Veda-Vedangas, the code of Rituals and the 'parijnaana' or the Karma Kanda enables and constitutes a solid step to the Higher or Superior 'Aparaa Jnaana' to accomplish 'Tadaksharam' or that Ultimate!

From Abstraction to Perception- Brahman manifests as an Image of Hiranyagarbha Brahma

I.i.6) Yattad adreshyam, agrahyam, agotram avarnam achakshushashrotram tadapaanipaadam, Nityam Vibhum Sarvagatam Susuksham tadavyayam yad bhuta yonim paripashyanti dheeraah/

(On the solid foundation of the so called 'Inferior' knowledge of Veda Vedangas, Superior Enlightenment which is not definable: 'agraahyam' or beyond comprehension; 'adrishyam' or imperceptible by the Sensory Organs and Senses; 'agotram' or of unknown nativity, 'avarnam' or featureless and unphysiquest; 'achakshuhshrotram' or without the eyes nor ears! But Svetaashvatara Upanishad (III.11) clarifies:

Sarvaanana shiro greevah sarva bhuta guhaashaha sarva vyaapeesha sa Bagavan tasmaat sarva gatash Shivaha/ Maha Shiva is present in evrery body's 'hridaya-guha' or the cavity of hearts, faces, heads and necks as 'sarvagatam' or all pervading and 'susuksham' or minutely subtle; 'tadavyayam' or Undiminishing and 'tad bhuta yonim' or the Source Cause!)

I.i.7) *Tatorna naabhih shrujate grihnate cha, yathaa prithivyaam oshadhasya sambhavanti, yathaa satah purushaat keshalomaani tadaksharaat sambhavateeha vishvam/*

(The Parama Purusha Paramaatma weaves around the unparalleled and unique Universe just as Earth grows herbs and trees or a human being issues out hairs on body and head just as a spider spreads out and withdraws its thread)

I.i.8) *Tapasaa cheeyate Brahma, tatonnam abhijaayate, Annaat praano manah satya lokah karmasu chaamritam/*

(By way of his sankalpa and will power called 'Tapasya', Brahman expands himself and originates the Unmanifested 'Anna' or the 'quintessential food' as an unmanifested 'Source of the Sources' from which is evolved 'Praana' or the very Original Source named Existence or Life whom some believe as Hiranyagarbha, as followed by Cosmic Mind or Brain Power, as also the Pancha Bhutas or the Five Basic Elements of Nature viz. Earth-Water-Fire and Light-Air-and Sky. There after the Worlds viz. Bhur-Bhuvar-Svar-Mahar-Janar- Tapo-Satya Lokas. Then the 'karmasu' or as the Cause and the fruit of the 'karma' or Rituals is the End Result viz. 'Amrita' the pinnacle of Immortality; but the concept of Karma is cyclical through births and deaths and indeed there is a mirage of the end of Karma elongated into perhaps billions of Kalpa Kaalaas.)

I.i.9) *Yah Sarvajnah Sarva Vidyasya Jnaanamayam Tapah, Tasmaadetad Brahma naama rupamannam cha jaayate/*

(It was from this 'Sarvajnyah-Sarva Vidyasya-Jnaanamaya' Paramatma or the Omniscient and the Unique Fund of Knowledge out of His mere sankalpa- which tantamounts to what mortals call as 'Tapas' or deep introspection-that a derivative Brahma, viz. Hiranyagarbha, his existence, form and his sustenance viz. food got materialised. *Anaadi-nidhanam Brahma shabda-rupam yad aksharam, vivartate artha bhavena prakriyaa agato yatah!* (Vakyapadiya I.i) Or the Adi Brahman who has no beginning nor end, who is formless, soundless yet Eternal transformed as the imitative manifestation and the latter appeared with a form, sound and above all a significant purpose viz.Srishti-Sustenance and Samhara !)

[This concludes First Mundaka, Chapter One]

Power of Knowledge of Scriptures and Karma Jnaana -Rituals and Practice- but an effort only half won!

I.ii.1) *Tadetat Satyam mantreshu karmaani kavayo yaanyapashyamstaani Tretaayaam bahudhaa santataani, taani aacharata niyatam,Satyakaamaa esha vah panthaah sukrutasya loke/*

(The Truth indeed is that the ancient Rishis say of Treta Yuga like Vasishtha had well visualised the unity of purpose and effectiveness of the Mantras of various Rituals highlighted in all the three principal Vedas of Rig-Yajur-Saama nomenclature. Constant practice and performance of the Karmas as stressed in the Vedas ought to usher in the desired objectives of truthful devotion and dedication.)

I.ii.2) *Yadaa lelaayate hyerchih samiddhe havya vaahane, tadaajya bhaagaavantarenaahutih pratipaada - yechardhayaahutam/*

(As the Agni in the homa kunda is kindled and set ablaze, the flames shoot up, then is the time to offer the oblations to ‘havya vaahana’ the carrier to Devas, with faith both the parts of the classified butter or ghee along with the appropriate Veda Mantras, precisely in between the right and left called the ‘aavaapa -sthaana’. It may be noted that that the ‘aahutis’ are to be done in plural number twice daily through out one’s life. Another precaution is that on Darsha and Pournamaasa- Amavasya and Pournami- special oblations are offered on right and left sides also in the special deference to Agni and Chandra, besides the usual place viz. the ‘aavaapa sthaana’ or in the midst).

I.ii.3) *Yasyaagnihotram adarsham apournamaasam achaaturmaasyam anaagraayaanam athithivarjitam cha, Ahutam vaishvadevam avidhaanaa hutam aa-saptamaamstasya lokaan hinasti/*

(A person who normally practices the daily Agnihotra fails to perform special oblations on Amavasya-Pournamis, chaturmasyas, harvest rituals, and without securing the blessings of Atithis, and the Vaishvadeva Rites daily is cursed by Agnihotra in seven worlds of Bhur-Bhuva-Svara-Maha-Jana-Tapa and Satya that he would visit after his death for seven generations!)

I.ii.4) *Kaali Karaali cha Manojavaa cha Sulohitaa yaa cha Sudhumravarna, Sphulingini Vishvarupi cha Devi Lolaayamaanaa iti Sapta Jihvaah/*

(The Sapta- Jihvaas or the Seven Tongues of Fire Flames are Kaali (black), Karaali (ferocious), Manojava (Speed of Mind), Sulohita (extremely red hot), Sudhumra varna (coloured like thick smoke), Sphulingini (emitting cracky sparks) and Vishvaruchi (blazing all around); these are the ‘lolaayamaana- agnis’ or the ever moving flames of speed and spread!)

I.ii.5) *Yeteshu yashcharate bhraajamaaneshu yathaakaalam chaahutayo hlaadadaayanam, tam nayanyetaah Suryasya rashmayo yata Devaanaam patirekodhivaasah/*

(Those who perform the ‘Agni Karyas’ as prescribed, the ‘aahutis’ would turn the flames themselves as extended tongues and keep mingling with ‘Surya Kiranas’ and at an appropriate time in the course of such several exercises lead the Karta to the single Lord who presides over all the Devas)

I.ii.6) *Yehyeheeti tam aahutayas suvarchasah Suryasya rashmibhir yajamaanam vahanti, Priyaam vaachamabhivadantyorchayantya esha vah punyah sukrito Brahma Lokah/*

(The dedicated and highly concentrated oblations to the flames of the Fire accompanied by the Mantras as performed consistently are so well received by the Sun Rays that when a ripe time arrives and warmly welcome the Soul of the Karta as the well deserved fruit of his ‘Sukrita Karma’ and accompany it towards the virtuous path leading to Brahma Loka.)

I.ii.7) *Plavaa hyete adrudhaa yajna rupaa ashtaadashoktam avaram yeshu karma, etacchreyo yebhinandanti muudhaa jaraamrityum te punarevaapiyanti/*

(However, deluded by Maya, one tends to boast of performing ‘ashtaadasha Yajna rupa’ or sacrifices with sixteen Ritviks besides the self and his wife and imagine that he would have qualified for higher lokas and avoid rebirth. Indeed, he does not realise that as age overtakes him to death, he would be back to the cycle

of life one again! Performing a Sacrifice without Jnaana or full knowledge hardly would mean much as : ‘kevalam jnaana varjitam karma’ would remain unbaked! Vasishtha Maharshi taught Lord Shri Rama : *Kaalam yajna tapo daana tirtha devarchana brahmaih, chiram aadhi, sapopetaah kshapayanti mrigaa eva/* (Sacrifice, austerity, charity, tirtha yatra, worship to Devas are no doubt supplementary virtues for relieving miseries in the current and future births, yet do not assure without higher Knowledge of Brahma. Bhagavat Gita aptly describes in Shraddhaatraya Vibhaga (XVII.5-6): *Ashastra vihitaam ghoram tapyante ye Tapojanaah, Damdhaahankaara samyuktaah kaamaraaga balaanvitaah/ Karshayantah shareerastham bhuta graamamachetasah, Maam chaivaantah shareerastham taan vidhyaasura nishchayaan/* (Those without following the essence of Shastraas while performing severe austerities, but assume boastful arrogance, ‘kaamakrodhas’, ‘raaga dveshaads’ etc continue to display devilish nature devoid of real purity!)

I.ii.8-9) *Avidyaayaam antare vartamaanaah svayam dheeraah panditam manyaamaanaah, janhanyamaanaah pariyantee muudhaah andhenaiva neeyamaanaa yathandhaah// Avidyaayaam bahudhaa vartamaanaa vayam kritaartha ityabhi manyant baalaah, yatkarmono na pravedayanti raagaat tenaaturaah khseena lokaaschayavante/*

(As one remains in the tight jacket of ignorance believing in self deception that what ever was done by them is just right and continue to get bogged down in Rites and Sacrifices, little realising that such acts of self purification are only one but certainly not the high path to Brahmatva and Final Liberation; do no doubt they might achieve lower goals of higher lokas but certainly return to the Eternal Cycle of Life after the fruits of the higher lokas are enjoyed and exhausted as derived from the erstwhile Karmas. In this context, Katha Upanishad viz.I.ii.4-6: *Durmate vipareete vishuuchi avidyaa yaa cha vuidyeti jnaataa, Vidya- bheepsinam Nachiketasam manye na tvaa Kaamaa bahuvololupanta// Avidyaamantare vartamaanaah svayam dheeraah panditmanyamaabnaah, dandrasyaamaanaah pariyanti muudhaah andhenaiva neeyamaanaa Yathindhitaah// Na saamyaparaayah pratibhaati baalam pramaadyantam vittamhena moodham, ayam loko naasti para iti maanee punagh punarvashamaapadyate me/* (In the context of Yama Dharma Raja testing the true credentials of Nachiketa, the former appreciated Nachiketa who scrupulously avoided the diversity of pleasures and the temptations of life and followed a unified and well defined code of virtue. Indeed while existing in the midst of ignorance and darkness, the majority of persons assume that they are the intelligent and enlightened and move fast round and round following curved and twisted means of existence, just like a *blind leading the blind!* Not realising the means of attaining a long term perspective, the one with no discrimination blunders into pitfalls by being fooled by the lure of the lucre and confusing the woods for a huge forest! Persisting in the midst of Avidya or ignorance , the yet immature and unenlightened show off their self praise and even genuinely self deceive that they have hit the target of Salvation. Such persons as steeped deep in ‘Karmaacharana’ or practice of apparent virtues but yet get encircled in the strings of attachments and desires and get deprived of the Reality till the final exhaustion of Karma Phala which alone would qualify for Brahmatva!)

I.ii.10) *Ishtaapurtam manyamaanaa varishtam naanyacchreyo Vedaante pramuudhaah, Naakasya prushthe te sukruenubhutvemam lokam heenataram lokam vaa vishanti//*

(Persons saturated by Sacrifices and Rituals as per the perfection of what Vedas and other Scriptures imply and impress and content themselves attaining temporary reliefs of what ever is destined by the balance of merits and demerits and as soon as the account of fruits is over and return back to the vortex of

rebirths. In this connection, Prashnopanishad (I.9) is recalled: *Samvatsaro vai prajaapatistasyaayane dakshinam chottare cha, tady ha vai tadishtaapurte kritamityupaasate te Chandramasameva lokamabhijayante/ sa eva punaraavartante tasmaadeta Rishayah prajaakaamaa dakshinam pratipadyate, esha harayiryah pitruyaanaah/* or in the context of a full year of Dakshinaayana and Uttaraayana of the Surya, the Prashna Upanishad explains that at death of creatures, two courses are open viz. of the Southern and Northern; those who follow Rituals, austerities, charities etc. would achieve the world of Chandra or Pitru Loka by the Southern Course).

I.ii.11) *Tapah shraddhaa ye hyupasanyantaranye shaantaa vidvaamso bhaiksha charyaa charantah, Surya dvaarena te Virajaah prayanti yatraamritah sa purusho hyaavyayaatmaa/*

Those however who take to total renunciation in forests and hermitages, begging alms for mere sustenance as long as they face death finally get rid of the dirt of living and take to the path of the Sun en route the Ultimate Truth far beyond and indeed far within the Antaraatma or the Innermost Self as the Quintessence of Truth Itself! Manu Smriti (XII.50) analyses: ‘ Persons of wisdom would however prefer the superior course-the Northern One referred to the Prashnopanishad above -as that indeed is the highest goal of Hiranyagarbha, Prajaapatih or the Lords of Creatures viz. Marichi, Dharma the Mrityu Deva and Mahat the Unmanifested Maya!’

I.ii.12-13) *Parishya lokaan karmachitaan Braahmano nirvedam aayan naasti akrutah kritena, tad vijnaanaartham sa gurum evaabhigachhet samit paanish shrotriyam brahma nishtham// Tasmai sa vidvaan upaasannaaya samyah prashanta chittaaya shamaanvitaaya, enaaksharam purusham veda satgyam provaacha taam tatvato Brahma vidyaam/*

(Having analysed the effectiveness of observing ‘Karma kaanda’ or the Rituals and all the other acts of worldly virtues, a Vaidika Brahmana resorts to introspection and then with the agni samidhas in hand approaches a Preceptor who is a reputed Brahma Vetta with the singular query of what next ; he supplicates the Preceptor as in his introspection he becomes aware that Karma is at the most a stepping stone of Brahma Tatva but not the direct product of Karma! Thus the Brahmana who realised the significance of the role of a preceptor approaches the Preceptor with his heart as clean and organs and senses too under full control and sincerely begs of him to teach the essence of Brahma Tatva! Indeed a Preceptor too has to be duly qualified as one whose conscience is clean, devoid of blemishes, conceit, dispassionate, self controlled, erudite in veda vedangas, and has spent his erstwhile life in chastity is stated to be well qualified to expound the Theory of Brahma Tatva!)

[This is the end of the Second Chapter as also of the First Mundaka]

An approach to Brahma Tatva- the basic concept of Supreme Bharman

II.i.1) *Tadetad Satyam: Yathaa sudeeptaat paavakaad visphulingaah sahasrashah prabhavante saruupaaha tathaaksharaad vividhaaha, Saumya, bhaavaah prajaayante tatra chaivaapi yanti/*

(That indeed is the Truth! Soumya or you the pleasant contented one! Just as a fully blazing Agni issues out countless sparks all around, the perpetual fire originates different creatures and merge back! Brihadaranyaka Upanishad vide II.i.20 explains: *Sa yathornanaabhis tantunoccharet, yathaagneh kshudraa visphungaa vyuccharanti, evam aatmaad aatmaanah sarve praanaah, sarvey lokaah, sarve devaah sarve bhutaani vyuccharanti: tasyopanishat satyasya satyam iti praanaah vai satyamn tesaam*

esha satyam/ or Individual Selves having similar body parts manifest specific characteristics typical of their own; this is indeed so with all the beings in creation more so of humans. This is on the analogy of a spider weaving threads of similar nature or fire creating tiny sparks flickeing all around. In the same manner human organs function like tongue emanating sound and speech, hand and feet resulting in actions, skin creating odour, heart demanding breathing, and mind deriving thoughts and so on. All the Devas preside over organs and worlds. Various other Beings ranginf from a blade of grass upto Hiranyagarbha manifest their own chatacteristics. Likewise all the individual selves in existence are akin to Brahman and truly Upanishads are the hidden meaning of existence revealing just this Basic Truth that the Individual Self is the Supreme Self Itself! Upanishads are thus the capacity to bring near to this Truth that Praana couches in a Live Body is the Self that is the Supreme Self and indeed THAT IS THE TRUTH!)

II.i.2) *Divyo hi amurtah Purushah sabaahyaantaro hi ajah, Apraanohi amaanah shubhrohyaaksharaat aparah paraah/*

(Purusha or the all pervasive yet the resident of one's heart or the Antaratma as well as the Paramatma is essentially the 'divya' or the self effulgent; 'amurtah' or form less; 'sabaahyaantarah' or existent within and without; 'ajah' or unborn or birthless; 'apraanah' or devoid of vital force being self existent; 'amaanah' or devoid of mind or thoughts since what is done by Him is a 'Sankalpa' or a 'nirnaya'; 'Shubhrah' or the embodiment of Purity; 'Aksharah' or Imperishable and 'Aparah' and 'Parah' far beyond comprehension though Realisable! Brihadaranyaka Upanishad vide IV.iii.7 is relevant: *Katamaa Atmeti! Yoyam vijnaanaamayah: Praaneshu hridayaantarajjotih Purushah; sa samanaah sannubhau lokaavanu sancharati dhyaayateeva lelaayateeva, sa hi svaapno bhutvevam lokamatikraamati mrityo rupaani/* (As Maharshi Yajnyavalkya was asked about what was the Self; the reply was as follows: 'The person called Self comprises of awareness or knowledge of the senses of vision, hearing, touch, smel all directed to and emerging from his own heart and the light within. Even being steady and stable, he remains where he exists and yet wanders by way of imagination or in a deam state of mind. He exists here yet imagines in a non real phase of mind by sheer ignorance and flight of fantasy'! Having thus explained, the next stanza elucidates further: 'This Individual Self at the time of his mortal birth assumes a body with organs and senses of seeing, hearing, touching, digesting food, capacity to procreate and thinking and so on and as such becomes the victim of evils with or without 'paapa punyaas' or sins and virtues; when death of the mortal body envelopes, he discards the body leaving the account of virtues and vices along to the next birth in the eternal cycle of births and deaths unless there is Salvation! In this cycle, the chariot of life is driven by the five horses on either side called Pancha Karmendriyas and the corresponding Pancha Jnnaanendriyas with mind in the driver seat, but the 'Antaraatma' as the mute spectator!)

II.i.3) *Yetasmaad jaayate praano manah sarvendriyaanicha, Kham Vaayujjotiraapah prithivi vishvawsya dhaarini/*

(It is from this Parama Purusha the Life Energy Praana is originated as also the Mind, besides the Senses, Antariksha, Vaayu, Jyoti or Fire, Water, Earth the 'Vishvasya Dharini' or the support of the entire Universe; these Pancha Bhutas possess the qualities of shabda, sparsha, varna, svaad and ghraana or sound, touch, colour, taste and smell respectively all emanating from the Purusha. This Purusha is stated to trascendental or the Superior Most, as differentiated by the Virat Svarupa within the Brahmanda or the Cosmic Egg who in turn is stated to have manifested as Life Energy or the Praana renamed as Hiranya - garbha. The Supreme Most is perhaps visualised as : *Avidya-Vishaya-Vikara bhuta namadheyaha antaratma* and through Maya is interpreted as : *chaitanyam nirupaadhikam shuddham avikalpam Brahma Tatva jnaanaanaad jeevanam kaivalyam tadeva maayaa pratilimbita rupena kaaranam bhavati/* In short The Absolute! Now, the Virat Svarupa is described further:)

Virat Svarupa distinguished from Brahman as the alternate form of Antaratma and the process of Srishti

II. i.4) *Agnirmurthaa Chakshusee Chandra Suryau, Dishaa shrotre, Vaagvivartaascha Vedaah; Vaayuh Praano hridayam Vishvam, asya padbhyaam prithivi hyeshaa sarva bhutaantarantaraatmaa/*

(The Virat Svarupa who is the Antaratma or the Inner Consciousness possesses Agni as his head, his eyes as Surya Chandras, Dishas or Directions as the ears, Vedas as his speech, Vayu as the vital force, the Universe as his heart and his feet as the Bhumi. Bhagavad Gita's Eleventh Chapter on 'Vishvarupa - darshana Yoga' makes an elaborate description as asserted by Arjuna of Pandavas who was over-awed by the Vision vide 18-20 stanzas are quoted: *Tvamaksharam paramam veditavyam tvamasya vishvasya nidhaanam, tvamasya yassaasvata dharma goptaa sanaatanasvam Purushomarome// Anaadimadhyā – antam anantaveeryam ananta baahum Shashi Surya netram, pasyaami tvaam deepta hutaashavaktram svatejasaa Vishvamidam tapantam// Dyaavaa prithivyoridamantaram hi vyaaptamtvayekena dishascha sarvaah, drushtvaadbhutam rupamugram tavedam lokatrayam pravyathitam mahaatman!*

(Krishna Paramatma! It is my strong conviction that you are the Parama Purusha, the unique entity that is highly realisable, the singular axis to the wheel of the Universe, the Ultimate Refuge Point, the Supreme Protector of Virtue and Natural Justice, and the Ageless Purusha Svarupa. You are the One with no beginning, mid point and termination, the embodiment of power and energy, possessive of myriad hands and feet, with the countenance of Fire at once blazing and effervescent, Surya and Chandra as the eyes of radiance and tranquility, and of outstanding source of Universal activity and dynamism. Mahatma! You are the Undefined Self that ever fills in and radiates with the totality of Existence and Life!)

II.i.5-7) *Tasmaadagnih samidho yasya Suryah Somaatparjanya oshadhaya prithivyaam, Puman retah sinchati yoshitayaam vahneeh prajaah Purushaatsamprasutaah// Tasmaadruchah saama yajuushi deekshaa yagnascha sarve kratavo dakshinaascha, Samvatsarascha yajamaanascha lokaah, Somo yatra Pavateyatra Suryah// Tasmaaccha Devaa bahudhaa samprasutaah Saadhyaa manushyaah pashavo vyaamsi, Praanaapaanou vreehiyavou tapascha shraddhaa satyam brahmacharya vidhischa//*

(From the Parama Purusha emerges Agni which is the 'samidha' or the fuel to Surya. From Him Chandra and Parjanya or rains emerge too and the resultant 'oshadhis' or herbs and food grains on Prithvi; from Him again the Male and Female species, besides the entire 'Charaachara Jagat' or the total contents of the Universe, especially the 'Vahni' or the Common Fire facilitating the humanity to perform 'Karma' or Rituals and the consequent deeds of Virtue or Dharma and Nyaya or Justice. Then He manifested himself as Vedas of Rucha or metrical verses and mantras that have their letter, feet, regulated length, with Gayatri, Anushup, Trishtup, etc Meters; Yajur mantras or formulas; Saama or chants embellished with 'stobha' etc. and tune consisting of five parts viz. himkaara, prastaava, Ugeetha, Pratihara and nidhaana; principles of Deeksha or initiation by donning munja grass girdle and the consequent Yagna prakriyas; dakshinas to Brahmana priests and the concepts of Kratus or Sacrifices and of Yajamani- Ritviks as the Sacrificers so that Dharma and Karma are perpetuated and Universal principles of Sun, Moon, Parjanya, Vayu and so on are sustained for ever. Parama Purusha also created Devas in various groups, notably Ashta Vasus, Dvadasha Adityas, Ekaadasha Rudras and others. Then he created human beings, animals, birds, Life Force of 'Praanaapaanas' or the incoming and out going Air, food for sustenance and various precepts like tapas or meditation, shraddha or perseverance and resolve; Satyam or Truthfulness; Brahmacharya or continence and Vidhi or discipline and regulation.)

II.i.8) *Sapta Praanaah prabhavanti tasmaat Saptaarshita samidhah Sapta homaah, Sapta ime lokaayeshu charanti praanaa guhaashaya nihitaah Sapta Sapta/*

(Parama Purusha also created seven life breaths viz. two eyes, two ears, two nostrils and a tongue; seven flames as at I.ii.4 above; seven kinds of samithas or fuels; seven kinds of oblations catering to each of the perceptions of the relevant sense objects; ‘sapta ime lokaah’ or seven seats of the senses; ‘charanti praanaa’ or the moving about sense organs -all resting in the cavity of the body or the heart, thus all the seven-seven results of the ‘karmas’ of the persons of ignorance).

II.i.9) *Atah Samudraa girayascha sarve asmaad syantante sindhuvassarva rupaah, ataschasarvaa oshadhayo rashmascha yenesa bhutaistshthate hyaantaraatmaa/*

(Parama Purusha created Sapta Samudras named Lavana or of salt, Ikshurasa or sugarcane juice, Sura or wine, Ghrita or of ghee, Dahi or curd, Ksheera or milk, and Susvaada or sweet water; Sapta Giris viz. Sumeru, Kaikaasa, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamaadana; besides the Sapta Saptas included: Sapta Lokas of Bhū-Bhuvā-Svar-Mahar-Janar-Tapo-and Satya; Sapta Patalas of Atala-Vitala-Sutala-Talaatala, Mahatala, Rasaatala and Paataala; Sapta Dvipas viz. Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala. From Him also flow out rivers, grains, juices and so on and it is on the support of the food that the Internal Self is nourished and sustained.)

II.i.10) *Purusha evedam Vishvam karma tapo Brahma paraamritam, etaddyo veda nihitam guhaayaam so’ vidyaagranthim vikirateha Soumya!*

(It is indeed all this creation of the Universe , Karma, Knowledge, Life and so on that the Parama Purusha has blessed humanity with. He who becomes aware of that Supreme and Immortal is all about would have destroyed the most quizzical knot of ignorance!)

[This concludes the first chapter of the Second Mundaka]

Description of the Undefinable / Formless Supreme and the scope of Realisation of the Self

II.ii.1) *Aavih sannihitam guhaacharam naama mahatpadam atraitat samarpitam, ejat praanan nimishaccha yad etad jaanatha sad asad varenyam param vijnaanaad yad varishtham prajaanaam/*

(All the Vidvans of great knowledge of Veda Vedangaas and other Scriptures tend to seek the Highest but indeed is near at hand as the effulgent, manifest, stable, dynamic yet in the cavity of one’s own heart! On Him as the axis one revolves, moves, breathes, and winks! It is that Entity that is the Being and the Non-Being, gross and subtle, ‘Aavih’ or as Vedas proclaim ‘shines and blazes’, ‘sannihitam’ or literally close by; ‘guhaacharam naama’ or visionable and hearable through the modes of sensory organs; It is ‘mahat’ or the greatest of all; ‘padam’ or the Ultimate Goal, ‘samarpitam’ or as fixed by the spokes to the nave of a chariot wheel; ‘praanat’ as that which breathes, fully alive and active; ‘yat- nimishat’ or winks with eye flaps as a sign of life; ‘etat jaanatah’ or be it understood well!)

II.ii.2) *Yad architam yad anubhyonu cha, yasmin loka nihitaa lokinascha, tadetadaksharam Brahma sa praanastadu vaan manah tadetad satyam tadamritam tad veddhavyam Souma viddhi/*

(Whatever is subtle and unique is ‘Praana’, the Life Force which itself is Brahman, which alone enables the speech and mind and that indeed is the Reality. You the Learned Soumya, target that ‘ aksharam Brahma’ to shoot and accomplish! Brihadaranyaka Upanishad IV.iv.18 explains : *Praanasya praanam uta chakshushah chakshu uta shrotasya shrotram, manaso ye mano viduh, te nichikyur Brahma*

puraanam agrayam/ or Paramatma is revealed as the radiance of the Self or the Pure Intelligence and the quintessential Vital Force or the the ‘Maha Praana; It is also the Elemental or Rudimentary Eye of the Eyes, the basic Ear of the Ears, and the fundamental organs especially the Mind of the Minds! Thus the Elemental Sense Objects of the Inner Most Self divulge themselves and declare themselves as the integral parts of the Supreme and Premordial Purana Brahman!) The Brihadanyaka Upanishad describes further in the subsequent Stanza: *Manasaiva anudrashtavyam, naiha naanaasti kimchaa:mrityoh sa mrityum aapnoti ya iha naaneva pashyati/* or indeed there is no duality of the Self and the Supreme Self as they are but the reflections of each other and the basic Truth is vindicated only by the elemental Mind which is but the characteristic of Pure Knowledge. This Truism of Non Duality is witnessed from an Individual’s journey from mortal life to death to death and back to life invariably again, but the super imposition of unawareness named ignorance!) Kenopanishad’s very opening Stanzas viz. 1 and 2 corroborates: *Om! Keneshitam patati preshitam manah kena Praanah prathamah praiti yuktah, Keneshitaam vaachamimaam vadanti chakshuh shrotram ka u devo yunakti/ Shrotrasya shrotram manaso mano yad vaacho ha vaacham sa u praanasya praanah, Chakshushas chakshuratimuchya dheeraah , pretyaasma allokaa -dadamrita bhavanti/* or Who has directed one’s mind to any object or event! Who indeed is that the Praana or the Life Energy that is preceded by and commanded to one’s mind! Who is that crucial input which prompts speech to utter and ears and eyes to hear and see respectively!The reply is that That is the Mind of the minds, the Speech of the speeches, the Eye of the eyes , the Life of the lives, and therefore those who are the highly knowledgeable identify the Self with senses realise that the Self is the Supreme Self!)

II.ii.3) *Dhanur griheetvaa aupanishadam mahaasrtram sharam hyupaasaanishitam samdadheeta: aayamya tad bhagavatena chetasaa lakshyam tadevaksharam Soumya viddhi/*

(Having taken into one’s mind as its piercing arrow, that is appropriately sharpened by the Veda Vedangas and the resultant karma jnaana and precision of meditation, the Individual has to target the Supreme by releasing the mind and the purity of its thoughts deep within!)

II.ii.4) *Pranavo dhanuh, sharo hyaatmaa Brahma tallakshyamuchyate, Apramattena veddhaavyam sharavat tanmayo bhavet/*

(The ‘hunter’ as duly equipped with high knowledge of maturity takes up ‘Pranava Shabda’ as the mantra the bow, releases Soul as the arrow -as totally ready and prepared with the maturity of karma and dharma but connected with the body of organs and senses- at the Ultimate ‘Unknown Reality’ as the target. If the arrow is to be released by an erring huntsman then naturally the ‘bull’s eye’ or the pointed target’s eye might not be hit, despite repeated and concentrated efforts ! In other words, the effort has to be totally relieved of the traces of materialistic forces as generated by the ‘Pancha Karmendriyas’ and the ‘Pancha Jnaanendriyas’)

II.ii.5) *Yasmin dyauh prithivi chaantariksham otam manah saha praanaanischa sarvaih, tam evaikam jaanatha aatmaanam, anyavaacho vimunschatha, amritasyaisha setuh/*

(Indeed the Supreme Reality is for sure connected with and mutually interacted by the ‘Panchendriyas’ of Jnaana and Karma or the Awareness on the one hand and the resultant Actions on the one hand, and the Five Embodiments of Earth, Inter space and Heaven as also the Mind and Praana the Vital Force. Therefore the unique bridge of the self and the Supreme is just the body instincts and the spiritual

impulses with mind as as the bridge between Mortality and Immortality! Svetaashvatara Upanishad vide III.8. is quoted to qualify the message: *Vedaahametam Purusham mahaatman Aditya varnam tamasah parastaat, tameva viditvaa atimrityumeti naanyah panthaa vidyate ayanaaya/* or Brahman is of the inimitable splendour of the only comprehensible Aditya beyond the utter darkness of death. There could never ever be a possible path of realising the true nature of that Blissful Reality free from ignorance crossing the ocean of Samsaara! The same Upanishad vide VI.15- *Eko hamso bhuvanaasyaayasya madhye, sa evaagnisalile sannivishtah, tameva viditvaatimrityumeti, naanuah panthaa vidyateyanaaya/* or there is a bird trapped right in the thick of ‘Samsaara’ which indeed is midst of fire in the ocean; there is no way out of this world except by passing through it except by death!)

II.ii.6-8) *Araa iva ratha aabhou samhita yatra naadyah sa eshontashcharate bahudhaa jaayamaanah, Omityevam dhyayatha aatmanam svasti vah paraaya tamasah parastaat// Yah sarvajnah sarva vidyaisha mahimaabhuv, Divye Brahmature hyesha vyomnaatmaa pratishthitah// Manomayah praana shareeranetaa pratishthitonne hridayam sannidhaaya tad vijnaanena paripashyanti dheeraah anandarupamamritam yadbhavati/*

(The Antaratma moves about manifold and multiformed since the heart of its physique is fixed with several nerves all around just as the spokes on a hub of a chariot wheel; one should indeed meditate that with the unique symbol of Om so that it severs the encumbrances and disperses darkness and cruise through the obstructive tides and reach finally the shores of brightness. The Self is ‘Sarvajna’ the Omniscient, ‘Sarva Vid’ or the embodiment of Knowledge, ‘Mahimaa bhuv’ or the glory of the Universe, ‘Divye Brahma Pure’ or His Abode of magnificence viz. the Self; Vyomini or in the expansive Space of the heart or Consciousness; ‘manomaya’ or fully conditioned by one’s mind, ‘praana sharira neta’ or the resident of the ‘Shuksma Deha’ or of Vital Energy; ‘hridayam sannidhaya’ or well deposited in the interiors of the heart; ‘vijnaanena’ or as the essence of Scriptures, ‘ananda rupaamritam’ or indeed as the blissful nature of immortality!

II.ii.9) *Bhidyate hridaya grandhischidyante sarva samshayaah, ksheeyante chaasya karmaani tasmin drishte paravare/*

(As the ‘hridaya grandhis’ or knots of the heart are snapped and dissolved while doubts of ignorance are cleared, then instantly the desires disappear and all the actions are totally terminated when the dazzle of the Self which is indeed the Supreme is realised! Brihadaranyaka Upanishad vide IV.iv.7 is relevant: *Yadaa sarve pramuchyante kaamaa yeshya hridi shrutaah, atha martyoramrito bhavatyatra Brahma samushnuta iti,tad yathaahinirvlayanti valmike mritaa pratyasaa shayeeta,evam evedam shareera shete athaayam ashareeromritah praano brahmaiva, teja eva soham bhagavate sahasram dadaami/* or when all the desires concentrated in mind are totally destroyed and when ‘maranaa dharma’ or the natural order to die gets replaced by immortality, then thi Self is stated to have attained ‘Amritava’ or Brahma prapti. Just as a serpent discards its outer skin and becomes far more alert and energetic as earlier, then the Self too is stated to overcome desires such as ‘putreshana’, ‘vitteshana’, lokaishana or of children, wealth, worldly and material pull and lure and then the weapon of knowledge would accomplish liberation, even living in one’s own body! Indeed , liberation does not always necessarily mean termination of the on going life! The organs of a person having achieved the real purpose do not depart but are merged in their own cause viz. the Self as they are! Also as Katha Upanishad vide II.iii.14-16 states: *Yadaa sarve pramuchyante kaama yeshya hridi shrutaah, atha martyormrito bhavatyatra brahma samaashnute/ Yada*

sarve pratibhidante hridayasyesyeh granthayah, atha martyomruto bhavati etaavaad anushaa - shanam/Shatam chaikaacha hridayasya naadyaastaasaam murdhaanih srutgaikaa, tayordhvam aayannamritavam eti vishvanaanya utkramane bhavanti/ or when all the desires sticking to the heart fade off and as the mortal becomes immortal, then it is stated that one attains the Truth of Brahman; that is the state when desires, thoughts, and doubts in mind vanish! When all the knots of the heart are demolished- indeed even if the Being were still alive, then the status of ‘mrityormita’ or ‘jeenan mukti’ is attained! When all the hundred and one nerves of the heart pass through the ‘sushumna nadi’ or the crown of the head takes to ‘Uttara marga’ or the Solar Path then the actual transformatin from mortality to Immortality is state to have taken place: ‘asato maasadgamaya tamaso maa jyotirgamaya, mrityormaamritam gamaya’; as the body’s nerves are otherwise dysfunctional, thus the Final Truth emerges)

II.ii.10-12) *Hiranmaye pare kosho Virajam Brahma nishphalam, tad shubhram jyotishaam jyotisham jyotih tadyad aatmavido vuduh/ Na tatra Suryo bhaati na chandrataarakam nemea vidyuto bhaanti kutoyamagnih, Tameva bhantamanubhati sarvam tasya bhaasaa sarvamidam vibhati// Brahmaiveda- mamritam purastaad brahma, paschaad brahma, dakshinaastaashottarena adhaaschordhvam cha prasrutam brahmavedamn vishvamidam varishtham// Iti Mundakopanishadi dviteeyamundake dviteeya khandah//*

(Right within the luminous sparkle of a golden sheath is Brahman, devoid of taints and blemishes nor with parts. That Supreme of the highest purity and clarity is indeed the Brightness of the Brightness. That is what all the Seers and Seekers seek for and see with supreme satisfacton and surprise! Indeed neither the Sun pales into insignificance; the Moon , Stars, and Lightnings lose their shine and flash; Fire loses its radiance and heat and all these entities just follow their directives as per His nods! Svetashvatara Upanishad VI.14 quotes precisely the same as: *Na tatra Suryo bhaati na Chandra Taarakam---vibhati/* Also, Kathopanishad vide II.ii.11 is relevant: *Suryo yathaa sarvalokasya chakshurnalipyate chaakshusaih baahyadoshaih, ekastathaa sarvabhutaanvrataatmaa na lipyate loka dhukhena Brahmaah/* or thec Self is least unaffected by the sorrows of Beings just as the Sun-the eye of the Universe is totally unaffected by the natural calamities and rejoicings in the world; the super imposition of the illnesses or the wellness of the body is hardly a matter of concern to the Self. Bhagavad Gita’s Fifteenth Chapter on Purusha Prapti Yoga Stanza 6 is also quoted in this context: *Na tadbhaasate Suryo na Shashanko na Paavakah yadgatvaa na vivartante taddhhaama paramam mama/* or That Paramapada Status or the Supreme Position of Brahman cannot be signified by that of Surya, Chandra or Agni as Paramatma is Swayam Prakasha or Self Illuminated. Once that Status is accomplished, then there is no return as that indeed is His Abode! In fact the Ninth Chapter of Gita titled Raja Vidyaa Raja Guhya Yoga deals extensively with Brahman’s Uniqueness such as stanza 6: *Yathaakaasha sthito nityam Vayussarvatrago mahaan, tathaa sarvaani bhutaani mat sthaaneetyupadhaaraya/* or the Supreme states that the Akaasha is profound and eloquent with th ever dynamic Vayu or Air as all the Beings exist due to this. Bhagavan further states in Gita inn this very chapter vide 16-19: *Aham kraturaham yagjnah svadhaahamahamoshadham, Mantroham ahamevaajyam ahamagnir aham hutam/ Pityaahasadya Jagato Maataa Dhaataa Pitaa mahah, Vedyam pavitramomkaarah Rigsaamayajurevacha/ Gatirbhartaa Prabhussaakshi nivaasa - scharanam suhrut, Prabhavah pralayah shtaanam nidhaanam beejamavyayam/ Tapomyahamaham varsham nigruhnaamyutsrijaami cha, amritamchauiva mrityuscha sadasadccchhaahamnarjuna!* Or ‘ I am the entire content of the mantras of the’ Shroucha Smaarta Pitru Yajna Karmas and the offerings like food, aajya of ghee and various other homa dravyas of bhojya or the offerings to Agni; I am the Creator of the Rig Yajur Samaa Vedas; parents grand parents and relatives; the ‘Veda saara Pranava’ is the Self; Veda Vedya, ‘Jagannaasha beeja’; Utpatti Laya Sthaana, Parama gati or the Path of Ultimate Refuge, Srishti- Sthiti-Samhaara kaaraka and so on!)

II.ii.11) *Brahmaivedamamritam purastadbrahma pashchaad Brahma, dakshinachhottarena, athaschorthvm cha prastram Brahmavaivedam vishvam idam varishtham/*

(The Ultimate Truth is the immortality of Brahman every where, be it at the rear, the right, or the left. That Eternal Truth is valid everywhere irrespective of Directions, always irrespective of the Kaala Chakra spanning years, centuries, Yugas, Kalpas and so on. 'Brahmai vedam Vishvamidam Varishtham' or Brahman is the Universe and beyond the Universe, beyond comprehension and far beyond 'Satyaasatya' or The Truth and even the Non Truth!)

[This is the conclusion of the second chapter of the Second Mundaka]

The Story of Two Birds one seeking material joy and another lasting spiritual bliss

III.i.1) *Dve Suparnaa Sayuja sakhaaya samaanam vriksham parishasvajaate, tayoranyam pippalam svaaddhvatti anaishnan anyobhichaakasheeti/*

(An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains. While one regales by rejoicing the sweet results of different kinds of material happiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions Bhagavad Gita opens a similar analogy too vide the Purushottama Prapti Yoga viz. XV chapter 1: *Urthvamula madhaasshaakhaam ashvattham praahuravyayam, cchhandaamsi yasya parnaani yastam vedsa vedavit/* or there is an Ashvatta Tree whose roots are comparable to 'Samsara' with roots visible on the ground and branches leaning down stated as of lasting life with Vedas as its leaves and the characteristics are well realised by a Veda Pandita. Kathopanishad vide II.ii.1 states: *Urthva mulovaakshaakha eshoshvattahsanaatanah, tadeva shuram tad brahma, tad evamritam uchyate, tasmin lokaah shrutaah sarve tadunaateti kaschana, etadvai tat/* or the cause and effect manifestation is discussed since the gigantic peepul tree with its root emerging of Brahman the immortal and the worlds there from. The sprawling tree is replete with innumerable extensions of features ranging from Pancha Bhutas of the Five Elements, Devas, Dishas and Virtues on the one side even with defending energies of the Universe as the relieving points and on the other hand a huge multitude of evils, old age, deaths, sorrows, diseases, struggles, besides material attractions all over. Yat Brahman puts a lid on the totality of situations, alike the pluses and minuses, yet with the defined boundaries and ground regulations well in place! Indeed That is That!)

III.i.2) *Samaane vrikshhe Purusho nimagnoneeshayaa shochati muhyaamaanah, jushtam yadaa pashya-tyanyameeshamasya mahimaanamiti veetashokah/*

(Thus the ephemeral attractions are easily drowned in by the majority while a far few only resist the temptations yet both the clans belong to the same very tree of Samsara. The struggle is against the temporary excitement versus self control and patient faith for bliss perhaps in the excruciating and even prolonged long term with total liberation.)

Self as the Source of Brahman attainable by Yoga, Karma, Tapasya and Truthfulness

III.i.3) *Yadaa pashyah pashyate rukma varnam kartaaram paramam brahma yonim, tadaa vidvaan punya pape vidhuya niranjanah paramam saamyam upaiti/*

(As indeed when the Seeker of Reality finally confronts the vision of the golden hued Over Lord and merges with the non duality of Purusha and the Self as the **Source of Brahman**, the Seeker attains equation and then the riddance of gunas and features, merits and non merits, ‘punya paapas’ and indeed that is what all the highest goal! Maitri Upanishad describing the Yoga method is quoted vide VI.18: *Tathaa tat prayoga kalpah praanaayaamah pattyaadhaaro dhyaanamdbhaaranaa tarkah samaadhih shadangaa iti uchyate yogah, anebna yadaa pashyam pashyati rukma varnam kartaaram Isham Purusham Brahma yonim; tad vidvaan punya paape vihaaya parevyaye sarvam ekeekaroti; evam hyaaha: yathaa parvatam aadeeptam naashrayanti kadaachana/* or the Yoga way for achieving identity, control of breath, total withdrawal of senses, deep meditation, intense concentration, contemplative enquiry and absorption is stated to be the ‘Shadanga Yoga’ or the six folded yoga to attain the identity with the Supreme; as animals and birds do not attempt mounting burning mountain peaks, so sins would find no shelter in those who is absorbed in Brahman! Again Kausheetaki Braahmana Upanishad vide I.5 is quoted: *Tad yathaa rathena dhaavayan ratha chakre paryavekshetaivam aho raatre paryavekshetaivam sukrita dushkrite sarvaani cha dvandvaani, sa esha visukruto vidushkrito brahma vidvaan Brahmaiva - abhipraiti/* or a person driving a chariot would examine the two wheels before riding it in the same way as at the day and night, the good works and the opposite; similarly a vidvan surpasses the good and evil and then only seeks to reach Brahman after a thorough self-examination or introspection!)

III.i.5) *Praanohtesha sarva bhutair vibhaati vijaanan vidvaan bhavate naativaadee, Atma kreeda aatmaratih kriyaavaanesha Brahmavidaam varishthah/*

(As a person of wisdom is fully aware of the common knowledge that existence is essential and praana or th vital force is th key factor, he would rather target the Self or the Antaratma instead of getting into the rigmarole of esoteric exercises and show off knowledge but delight in and get enrossed in the Self as per established routes. This is why Bhagvad Gita vide Sankhya Yoga, Chapter Two, Stanza 47 underlines the fundamental Principle: *Karmanyevaadhikaaraste maaphaleshu kadaachana, maa karmaphala heturbhu maa te sangotva karmani/* or Bhagavan Krishna emphasises to Arjuna that one has only the liberty of performing the prescribed duties as they would have no control of the end results or of the quality of reaping the fruits! More elaborately explained is Brihadaranyaka Upanishad vide IV.iv.22) *Sa evaa eha mahaan aja aatmaa yoyam vigjnaanamayaah praaneshu ya eshontar -hridaya aakaashaah tasmin shete sarvasya vashi, sarvasyeshaanah sarvasyaadhipatih; sa na saadhunaa karmanaa bhuyaan no evaa saadhunaa kaneeyan/ Esha sarveshwarah, esha bhutaadhipatih, esha bhutapaalaah, esha seturvidharana eshaam lokaanaam asambhedaya/ Tam etam Vedaanuvachanena braahmanaa vividishanti, yagjiena, daanena, tapasaanaashakena; etam eva viditvaa munir bhavati, etam eva pravraajino lokam icchhantah pravarajanti/ Etadhasma vai tat poorve vidvaamsah prajaam na kaamayante: kim prajayaa karisyamah; yeshaam noyam aatmaayam loka iti/ te ha sma putraishanaa- yascha vittaishanaayascha lokaisha - naayascha vyuttaaya, atha bhikshaacharyam charanti; yaa hyova putraaishanaascha vittaishanaascha, yaa vittaishanaa saa lokaashananaascha; ubhe hy ete eshane eva bhavatah, sa esha neti netyatmaa; agrahya, naa hi grahyate, ashiryaaah na hi sheeryate, asangaah na hi sajyate; aseeto na vyathate na rishyati, etam u haivaite na tarata iti, atah paapam akaravam iti, atah kalyaanam akaravam iti; ubhe u haivaisha etetarati, nainam kritaakrite tapatah/* or having given so far the descriptions about the release of the Inner Self consequent on death, the physical conditions prevalent at the time of death, how a being transmigrates from one body to another, the beginning of the quest for Brahma, how Vidwans looked about this quest, the methodology followed by Brahma vettaas and the prescribed Scriptures in this context, the variations in the approaches to realise Brahman especially in respect of the role of Pure Intelligence and Ignorance, the decisive positions of Atmaginas in the search of Bahman, the unique significance of the Paramatma, Brahma Nishtha, and now a Preface to *that* Self and proposal about the Sadhana is being discussed: ‘That’ distinctive and singular is identified with intellect in the midst of organs and senses. It lies in the elemental ether which is in the heart and is the commander , protector and the dividing line of worlds. Brahmanas seek to realise ‘That’ through the learning of Vedas, Sacrifices, charities, austerities, and moderate use of enjoyments. In fact, ‘grihastas’ eventually become ‘Sanyasis’ or

monks discarding homes, families, children, wealth and reach the stage of abandon and reject desires. Then they start the quest of the Truth and Illumination by the process of systematic elimination stating: *neti, neti* or not this, not this! This is because of the established scriptural evidences as well as ‘tarka’ or reasonings backed by Knowledge, Vidya and most importantly the Intuition called perception instinct. Then the realisation arrives in the process Examination: Is it perceivable, does it decay, is it attached; is it fettered, does it suffer injuries; the reply being an emphatic ‘no’, then the self examination begins: Have I done a good act, say a sacrifice, charity, desires, renunciation, acquisition of the ‘relevant’ knowledge and so on. Once the Individual reaches the stage of ‘no return’, then the pluses and minuses hardly matter to him at that most volatile stage when doubts cease to prick the Inner Conscience; indeed at that state or threshold of Realisation, the Self becomes devoid of merits or demerits since the evils are burnt into ashes like the blazing Fire burns the fuel, the impurities of gold are riden and conviction firmly conquers and the Vision of The Brilliant Truth of the Self being the Supreme prevails!)

III.i.5) *Satyena labhyastapasaa hyesha atmaa samyajnaanena brahmacharyena nityam, antahshareere jyotirmayo hi shubhro yam pashyanti yatayah khseena dishaah/*

(The Self is achievable through the understanding as to what is truth and untruth as also tapsya or austerity with control of mind and senses, as indeed the best form of such tapasya is the control of mind and senses; it is out of this ‘samyak jnaana’ or the knowledge in completion as backed by tapsya is the gateway to Enlightenment; some of the essential inputs of such ‘samyak jnaana’ are ‘nitya brahma charya’ or abstinence for good; ‘jihvaamritam maya’ or straightforwardness, non pretentiousness, and falsehood; ‘antashshareera shubhrata’ or a clean and blemishless inner conscience leading to ‘Atmajjoti’ or Self Illumination. That indeed is the Path of ‘Parama Nidhaana’ which truly indeed is hiranmaya or the golden hued!)

III.i.6-9) *Satyameva Jayate naanrutam satyena panthaa vitato Deva yaanah, yenaakramanti rishayo hi aaptaa kaama tatra tat satyasya paramam nidhaanam// Brihaccha tad divyam achintyarupam sukshmaaccha tatsukshmataram vibhaati, duuraat suduure tad ihaantike cha pashaatsva ihaiva nihitam guhaayaam/ Na chakshusaa grahyate naapi vaachaa naanyar Devaih tapasaa karmanaavaa, jnaana prasaadena vishuddha sattvah tatastu tam pashyate nishkalam dhyayamaanah// Eshonur aatmaa chesaa veditavyo yasmin praanah panchadhaa samvivesha, praanaishchittam sarvam otam prajaanaam yasmin vishuddhe vibhavati esha aatmaa//*

(The Unique Motto that Bharata Desha had rightly adopted is ‘Satyameva Jayate’ or Truth triumphs and never the Untruth. It is by the path of Truth that Devas tread and thus is called Devayana. It is again that very path that Rishis and Seekers of the Eternal Truth ascend by to finally achieve its heights. Brahman is attainable only through the disciplines of Truthfulness and similar traits: It is ‘Divya’ Self-Resplendent; ‘Achintya Rupam’ or of Unimaginable Form; Sukshmantaram or Subtle like ‘Antariksha’; Vibhaati or of such illumination of Surya Chandraadis; ‘sudure’ or extremely distant to the ignorant since the wise are awareness as deep within quite nearby; and ‘guhaayam’ or is deep in the cavity of everybody’s Self, but imperceptible to the blind and ignorant. Indeed it is incomprehensible by the sensory organs and faculties of vision, speech, and so on except through the minds’eye that too by intense ‘dhyana’ fully backed by ‘Karma’ and ‘Dharma’; It is reachable by ‘jnaana prasaadena vishuddha sattva and jnaanamaya’ or only through the favourable medium of knowledge and purity of thought and deed. The subtle Self is within the heart where the Life Energy Praana enters the body of five forms of ‘praanaapaanodaana vyaana samaanas’ into the subtle Self hidden by the sensory organs but attainable clearly by the vision within.)

III.i.10) *Yam yam lokam manasaa samvibhaati vishuddha sattvah kaamayate yaamscha kaamaan, tam tam lokam jayate taamscha kaamah tasmaad aatmajnam hyerchayed bhuri kaamah/*

(So far what ever afflictions had been experienced so far are instantaneously faded and replaced by the person concerned of pure consciousness and now on the screen of his inner vision could experience the

lokas of his choice, be it the world of Devas or Manes, whatever desires are thought of are fulfilled now with the Brahma Jnana. Indeed the Knower of the Antaratma the Pure Consciousness or the Self possessed of all the abilities can obtain and world or its joys instantly!)

[This is the conclusion of the first chapter of the Third Mundaka]

Role of Maya and Cause of Re-Birth

III.ii.1-4) *Sa vedaitat paramam Brahma Dhaama yatra vishvam nihitam bhaati shubhram,upaasate puru - sham ye hi akaamaaste shukram etad ativaranti dheeraah// Kaamaanyah kaamayate manyamaanah sa kaamabhirjaayate tatra tatra, paryaaptakaamasya kritaatanastu ihaiva sarve praviliyanti kaamaah// Naayamaatmaa pravachanena labhyo na medhayaa, na medhayaa na bahunaa shrutena, yamevaisha vrinute tena labhyastasyaisha aatmaa vivrinute tanum svaam// Naayamatmaa balaheenena labhyo na cha pramaadaattapaso vyapyalingaat, etairupaayair yatate yastu vidvaamstashyaisha aatmaa vitate Brahma dhaamaa!*

(Indeed, the persons of great knowledge and enlightenment having become desireless seek to overcome the eventuality of rebirth and concentrate on the worship of the Supreme Abode of Brahman. But, those who continue the pursuit of some desirable ends, even while brooding on the virtues in general, do have some of their wishes still unfulfilled and thus continue the cycle of rebirth due to the fact that the totality of causes is yet to be destroyed! The Self is not possible of accomplishment neither ‘pravachanena’ or by extensive and intensive study, nor ‘medhaaya’ that is by way of high level of absorption and power of comprehension, nor ‘bahudha shrutena’ that is by hearing the preachings by many Learned persons: this is only available by passionate thirst and unique dedication as a singular Mission of Life: ‘esha atmaa tasya vivrinute svayam tanum’ or by one’s own gift as a Self Revelation! All kinds of spiritual disciplines including knowledge, absence of delusions as created by the play of Maya, high level abstinence are no doubt among the proactive factors, but the Will of Almighty would be the supreme factor! In any case, the definite climate is created for the attainment of the Self by the negation of principles as it is not in the realms of possibility by one’s succumbing to forces as weakness of mind and its lack of resolve, susceptibility to delusions, knowledge without monasticism and so on.)

The Ultimate Accomplishment, its nature, pattern, and emancipation

III.ii.5-6) *Sampraapyainam Rishayo jnaana triptah kritamaano vitta-raagah prashantaah, te sarvagam sarvatah praapya dheeraa yuktaatmaanah sarvam evavishanti// Vedaanta- vijnaana-sunishchitaarthah - sanyaasa yogaadyatayah shuddhasatvaah, te brahmalokeshu paraantakaale paraamritaah parimucchya- nti sarve//*

(Once having visualised the Ultimate Truth as the very Self and none else, the Rishis become ‘jnaana triptas’ or contented with that outstanding revelation and as ‘kritaamanaah’ or getting established in the identity of the Self, experience the qualities of ‘veetaraagah’ and ‘prashaantah’ or freedom of attachments and composure as all the senses get totally withdrawn. They thus perfect themselves as dispassionate, tranquil Souls merge themselves into the All Knowing having once for all snapping the physical adjuncts created by the thick layer of ignorance ! Those have transformed themselves as the Supreme Self‘ being the ‘Vedanta-Vijnaana-Sunishchitaarthas’ or with the mastery and sharpness of Veda Jnaana, have since turned out as ‘shuddha satvaah’ or purified in mind through ‘sanyasa yoga’ or the yoga of monk like existence of solitude, worship and contemplation. At ‘paraantakaale’ or the time of termination of life, these glorious Souls become ‘brahma lokeshu’ as ‘paraamritaah’ or of Immortality just as without the footprints of birds untraced on the surface of running flow of water! However, words of caution have been sounded that the mystery of Brahma Vidya should not be imparted freely to the undeserving; Svetaashvatara Upanishad vide VI.22 states: *Vetaante paramam guhyam puraakalpe prachoditam, naaprashaantaaya daatavyam naaputraayaashishyaaya vaa punah/* or the unique mystery in the

Vedaanta as declared in the ages of the yore should be imparted to those whose credentials of Self Control were not tested but safely perhaps to trusted sons and students!)

III.ii.7) *Gataah kaalaah pancha dasha pratishthaa Devaascha Sarve pratidevataasu, Karmaani vijnaanamayasca Atmaa parevyaye sarva ekeebhavanti/*

(At the Time of achieving ‘Mukti’ or Deliverance, the fifteen body constituents headed by Praana are merged into the respective divinities, and the karmas and the resultant fruits as expected of the body constituents to perform get unified into the Supreme! The unification process involves absorption of the Pancha-Panchendriyas viz. the five each of the jnaanendriyas and karmendriyas or Jneya-Karma sensory organs are all ruled over the Praana and as Prashnopanishad vide VI. iv explains the divine causes and effects: *sa praanamasruja praanaashrajata shraddhaam Kham Vaayurjyotiraapah Prithiveendrayah manah, annamannat viryam tapo mantraah karma lokaa lokeshu cha naam cha/* He transformed himself to create praana the vital Energy; from praana the faith, the Pancha bhutas or the five Basic Elements of Nature viz. Prithivi-Aapas-Tejo-Vaayu- Akashsa ; the resultant organs, mind, food, from food the vigour, tapas or Self Restraint, mantras, karma or sacrificial deeds, worlds and the names of the respective worlds. Hence the process of unification of the Self with the Supreme. The state of Nirvana is that of a closed account of what one loosely call is that of Fate and the submerger of the Inner conciousness and the Reality. This denotes the situation of ‘Sarve ekeebhavanti’ or every thing becomes indistinguishable; and that is ‘pare avyaye’ or the Infinite, Undecaying, Unknown yet Right Within!)

III.ii.8) *Yathaa nadyah syandamaanaah Samudrostam gacchanti naama rupe vihaaya, tathaa vidvaan naama rupaad vimuktah paraatparam purushamupaiti divyam/*

(Just as rivers merge with Seas, totally losing their names, origins and their courses, so do the Individual Selves merge completely in ‘Paraatparam Purusham Divyam’ as these rivers become ‘naamarupa vihaya’ and ‘naama rupaad vimuktah’; the ‘Param’ is the Supreme while ‘Paraat’ as stated as the fleeting flashes of Maya the forces of Illusion. Indeed, Maya is no doubt of ‘Paratah’ nature as it is uncontrollable by the mortal beings normally but in the context of the merger of the Self and the Supreme, Maya is pushed down and overcome as Truth gets vindicated and Reality prevails in the context of emancipation! Prashnopanishad vide IV.v. explains further: *Sa yathema nadyah syandamaanaah Samudraayanaah Samudram praapyastam gacchanti bhidyete taasaam naamarupe samudra ityeva prochyate/ Evame – vaasya paridrishtirimaah shodasha kalaah purushaayanaah purusha ityevam prochyate sa eshokalom-ruto bhavati/* or as the rivers merge with the Seas they lose their identity and are merely called as the Seas and similarly the body constituents disappear as they see the Parama Purusha. In the next Stanza, the Upanishad states: *Araa iva ratha naabhau kalaa yasmin pratishthitaah, ta vedyam Purusham veda yathaa maa vo mrityuh parivyathaa/* or just as the spokes of a chariot wheel are fixed to hub, the body limbs are aligned to the axis named mind but collapse of the wheel or death of the Being is unaffected by the driving force of the Unknown Purusha!)

III.ii.9) *Sa yo ha vai tatparam Brahma veda brahmaiva bhavati, naasyaabrahmavit kule bhavati, tarati shokam tarati paapmaanam guhaa- gandhibhyo vimuktomrito bhavati/*

(A great accomplisher of the Supreme Brahman hardly realises his status as indeed he is already merged in that flood of Radiance. None in his erstwhile clan would ever be aware of that position. Even while alive, he would be as: ‘tarati shokam’ or overcomes grief of mind; ‘tarati paamaanam’ or is in the state of a blemishlessness or as of the state of a ‘Sthitaprajna’; ‘guhaagrandhibhyaha vimuktah’ or freed from the knots of the unknown cave hidden in a mortal heart as shrouded by ignorance and Maya of existence; and as ‘ Amartah’ or the Immortal and Eternal)

III.ii.10) *Tadetat Richabhyuktam: Kriyaavantah shrotriyaa Brahma nishthaah svayam juhvata ekarshim shraddhayantah tesham evaitaam Brahma vidyaam vadeta shirovratam vividhivadyaih tu cheernam/*

(This Parama Mantra is 'abhyuktam' or is revealed as follows: Those who are 'kriyavantah shrotriyah brahma nishthaah' or as preconditioned as the practitioners as designated disciplines, scrupulous observers of Vedic duties and seekers of Hiranyagarbha and further of Brahman beyond; also as the 'svayam kartas' or self performers of Ekarshi Sacrifices with faith and dedication are qualified to learn Brahma Vidya and practise the concerned Principles as per the Vedic Vow of holding Agni on the head as per Atharva Veda!)

Prostrations to Ancient Rishis for the Revelations

III.ii.11) *Tadetat Satyam Rishir Angiraah purovaacha, naitad acheerna vratodhite,namah parama Rishibho namah parama Rishabhyah/*

(As the Great Rishi Angirasa declared: 'The above certainly is the Truth of the Truths as preached in the times of the yore. Those who do not undertook the fulfillment of this vow to intensely cogitate about this Truth and of this Highest Reality are refrained to study this Upanishad! 'Saashtaanaga Pranaamas' to the Illustrious Maharshis and Brahma Vid Maha Jnanis! Our 'Shashtaanga Pranamaas' again and again!' OM Tatsat!)

Conclusion:

One is beholden to Maharshi Mundaka to teach the posterity of what the ancient Sages transmitted down the Kalpas and Yugas of the peripheries of what Brahma Himself taught about the 'Parijnaana' of Brahma Vidya. Indeed the 'parijnaana' cannot be even signified as 'uparijnaana' or only the peripheries! The mere quintessence of the Distant Approach to Brahma Vidya is indeed stated as 'None too Distant'! But the process of Its Comprehension is too distant like the phenomenon of a mirage!

Mundakopanishad provides a brief approach to the outline like the Preface of a Thesis! The Contents of the Preface itself demands intensive introspection and extensive knowledge. The 'Paraaparaa' approach to Brahman looks innocuously simple. The 'Para' is what all Veda Vedangas have instructed; let alone the Ocean of Vedic Knowledge; even appropriate conception and command of any of the Veda Vedangas like Shiksha, Kalpa, Nirukta, Chhanda, Vyakarana and Jyotisha would ask for births and rebirths; a Brief on the Vedaangas has been purposefully outlined from NaradaMaha Purana to indicate the enormity of the same. Absorption of Karma Jnaana is a process of several cycles of births too! But, some jnanis with the attainment of the cumulative fruits of erstwhile lives might perhaps attain the 'Parijnaana' even in their early phases of life and backed by the 'Paraajnaana' attempt for the 'Aparajnaana'. The outlines of the Superior Vidya as the steps of the ladder after alighting all the earlier ones might then be visualised to ultimately discover after all the harrowing efforts, as that of the Subtle Self Itself right within as described in the final chapter; the preconditions to the attainment of Brahma Vidya as summarised in the Second Chapter of the Third Mundaka of this Upanishad in the resemblance of the contemporary context of an Agreement as per clause of 'THE TERMS AND CONDITIONS APPLY'!

[This is the Close of Munadaka Upanishad and the Auspicious Beginning of Introspection!]