

Mundakoupanishad

Swami Sakshatkritanandaji AVG 2 weeks Bhashyam Camp June 2026

Mundaka 1

[Introduction](#)

[Shanti Mantra](#)

[Mantra 1:1:1 Lineage Brahma to Atharva](#)

[Mantra 1:1:2 Lineage Atharva to Angiras](#)

[Mantra 1:1:3 By knowing which everything is known?](#)

[Mantra 1:1:4 Two types of knowledge](#)

[Mantra 1:1:5 Aparā Vidya- 4 Vedas and 6 Vedangas](#)

[Mantra 1:1:6 Parā Vidya- Aksharam Brahman](#)

[Mantra 1:1:7 The material cause explained- Spider, plants, hair Example](#)

[Mantra 1:1:8 The creation from unmanifest to manifest](#)

[Mantra 1:1:9 Brahman is the cause for all names and forms](#)

Mundaka 2

[Mantra 1:2:1 The Law of Karma](#)

[Mantra 1:2:2 Agnihotra](#)

[Mantra 1:2:3 The difficulties in performing karma](#)

[Mantra 1:2:4 The seven names of Agni](#)

[Mantra 1:2:5 The Karma phala](#)

[Mantra 1:2:6 The limitations of Karma and Karma phala](#)

[Mantra 1:2:7 Karma cannot liberate from samsara \(A small raft in a big ocean\)](#)

[Mantra 1:2:8 Ignorance blinds- Blind leading blind ends up in circling round and round](#)

[Mantra 1:2:9 The varieties of ignorance](#)

[Mantra 1:2:10 Ishta and Pūrta karma \(Rituals and Social services\)](#)

[Mantra 1:2:11 Karma with Upasana by Vanaprastha](#)

[Mantra 1:2:12 The right student and the right teacher](#)

[Mantra 1:2:13 Guru should teach the student](#)

Introduction

Prayer

Dayakaram dayakāram dāntam dharma pravartakam

Pranamāmi Dayanandam madācāryam varamparam

Jñāna yagna- Krishna calls the study of shastra that way .

What do I have to do with the upanishads?

All our concerns, conditions are centered on body, mind, and intellect.

I describe myself as my body, mind, my intellect, my profession etc.. All of them are limited. That way I am unhappy. Upanishads say you are not any one of them. You are pūrṇa, limitless!

Now there are 2 views

1. My experience- limited
2. Upanishads say- Limitless

Simple logic can be applied here.

I see, I perceive, whatever I see and perceive is not me!

I see a monkey. I know I am not the monkey. This is logic

But I see the body, and I identify with it without using the logic

Same with the mind- I say I am disturbed, when mind is disturbed

Same with sense organs and intellect

I know what I know

I also know what I do not know

With this kind of analysis, now I get to a stage, maybe Upanishads are telling the truth. I am willing to give the benefit of doubt. It is available for verification. That is called śraddha.

Upanishads also give us the qualifications to understand the truth.

If you have qualifications, knowledge will take place.

Aparoksha jñanam. If it does not take place, maybe the qualifications are lacking.

For freedom- you must listen to upanishads

Self knowledge is the only means for liberation.

Mundaka Upanishad

Mundanam- This means shaven head.

Some say it is only for sannyasis- Don't swallow it

It is for everyone. It has every aspect of Vedanta

Pujya Swamiji - anecdote- when he heard it for the first time, he felt he had already heard it .

Every mantra was familiar. He must have heard it in previous janma.

All upanishads are equally important. No major or minor . Minor means- Shankara has not commented on them.

The list of ten upanishads upon which Sankara has written Bhashya

Isha Kena Kata Prashna Mundaka Mandukya Titthirih

Aitheryam cha chandogyam, brihadaranya kam tata

All 4 Vedas represented in these ten upanishads.

Shanti	Rig	Sukla Yajur	Krishna	Sama	Atharvana	Section
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mantra			Yajur			
	Aithereya					
		Ishavasya				Mantra
		Brihadaranyaka				Aranyaka Commentary
			Kato			
			Taittiriya			
				Chandogya		
				Keno		
Badram Karanobhi					Mundaka	Mantra
Badram Karanobhi					Mandukya	
Badram Karanobhi					Prashna	Brahmana Commentary

Four sections in every Veda
 Mantra - Samhita first portion
 Brahmana
 Aranyaka
 Upanishad

Shanti Mantra

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
 स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिर्व्यशेम देवहितं यदायुः ।
 स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
 स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ।
 ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

om bhadraṃ karṇebhiḥ śruṇuyāma devā bhadraṃ paśyemākṣabhiryajatrāḥ .
 sthiraīraṅgaistuṣṭuvāꣳsastanūbhirvyaśema devahitaṃ yadāyuh .
 svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ .
 svasti nastārṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu.
 .. om śāntiḥ śāntiḥ śāntiḥ ..

Translation

Om. May we, O gods, hear with our ears what is auspicious! May we, O worshipful gods, see with our eyes what is good! May we, strong in limbs and body, sing your praise and enjoy the life allotted to us by Prajapati!

For ashanti to go away, we chant Shanti mantra
Lack of peace can be from within myself, my own body, mind or from outside.
Mind wanders - body is in the class, mind goes away
A thought which creates a chain of thoughts
To resolve all ashanti we chant shanti mantra

3 kinds of sources for ashanti

Adyatma, Adi bhuta Adi daiva. So we chant for all three sources. May mind not be disturbed even if there are disturbances around me. Let me listen with attention!

May I listen to the glory of Isvara with my ears!
May I see auspicious things with the eyes;
While praising the gods with steady limbs,
May we enjoy a life that is beneficial to the gods.
May Indra of ancient fame be auspicious to us;
May the supremely rich (or all-knowing) Pusa (god of the earth)
Be propitious to us;
May Garuda, the destroyer of evil,
Be well disposed towards us;
May Brihaspati ensure our welfare.

Another meaning of Mundaka

Siro vratam - This is showing the commitment for shastra
When one hair is on fire- his commitment to put his head on water is his utmost priority. That much commitment should be there.

We have 3 chapters, each chapter with 2 sections.

Section also called mundaka

6 sections 6 Mundaka

Total of 64 Mantra

22 in first chapter

21 in 2nd

21 in 3rd

Overall summary of the upanishad.

First chapter- first Mundka- Para Vidya

Introducing the lineage of this knowledge. Given by Angiris

Second Mundaka- Apra Vidya

3rd mundaka

Creation from Self. Last mantra is very important . Everything is Self

4th Mundaka

Adhishtana of Brahman

Bow and arrow analogy

Brahma eva idam sarvam

Everything is Brahman

5th Mundaka

Banda moksha karanam

2 birds analogy

Bird and the shadow

6 th Mundaka

Secondary means of gaining this knowledge

Worshipping jñani

Mukti of jñani

Bhashya

3 beautiful introductions- Marvel pieces of Sankara.

1. Gita
2. Brahma Sutra- Adhyasa Bhsha
3. Brihidaranyā - Sambanda Bhashya

This one for Mundaka also very beautiful

4 topics are covered in the sambandha bhashya

1. Brahma Vidya stuti- Glory
2. Anubanda chatustayam- Adhikari Nirupanam (karma kānda adhikari and jñāna kānda adhikari)
3. Jñāna karma samuchaya is negated
4. Upanishad shabda nirvacanam

Glory of Brahma Vidya

Knowledge is the means and end. Knowledge itself is moksha.

Sadhana Sadhya sambandha . Marketing technique- glorifying your product and ninda of other products

There is only one purushartha- Moksha

Every one is going after but using different means

Bhidyate hrudya granthi -Tasmin drhushte-

When the Brahman is seen/known, at the same time knots of the heart are broken

3 knots

Avidya

Avidya born Desire

Desire born karma

Sati sapthami is very important

Karma cannot release you from bondage

Vairagya is not turning away. It means having objectivity

Seeing what it is as it is

Seeing the value as it is

Objective attitude

Apara vidya has no capacity to give you moksha

Only para Vidya can do that

Why is the unfolding of shastra by Guru is needed?

Shastra presents certain methodology

Deliberate adhyasa and then negation

Adhyaropa Apavada-

There is world, created by Isvara, then negate the world and Isvara and say you and Isvara is one and the same

Mantra 1:1:1- Lineage Brahma to Aharva

ॐ ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता
भुवनस्य गोप्ता । स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय
ज्येष्ठपुत्राय प्राह ॥ १ ॥

om brahmā devānāṃ prathamah sambabhūva viśvasya kartā
bhuvanasya goptā . sa brahmavidyāṃ sarvavidyāpratiṣṭhāmatharvāya
jyeṣṭhaputrāya prāha .. 1.. 1.1.1

1 Om. Brahma, the Maker of the universe and the Preserver of the world, was the first among the devas. He told His eldest son Atharva about the Knowledge of Brahman, the foundation of all knowledge.

Lineage is given.

Brahmaji- not Brahman- The creator- Brahma

Sam babhuva- Manifestation Not born out of desire no garbha vasa- no karma

Svatantra to manifest when to manifest how to manifest etc

Isvara viewed from creation- Brahma

All 6 virtues of Bhagavan in absolute measures
jñana, vairagya, ishwaraya, Sri, Yashas, Vīrya

First born- foremost in qualities

Creator- Vishvasya karta

Bhuvanasya bhokta

Vishva - cognized through various thoughts

Vivida pratyaya - World is experienced through thoughts

Vishvam - jagat

Consist of moving and non moving

Inert and conscious

Physical and subtle

Visible and invisible

Brahma taught Brahma Vidya - here second Brahma means Brahman

Sarva vidya prathishtam- it is the ashaya for all knowledge

I can learn anything only by presence of consciousness which is Brahman

So sarva vidya prathishtam

It was taught until Atharva understood. Pra- prefix includes that

Atharva is son of Brahma

All methodology of teaching are taught

Mantra 1:1:2 Lineage Atharva to Angiras

अथर्वणे यां प्रवदेत ब्रह्माऽथर्वा तं
पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवाहाय प्राह
भारद्वाजोऽङ्गिरसे परावराम् ॥ २॥

atharvaṇe yāṃ pravadeta brahmā'tharvā taṃ
purovācāṅgire brahmavidyām .
sa bhāradvājāya satyavāhāya prāha
bhāradvājo'ṅgirase parāvarām .. 2.. 1.1.2

The Knowledge of Brahman about which Brahma told Atharva, Atharva, in olden times, told Angir. Angir taught it to Satyavaha, belonging to the clan of Bharadvaja and the latter taught it, in succession, to Angiras

Knowledge is the svarupa of Isvara

World is also a manifestation, not a creation -Udpada ita

Our own intellect is also capable of creating new things, but don't know how to protect.
Free will is given by Bhagavan
Punya and Papa - pleasures and painful situations. This is all from past karma
Cycles of creation
Atharva is the eldest son in one of them.

The lineage is Brahma to Atharva, Atharva told Angir. Angir taught it to Satyavaha
Satyavaha taught Angiras.

By knowing BRAHMAN everything is known
Ignorance is gone . It gives freedom
Para avara- Paravara-
Angiras is the teacher now

Mantra 1:1:3 By knowing which everything is known?

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३॥

śaunako ha vai mahāśālo'ṅgirasam vidhivadupasannah papraccha .
kasminnu bhagavo vijñāte sarvamidaṁ vijñātaṁ bhavatīti .. 3.. 1.1.3

Saunaka, the great householder, approached Angiras in the proper manner and said: Revered sir, what is that by the knowing of which all this becomes known?

2 lifestyle - Nishta

Grahasta - jñana yoga is part time and karma yoga is part time

Sannyasi- jñana yoga is full time

Mental disposition of total objectivity - that is what meant as sannyasi in mundaka upanishad

You can get it even in grahasta life, but difficult

TOTAL OBJECTIVITY to objects and beings in the world - that is Vairagya

Question

By knowing what, everything is as though known?

Knowing what one becomes all knowing?

This is the question by the student

Angiras is the teacher

Shaunakaya is the student

Mantra 1:1:4 Two types of knowledge

तस्मै स होवाच ।
द्वे विद्ये वेदितव्ये इति ह स्म
यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४॥
tasmai sa hovāca .
dve vidye veditavye iti ha sma
yadbrahmavido vadanti parā caivāparā ca .. 4.. 1.1.4

To him he said: Two kinds of knowledge must be known-that is what the knowers of Brahman tell us. They are the Higher Knowledge and the lower Knowledge.

Dve vidye- 2 types of knowledge are to be known
2 types of knowledge
Para and Apra
Para- Higher knowledge - about supreme Self (Parmatama vishaya)
Apra- Lower knowledge - about virtues and vice, their means and end (everything else-
dharma, adharma, tat sadhana and tat phala..

Purvapakshi- Why when question about what one thing to be known why answer comes as 2 knowledge. Sankara explains in the Bhashya.

Siddhanta
There is connection
There is a sequence and that's why it is said like that. No dosha.
Apra vidya is Ignorance
Problem has to be understood first to solve it
Problem is ignorance

Sarvid- moksha
For that ignorance has to be talked about first
Because that is what has to be negated for moksha

When you come to know the subject matter of ignorance, then you don't know the reality
The more of subject matter of avidya is known, then avidya increases not knowledge increase
You come to know that there are more things about that you don't know
First subject matter and limitation of Avidya is known then you know para vidya, it will stay
When are you going to complete studying about all avidya, to come to vidya?

Mantra 5- Apra Vidya- all 4 Vedas and 6 Vedangas

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः
शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।
अथ परा यया तदक्षरमधिगम्यते ॥ ५॥

tatrāparā rgvedo yajurvedaḥ sāmavedo'tharvavedaḥ
śikṣā kalpo vyākaraṇaṁ niruktaṁ chando jyotiṣamiti .
atha parā yayā tadakṣaramadhigamyate .. 5.. 1.1.5

Of these two, the lower knowledge is the Rig-Veda, the Yagur-Veda, the Sama-Veda, the Atharva-Veda, siksha (phonetics), kalpa (rituals), vyakaranam (grammar), nirukta (etymology), chhandas (metre) and jyotis (astronomy); and the Higher Knowledge is that by which the Imperishable Brahman is attained.

Now apara vidya is mentioned

All the 4 vedas, siksha, kalpa, vyakaranam, nirukta, chandas, jyotisham etc

Vedanga -6

1. Siksha- Language

Script is symbol for sound

Scripts are many

English is tough

Like knife- pronunciation and writing are different

Indonations in pronunciation

2. Kalpa- Rituals

Brahmana section of Vedas

Mantras that say how to perform ritual

What offerings to Devatas etc

3. Vyakaranam - pada shastram

Pre fix, suffix, root verb etc

4. Niruktaṁ

Vedic Dictionary

Technical words explanation

Chips - in English

Technical words

5. Chandas- prosody

Meters

Vedic Meter and non Vedic meters

Anushtup, Trishtup, Gayatri etc

4 quarters

Varnas

Whole unit is called Aksharam , vowels and consonants on either side

6. Jyotisham

Astronomy is necessary not astrology
Panchanga mapped by rishis
To do karma
Lunar cycle

Upanga - 4

1. Puranas - stories

2. Nyaya- Reasoning

Uselogic it to understand what Shastra says not to negate shastra
Sruti sambanda nyaya
Shastra does not dismiss pratyaksha
All logic is by pratyaksha only

3. Purva mimamsa- Analytical text

4. Dharma shastra

4 upa Vedas are there
Danur Veda
AyurVeda
Gandharva Veda
Artha Shastra- Vedic Economics

Total of 18 all are Aparā Vidya
Add everything else like electronics and AI

Aksharam is only para Vidya

Two aspects

1. Aksharam is the cause of this jagat- Once I know the cause, then I know the effect
Therefore knowing the aksharam, i know everything. The whole jagat is dependent upon the aksharam .

2. All words- no sentences, each word means aksharam. in its own nature, it is not available for means of knowledge. Neither knower nor known. . not subject matter for any pramana!

What! Then why are we studying upanishad as pramana? Upanishad do not reveal atma, but negate what is not atma

Mantra -6- Para Vidya- Akshram Brahman

यत्तद्रेश्यमग्राह्यमगोत्रमवर्ण-
मचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं

तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६ ॥

yattadadreśyamagrāhyamagotramavarṇa-
macakṣuḥśrotraṁ tadapāṇipādam .
nityaṁ vibhuṁ sarvagataṁ susūkṣmaṁ
tadavyayaṁ yadbhūtayoniṁ paripaśyanti dhīrāḥ .. 1.1.6

By means of the Higher Knowledge the wise behold everywhere Brahman, which otherwise cannot be seen or seized, which has no root or attributes, no eyes or ears, no hands or feet; which is eternal and omnipresent, all-pervading and extremely subtle; which is imperishable and the source of all beings.

This mantra is very important and describes the akshara

Yat tat- That aksharam
That is in the intellect of the teacher- that is why it said like that.

Adhreshyam- Vedic Chandas it is understood as adhrishyam
Adhrishyam -Not a vishya for eyes- not perceived by eyes. Upalakshnam all other sense organs follow
Ashravyam, not heard by ears
Not vishaya for organs of action also
Cannot reach
Because of it sense organ function - eyes see, ears hear, nostrils smell
So not possible to perceive through sense organs
This whole world is - idam

All organs are extrovert- Parānchi kāni

Agrahyam- Beyond grasp - Cannot be grasped by the sense or organs of action

Agotram- no lineage, no root by which it is connected
Amoolam - no cause for aksharam. You cannot ask Rishi moolam, or gotra for Rishi-

Avarnam- no attributes- **nir visesha**
Varna- Describing things to distinguish, like white flower, to negate all other colors attributes
More Visesha make an object gross
From earth you got o akasha
Akasha is the subtlest
Earth is the more gross- all 5 dharma can be seen, can be tasted, can touched, can be smelled, earth has sound (earthquake)

How from attributeless aksharam things with attributes be born? We say the attributes belong to Maya. Sattva, rajas and tamas.

Nir visesha aksharam give rise to sarvisesha jagat
The 'Er' status is not there for atma

Achakshusrotram- Not a nama rupa - not an object for sense organs

Sarvavanja
Sarvavid
Only conscious being can know
Insentient objects are acetone - cannot know

In the world we see things only with eyes, we accomplish the knowing function only using the sense organs

Artha sadaktvam- jnana sadakatvam

When shastra says Atma is all knower, one may think atma has sense organs

To negate that this statement of achakshusrotram is said. Atma knows without the karana, without these sense organs

No knowership because no jnendriya -

Tat apāni pādām - no organs of action- no karmendriya
No doership for atma

After negating everything, one should not confuse it with sūnyam.
So positive description is given here

Because it is agraahyam, agotram therefore it is nityam.
Whatever that is grahya - is anitya, subject to destruction
Pot- can be held and can be destroyed

The one who holds - grahaka is also subject to destruction

Thought in the mind - pot thought - grahya vrutti
I hold the pot- is also a thought - grahaka vrutti

Both changes. They are vinashi

The one who is illumining both vrutti , is aksharam and that is nityam it is neither grahyam nor grahaka

Vibhum- vividham bhavati

It is in the form of old creation

Brahmadi, stavara pani bedha- living beings and inanimate things

Entire creation
Aksharam is the material cause for the creation
So it is in the form of effect-
Ornamental world
Gold is in the form of ornaments
Names and forms are word and meaning
That is what we call as knowledge
To know an object, to create an object

Another way to look at it is
Asti, bhati and priyam
The isness of the pot - asti- that is form aksharam
The invariable

Every object shines in the intellect
'Bhati'
Pot is known in my awareness/ buddhi

Absence is also known as 'is'
Pot 'is' not there

Priyam
sat/chit/ ananda
Some time it may not be sukham for all
For some it is sukham and others is not.
I discard, some one buy
Garage sale example

Names and forms are maya
Aksharam appears in the form of names and forms

Sarvagatam

Vaypakam akashavat
Like space it is all pervasive
Space has limitation with time - kala
With pralaya space resolves in to atma

The parichinna with kala is not there for atma

Vastu parichinna is also not there for atma

Space is space, not air
Air is air not water

Atma is everything

Aksharam is extremely sukshamam

Susuksham

Nothing is more subtle than atma

Shabda, rupa, rasa, sparsa, gandha

With these the elements are sthula

Akasha- sound - pārisesha nyaya only by exclusion

Earth- smell

Water- taste

Fire- form-Devata - fire is worshipped

Air- Touch

Left is sound and akasha - we attribute that to akasha

Akasha- 1 attribute- sound

Vayu- 2 attributes Sound and touch

Fire- 3 attributes sound, touch and form

Water- 4 attributes- sound, touch and form and taste

Earth- 5 attributes - sound, touch and form, taste and smell

From subtle to gross

As more attributes are added it becomes more gross

Divine smell is also anātma

Avyayam - indeclinable

Sada - always

In vyakarana shastra it is indeclinable no vibhakti change

Rama shabda -21 forms

Vyaya- decay

Avyaya- There is no decay

No decay, no growth

That is atma

No increase by karma no decrease by karma

3 types of vyaya

1. Unlike shareera- has limbs - anga there is vyaya when one anga is taken away. There is a sense of incompleteness. That which has angha is sāngha.. Apachaya lakshana - Atma is Anangha

2. Raja King- decrease in treasury that is also not there here. Kosha apachaya not possible.
3. Guna dvaraka- on account of guna there can be apachaya losing it's guna like clothes color fades. Atma is nirguna. So no decay of guna

Bhūta Yoni

The cause of entire creation
Intelligent and material cause
Things and beings
Stavara and jangama

Vara pratyaya- it is used only when is svabhavika
Nature of remaining in place- stavara
Isvara- the one who rules that is his nature
Varach

Pari pashyanti
Jnanai see aksharam from all aspects
Sarvata paripashyanti
It is whole
No partial darshan
You know as a whole
Sarvasya atma bhūtam

Who can see this?
Dheera
Those who have buddhi dhi manta- Dheeman
Viveka
Nityanitya vastu viveka

That by which this akshara is known, that cognitive vrutti is called para vidya
Everything else is apara vidya including Vedas

Gain of gained
It is already gained, but the sense of loss goes away with gain of this knowledge

Mantra 7- The material cause explained with Spider, plants, hair examples

यथोर्णनाभिः सृजते गृह्णते च
यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि
तथाऽक्षरात् सम्भवतीह विश्वम् ॥ ७॥

yathorṇanābhiḥ sṛjate grhṇate ca

yathā pṛthivyāmoṣadhayaḥ sambhavanti .
yathā sataḥ puruṣāt keśalomāni
tathā'kṣarāt sambhavatīha viśvam 1.1.7

As the spider sends forth and draws in its thread, as plants grow on the earth, as hair grows on the head and the body of a living man-so does everything in the universe arise from the Imperishable.

In 6th mantra aksharam was presented as bhuta yoni- total cause

How can that be?

Where is the material to create?

Answering all the objections examples will be given

Spider example

Spider creates and withdraws the web

2nd example Plants and trees born form earth- non separate from earth . living things come from earth

3 rd example Kesha lomani

Hair and nail are examples of insentient things being born forms sentient

Logitican will give objections

Pot maker makes pot from material outside of him - like clay

How can Brahman create without a second thing?

Know the limitation of examples. You counter one example by another and it continues

Sruti says the intelligent cause and material cause for creation

We give examples only to disprove those who argue.

Nimitta and upadana karana- example spider

Intelligent - creates the web at a high surface, so it cannot be cleaned
not too loose, not too tight so prey can fall

What is outside is a miniature in the body

Whole creation is interlinked

The entire creation is a wonder!

The heart inside the body! How blood is circulating

Maya Shakti is like the thread from the spider, non separate from Brahman !

The whole world is negated when we come tot ruth

Maya shakti is also negated then

Both material and intelligent cause is Akshara

Svatmabhava- one with not separate

This example is to establish both nimitta and upadana karana

2nd example is about earth giving rise to plants to prove non separate nature to establish advaita.

This is to clarify another point that there is no second other than Brahman.

Svatma avyতিরakta

All plants grow like that. All minerals of earth contribute to plants

Brahman provides the existence to all things

Without Brahman jagat will not be there

Even inert things come from Brahman - that is possible

Salakshna and vilakshana- sentient and insentient things

Like hair and nail from this chetana Atma

Multiple examples are given to make us understand easily. Sukhartha prabodanartam

What you miss in one example, you get in the other

That content is not different from the effect

Weight of ornament is weight of gold

Only nama deyam .

The wooden elephant in the forest

See the wood- elephant disappears

See the elephant - wood disappears

You can either have jagat drushti or brahma drushti

The whole jagat is name and form

In and through that is Brahman

Kariya drushti and karana drushti

Wave and ocean

Only water ..

Another example is dream for- Abinna nimitta upadana karanam

The entire dream world is from the same consciousness

Give whatever reality to be given to vyavahara until you realize the truth

Mantra -8 The Creation from unmanifest to manifest

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

tapasā cīyate brahma tato'nnamabhijāyate .
annāt prāṇo manaḥ satyaṁ lokāḥ karmasu cāmṛtam 1.1.8

Brahman expands by means of austerity and from It primal matter is produced; from matter, Prana; from Prana, mind; from mind, the elements; from the elements, the worlds; thence works and from the works, their immortal fruit
The srushti krama is presented

Brahman now becomes Ishvara- the creator
With tapas, Brahman bulges

Tapas here is jñanam
It is said in next mantra
Visualizing the previous shrushti
Karmaphala in keeping with previous srushti

Example-

The seed bloats when it is about to sprout - upādāna karanam
Like the father growing in joy when he is about to get a son- nimitta karanam

All 3 gunas of maya in equilibrium - that is avyakta- passive no movement
When Isvara is in tapas to create- there is movement - maya guna- active phase
Now annam abhijayate
From that subtle state prāna comes - Hiranyagarbha
Isvara with all subtle shareera is given a name- Hiranyagarbha

Hiranyagarbha has 2 states-
prana - Sūtratma pervades entire creation- This is total prana
Mind- Hiranyagarbha - This is total mind

The two gross
Satyam- five gross elements (Brahmadharanya upanishad)
Sat tyat- form and formless (akasha and vayu -formless other 3 has form)

Lokha - 14 lokha these are elemental
Bhu, Bhuvā, Svar, Mahā, Jāna, Tapa, Satya.
Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala, Padala

All the sādhyā and sadhana karma and karma phala are also created
Karma phala is called Amrutam here because it never goes away until one experiences it.

As long as the doership is retained, karma phala does not go away
With knowledge of self, the doership is given then karma phala is gone.

The actions are done by the false entity called jīva. Jīva undergoes karma phala
The dreamer is a false entity when you wake up!
It is just like that

How did the world come about?
Is it like badara mushti - berries in my palm

What is the sequence?
There is an order

The entire software of karma
The motherboard that is visualization , tapas

So kamāyata bahusyam - that is another way it is said
Equilibrium is disturbed by the thought and maya becomes active

Food is there in unmanifest state
No differentiation or distinction- Samanya sadaranam - samsari
Jñani is excluded

Hiranyagarbha is samashti sukshama shareera abhimani
All jivas are there.
He presides over jnana and kriya shakti
There are desires in it, because of that karma are born

Annāt prana
That is now discussed
All 5 sense organs, 5 organs of action, 5 pranas, manas and buddhi total 17 all belong to this
subtle body

Samashti Hiranya garbha from their individual vyashti is born

From that prana mind is born
Mind - sankalapa vikalapa
Proposes, and disposes
That is nature of mind
Samshaya and nirayadhi - doubting and concluding

With this there will be sthula shareeram to exhaust the karma- boga ayatanam

Karana and Karya

From the mind five elements are formed

Akasha adi..

Physical universe- Virat

Pancheekaranam - five elements has 1:4 of other four elements

Then gross elements are formed

Gross objects are formed

You come with a sack of karma, you perform new karmas also

Karmas are there only for human beings

Varna- based upon the type of mind

Karma vary accordingly

Based upon sattva, rajas, tamas guna ashrama varies

Various sadhana sadhyas are created in the sthula universe

Amrutam - karmaphala because it has to be exhausted by experiencing

Mantra 9 -Brahman is the cause for all names and forms

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।

तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ ९॥

yaḥ sarvajñaḥ sarvavidyasya jñānamayaṁ tāpaḥ .

tasmādetadbrahma nāma rūpamannaṁ ca jāyāte

॥ इति मुण्डकोपनिषदि प्रथममुण्डके प्रथमः खण्डः ॥

.. iti muṇḍakopaniṣadi prathamamuṇḍake prathamah khaṇḍaḥ .. 1.1.9

For him who knows all and understands everything, whose austerity consists of knowledge-from Him, the Imperishable Brahman, are born Brahma, name, form and food.

Sarvanja- one who knows everything in general - samanya jnana-

Sarvavid - one who knows everything in detail visesha jnana - knowledge about the jagat should be there.

Jnani can be come sarvanja but can never become sarvavid

From that 4 things came

Hiranyagarbha (Mind and prana)

Food (sense organs and objects)

Name and form

Topic change after this

More details of apara vidya and para vidya

Last word repeated twice - section is over

Last sentence is repeated twice- upanishad is over

Next section will be on avidya- apara vidya

Sarvanja- one who knows everything in general - samanya jnana- knows jagat is mithya. Mithya and staya jnanam are there.

Sarvavid - one who knows everything in detail visesha jnana - knowledge about the jagat should be there. There is so much ayāsa- in fasting. In this tapas there is no ayāsa.

Jnana vikara

Visualize everything that has to be created

Hiranya garbha is formed - first born

Then everything is born nama, rupa, annam

Various individuals are born

Various grains are formed

First khanda of first chapter completed

Summary

Lineage

Sishya asking - Knowing which everything is as well known

2 vidyas - Apara and Para Vidya

List of Apara vidya was talked about - Vedas, Vedangas

Para vidya- Aksharam that cognitive vrutti by which one knows oneself is para vidya

From mantra 6, 4 mantras on para vidya are talked about

2nd khanda

Mantra-:1:2:1 The Law of Karma

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो
यान्यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।
तान्याचरथ नियतं सत्यकामा एष वः
पन्थाः सुकृतस्य लोके ॥ १॥
tadetat satyaṃ mantreṣu karmāṇi kavayo
yānyapaśyaṃstāni tretāyāṃ bahudhā santatāni .
tānyācaratha niyataṃ satyakāmā eṣa vaḥ
panthāḥ sukr̥tasya loke 1.2.1

1 This is the Truth: The sacrificial works which were revealed to the rishis in the hymns have been described in many ways in the three Vedas. Practice them, being desirous to attain their true results. This is your path leading to the fruits of your works.

2nd khanda is about apara vidya in detail
To know the limitations of apara vidya

One vidya (apara) gives samsara- bandha
Other vidya (para) gives moksha- freedom

Apara Vidya- Action (Karma)
Para Vidya- Jnana

We have 2 sets
5 sense organs (karmendrya) and mind- Knowledge
5 organs of action (jnendraya) and Prana - Action
Even shareera yatra is not possible without action
Therefore purva mimamsika say life is for action, and attaining svarga os moksha
Knowledge for performing karma is apara vidya
Kartaradhi sadhana kriya phala beda - apara vidya
Apara Vidya is samsara
Samsara is anadhi
It is of nature of dukha so has to be given up

Everyone has to gain moksha - pratyekam (every one individually)
Sāmastyena- totally
Not saying everything except this..
Samsara has no respite

One janma after another just like how river flows

Samsara uparama - withdrawal from samsara is moksha

Vishya of para vidya

Anādyanta -Beginning less and endless is moksha -Real ananta nitya

Ajarah- free from old age

Amarutah- no death

Abhaya- no fear

Shuddha- pure

Prasanna- cheerful

Svatma prathishta lakshana- abidence in oneself

Paramānanda- absolute happiness

Advya- non dual

Of these two, the first one Apra Vidya is going to be elaborated

So the limitations can be understood and you can get Vairagya

It is done in 12 th mantra. The examination of apra vidya . important mantra

Sruti will say that is satyam for karma and also that is satyam for jnana

You have to understand carefully

A to Z of karma from agnihotra to ashvamedha yajna are revealed by shastra

Medhavi- The one who has the intelligence to know the subtle things

They are satya because those karmas will give the result

Phala will come from performing karma

It depends upon the purushartha - artha, kama, dharma

Ekanta purushartha sadantvat- satyam

All these karmas are found in Vedas

3 priests of 3 Vedas. All are interconnected - adhvarya , udgata

A variety of karmas are there.

Also these karmas vary and depending upon each yuga

The karmas are seen in mantras by rishis. There is no karma that is not revealed in Vedas by mantras. All the karmas are mentioned in all three Vedas, treta- the three priests (hotru)

hota,(Rig) advaryu,(yajur) (audkatru) audkada (Sama)

Rig veda priest invoke devata

Yajur veda preist perform the rituals and propitiate devata

Sama Veda priest sing praise of Devatas

Also treta can mean Treta yuga

After Treta yuga, karmas decline

Those who are interested in karma phala are called satya kama

Karma phala avasyam will come

Oh satya kama, if you are interested in karm phala, Please perform all karmas!
This is called karma marga

Every karma has a phala- Law of Karma
Lokha here means- karma phala because it is experienced by people

Karma phala comes from Isvara- Accept them as prasada
Then your likes and dislikes get neutralized.
So shastra say, perform karma

The karmas beginning from Agnihotra
You cannot withdraw from karma due to laziness
You withdraw from karma phala

Mantra 1:2:2 Agnihotra

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाऽऽज्यभागावन्तरेणाऽऽहुतीः प्रतिपादयेत् ॥ २ ॥
yadā lelāyate hyarciḥ samiddhe havyavāhane .
tadā"jyabhāgāvantareṇā"hutīḥ pratipādayet 1.2.2

When the fire is well lit and the flames flicker, let a man offer his oblations in the space between the two portions of melted butter.

When fire is kindled well, all 7 tongues are out, oblations are offered.
Courier service- agni devata takes the oblation to devata
Not to smoke, but to the fire.
Avya vahana. Fire has to be in full blaze, you need enough time, priest should have time,
In the middle of fire, ajya bhaga right or left side, āvāpastana in the middle- be alert and offer.
3 pots of fire
1 pot- Agnihotra
2 pot- for grahista karma
3 pot- for pitru
Fire is kept alive in latent form in all these pots
2 oblations in the morning and 2 oblations in the evening
Simple but takes a long time, tears will come due to smoke. Along with this, Sandhya vandana has to be performed

Agnihotra is the primary karma of all karmas. So it is described in detail. Think of devata and offer the oblation. Not with a wandering mind.

Now the limitation of karma is going to be pointed out.

Mantra 3 The difficulties in performing karma

यस्याग्निहोत्रमदर्शमपौर्णमास-
मचातुर्मास्यमनाग्रयणमतिथिवर्जितं च ।
अहुतमवैश्वदेवमविधिना हुत-
मासप्तमांस्तस्य लोकान् हिनस्ति ॥ ३॥

yasyāgnihotramadarśamapaurṇamāsa-
macāturmāsyamanāgrayaṇamatithivarjitaṃ ca .
ahutamavaiśvadevamavidhinā huta-
māsaptamāṃstasya lokān hinasti 1.2.3

If a man's Agnihotra sacrifice is not accompanied by the Darsa and the Purnamasa sacrifice, by the Four Months' sacrifice and the Autumnal sacrifice; if it is unattended by hospitality to guests or if the oblations are not offered at the right time; or if the sacrifice is unaccompanied by the Vaisvadeva ceremony or is improperly performed-then it destroys his seven worlds.

When you do not follow the rules, all 7 lokhas above are closed for you
Darsakarma, (new moon day) , and purnamasa full moon day karma , caturmasa the karma done once in 4 months, anāgrayana- done during harvest season, Atiti yajna- honoring guests. It is very important to feed guests- to be done daily.
If karmas are not done properly, the phala is not there. It leads to undesirable consequences, dangers are there. It denies you the phala, pinda dana for 7 generations. You will shed a lot of tears. All the satellite rituals should be performed with agnihotra. They are all anga.

Meticulously follow and perform karma. Dushkaram - difficult
It is difficult, then have vairagya and come to jnana yoga!

Make people move towards jñana yoga- That is the tatparyam

Mantra 4 The seven names of Agni

काली कराली च मनोजवा च
सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरुची च देवी
लेलायमाना इति सप्त जिह्वाः ॥ ४॥
kālī karālī ca manojavā ca
sulohitā yā ca sudhūmravarṇā .
sphuliṅginī viśvarucī ca devī
lelāyamānā iti sapta jihvāḥ .. 4.. 1.2.4

Kali (the Black), Karali (the Terrific), Manojava (the Swift as thought), Sulohita (the Very red), Sudhumravarna (of the colour of bright smoke; purple), Splulingini (the Scintillating) and the luminous Visvaruchi (the All-gleaming, all- formed)-these seven, flickering about, form the seven tongues of the fire.

7 tongues of Fire

Each one is dancing/ Swaying

1. Kali - black in the middle of smoke
2. Karāli- Terrifying fire, suddenly it arises and it makes you go back
3. Manojavaca- it has the speed of mind, comes and then gone
4. Sulohita- Red flame with more carbon content
5. Dumravarna- Deep grey in color
6. Sulinghini - with lot of sparks due to twigs and crackling sound
7. Vishvaruchi Devi- Shining with all 7 colors

All of them consume the offerings that are given.

Mantra 5 The karma phala

एतेषु यश्चरते भ्राजमानेषु यथाकालं
चाहुतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र
देवानां पतिरेकोऽधिवासः ॥ ५॥

eteṣu yaścarate bhrājamāneṣu yathākālaṃ
cāhutayo hyādadāyan .
taṃ nayantyetāḥ sūryasya raśmayo yatra
devānāṃ patireko'dhivāsaḥ 1.2.5

A man who performs the sacrifices when these flames are shining and offers oblations at the right time, is carried by these oblations on the rays of the sun to where dwells the sole sovereign of the gods.

The result of these rituals when done properly.

All these 7 tongues are shining, in that if you offer oblation, they lead him in the form of rays of sun, the yajamana is taken to the destination after death. You will be taken to indra loka- aka svarga. Said as Brahma loka but should be interpreted as svarga. After punya is exhausted, you will be pushed down. Brahma loka is the destination for upasana not for karma.

Mantra 6 The limitations of karma and karma phala

एह्येहीति तमाहुतयः सुवर्चसः
सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य
एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥ ६॥

ehyehīti tamāhutayaḥ suvarcasah
sūryasya raśmibhiryajamānaṃ vahanti .
priyāṃ vācamabhivadantyo'rcayantya
eṣa vaḥ puṇyaḥ sukrto brahmalokaḥ 1.2.6

The luminous oblations say to the sacrificers: Come hither! Come hither! And lead him on the rays of the sun, worshipping him all the while and greeting him with the pleasant words: This is the holy heaven of Brahma, earned by your good deeds.

How do the rays carry him?

Please come - Welcome words Glorifying the person uttering pleasing words, offering workshop, take them to Brahma loka - heaven punya loka- path for your punya. That's how they carry them. It is the third loka sva- not the 7th loka. Kevala karma result is svarga loka not Brahma loka. In this context it should be taken like that.

Avidya Kama Karma- cycle

It is always limited.

Organs of action are limited, so karma is limited and karma phala is also limited

Like peeling onion - it is asaram, root cause for dukha- misery

Kayika, vacika , manasika karma- all are limited

Moksha is already existing. But because of ignorance you don't know that.

Mantra 7 Karma cannot liberate from samsara -a small raft in a big ocean

प्लवा ह्येते अद्रुदा यज्ञरूपा
अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा
जरामृत्युं ते पुनरेवापि यन्ति ॥ ७॥

plavā hyete adr̥dhā yajñarūpā
aṣṭādaśoktamavarāṃ yeṣu karma .
etacchreyo ye'bhinandanti mūḍhā
jarāmṛtyuṃ te punarevāpi yanti 1.2.7

But frail indeed are those rafts of sacrifices, conducted by eighteen persons, upon whom rests the inferior work; therefore they are destructible. Fools who rejoice in them as the Highest Good fall victims again and again to old age and death.

Karma is compared to raft. With a raft can you cross the ocean? Even with ships it is difficult. It is not firm. It cannot take you across.

18 factors with karma- with rituals

16 priests 4 from each Veda

2- The ritual performer - Yajamana and his wife

The wife has to be there and give permission for the yajamana to do the ritual. And she gets 50% of punya. But does not get any share of pāpa. Her punya does not go to him.

All 18 are adruda- not firm impermanent . But they are aviveki and they dwell in svarga for sometime and come back again to suffer old age and sorrow and death. They also take lot of people with them will be said in next mantra

Mantra 8 Ignorance blinds- Blind leading blind ends up circling round and round

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥

avidyāyāmantare vartamānāḥ
svayaṁ dhīrāḥ paṇḍitaṁ manyamānāḥ .
jaṅghanyamānāḥ pariyanti mūḍhā
andhenaiva nīyamānā yathāndhāḥ 1.2.8

Fools, dwelling in darkness, but wise in their own conceit and puffed up with vain scholarship, wander about, being afflicted by many ills, like blind men led by the blind.

They are buried in the middle of ignorance and will take more people with them. Thinking they are intelligent, enlightened, they go round and round just like blind dealing blind. They fall in a thorny bush or a pit. They think karma will give moksha. And people follow blindly. The power of discrimination is lacking. The suffering continues because of avidya- kama- karma. The vision is not there so it is like blind leading blind. Afflicted intensively, they go round and round .

Mantra 9 The varieties of ignorance

अविद्यायं बहुधा वर्तमाना वयं
कृतार्था इत्यभिमन्यन्ति बालाः ।
यत् कर्मिणो न प्रवेदयन्ति रागात्
तेनातुराः क्षीणलोकाश्च्यवन्ते ॥ ९ ॥

avidyāyaṁ bahudhā vartamānā vayaṁ
kṛtārthā ityabhimanyanti bālāḥ .
yat karminō na pravedayanti rāgāt
tenāturāḥ kṣīṇalokāśchyavante 1.2.9

Children, immersed in ignorance in various ways, flatter themselves, saying: We have accomplished life's purpose. Because these performers of karma do not know the Truth owing to their attachment, they fall from heaven, misery- stricken, when the fruit of their work is exhausted.

Remaining in ignorance in various ways -

The previous mantra said avidya antara- in the middle of ignorance. Here it says various notions that ignorant people have.

With respect to themselves, Isvara and jagat. All of them take the world to be real.

Different theology - different religion- different philosophy

Because of raga dvesa

Follow me, you will get svarga- svarga is moksha for them

A variety of houses; a variety of trees in Svarga.

They think they get moksha by doing karma, we have accomplished it, that is the notion. They are all Bala- immature people.

They take sentences as is and think it is truth like annamaya; pranamaya everything as truth.

Carvarka- whatever i perceive that alone is real- Make merry while you live! Don't worry about loans, when the body is ashes, no next birth. Enjoy life! Sukham jeevaet.

Initiated by virocana

Indra and Virocana - went to get Self knowledge

Whatever you see in water- your reflection is the truth.

Like this variety of philosophy

Prana is atma

Mind is atma

Like that they are very immature people.

They do not know the reality of life. Because of raga to karma phala, they are overpowered by the desire to results of actions, mixture of dukham and sukham

But still we cant give up because of attachment to karma phala , they fall from Svarga loka,

They fall from svarga loka when karma phala is over. While going, come , come and now it is fall.

Next is karma combined with upasana. That is also samsara, because they come back tot he world.

Mantra 10 Ishta and pūrta karma (Rituals and Social services)

इष्टापूर्तं मन्यमाना वरिष्ठं

नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।

नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं

लोकं हीनतरं वा विशन्ति ॥ १०॥

iṣṭāpūrtam manyamānā varīṣṭham

nānyacchreyo vedayante pramūḍhāḥ .

nākasya pṛṣṭhe te sukr̥te'nubhūtvemaṁ

lokaṁ hīnataraṁ vā viśanti 1.2.10

Ignorant fools, regarding sacrifices and humanitarian works as the highest, do not know any higher good. Having enjoyed their reward on the heights of heaven, gained by good works, they enter again this world or a lower one.

Ishta karma- Vedic rituals (Agnihotram, tapas satyam, vedananca anupalanam) not from Ish datu, (desire) it is from yaj datu yajna not from desire, protecting Vedas, anupalanam, learning and teaching Vedas, aditi yagna, panca maha yagna - (Deiva, rishi, pitru, nru yajna, bhuta yajna) To be done daily. To exhaust daily pāpa that are done inadvertently.

Nru yajna-is aditi yajna. Rice pounding, washing the floor, etc kill insects creating papa. So this prayascittam is done by these yajna. Karma is not criticized. The thinking that these karma will give moksha is criticised.

Sroutra karma- enjoined by sruti

Smarta karma- enjoined by smruti

Purta karma- Charity- offering food, establishing water bodies- these are purta karma

Datta karma

They consider these as sreshtam by the ignorant people. They have not understood the avidya, and need to remove it by knowledge. Karma phala cannot lead to moksha; it gives only anta karana shuddhi.

Kam- Sukam

Akam - dukham (not sukam)

Nākam- sukham (double negative- continuous sukam)

When you come back after fulfilling karma phala, samsara continues even after these so called sreshta karma.

Depending upon sancita karma, prarabdha will take place into other janma.

You please the jiva by saying ‘ You are Brahman’. That is why Sruti says so. No tatparya. This is what they say.

Naka here means svarga. Abodes of experience of pleasure. After experiencing that heaven, they come back to this world.

Karma cannot give you moksha is the tatparya

Karma is product of avidya so cannot remove the cause

Darkness cannot be removed by a broom Only by light

Similarly only Vidya can remove avidya

Mantra 11 Karma with Upasana by Vanaprasta

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये
शान्ता विद्वांसो भैक्ष्यचर्या चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति
यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥ ११ ॥

tapahśraddhe ye hyupavasantyarṇye
śāntā vidvāṃso bhaikṣyacaryāṃ carantaḥ .
sūryadvāreṇa te virajāḥ prayānti
yatrāmṛtaḥ sa puruṣo hyavyayātmā. 1.2.11

But those wise men of tranquil minds who lives in the forest on alms, practising penances appropriate to their stations of life and contemplating such deities as Hiranyagarbha, depart, freed from impurities, by the Path of the Sun, to the place where that immortal Person dwells whose nature is imperishable.

4 stages

Vedas also have 4 sections- Samhita, Brahmana, Aranyaka and Upanishads

Bramachari- after studying for 12 years, Avaprata snana- graduation bath snatah - 6 month time period given - give dakshina- can decide to marry

Bramacari goes to King and asks for dakshina

In raghuvamsa Kalidasa says this.

Samhita section of Vedas

Grahista- Marry and do nitya and namittika karma- Brahmana section of vedas

Vanaprasta- Retires and goes to forest, wooded place which quiet- Aranyaka of the Vedas-

Mainly upasana . They become qualified for sannyasa

Sannyasa- Upanishads

Beautiful design

This mantra is about Vanaprasta

Tapas- and sraddha

Calm and quiet life

Study upanishads

Grahista studies part time

Sannyasa studies full time

The one who does karma and upasana goes through surya loka and brahma loka, and finally comes back.

The previous mantra is jnana rahita, here jnana yukta - jnana is upasana here.

Being residents of forest, with calm mind and they perform karma of Vanaprasta , they practice upasana that is mentioned as sraddha, upasana of Hiranya Garbha

With uparata withdrawn from the group of sense organs, the mind is settled. No wandering.

Aranye upavasanti- living in forest by seeking alms from others, no big possessions, no parigraha

They are eligible for bhiksha

They move through surya marga- northern uttrayana

This is bright path

The other southern path is dhooma marga, a dark path.

No impurities - no rajas , no punya papa

Goes to brahma loka and then continues until samsara continues

This is samsara gati

Apara Vidya gati

Purva paksha

Why don't you consider going to Satya loka/ Brahma loka as moksha?

Sankara says

Interpret as Shastra says, not to your wish

Here the desire ends- for jnani

Sarvata prapya- getting it totally by knowledge

Moksha is not a gati- not going somewhere

There is no prakarana- what is the context here? Aparā vidyā

Avidyā- karma prakarana

Cannot be para vidyā

Context is important

Apākshikam- relative not absolute

Sadhana sadhya- aparā vidyā

End is away from sadhana

The beda is there

Kriya, karaka, phalam- binnam differences

Quotes Manu smṛiti

Need to come out of this also- hiranya garbha prapti

Next will be about analyzing life experiences

Including Hiranya Garbha prapti

Mantra 12 The right student and the right teacher

परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो
निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

parīkṣya lokān karmacitān brāhmaṇo
nirvedamāyānnāstyakṛtaḥ kṛtena .
tadvijñānārthaṃ sa gurumevābhigacchet
samitpāṇiḥ śrotriyaṃ brahmaniṣṭham 1.2.12

Let a brahmin, after having examined all these worlds that are gained by works, acquire freedom from desires: nothing that is eternal can be produced by what is not eternal. In order that he may understand that Eternal, let him, fuel in hand, approach a guru who is well versed in the Vedas and always devoted to Brahman.

Important mantra

Talks about the qualifications for this knowledge

Viveka and Vairagya

Parikshya lokan- Analyze one's experiences, one comes to know the anityatvam of all of these.

With this body the karma we do that is also anitya

5 days work week, 2 days off

Work for a year, 2 weeks vacation

After work, we retire,

All of them are anitya

You ask what next?

Earnings, also anitya

Any experience, sukha or dukha - comes and goes

All these are gathered through karma - karma citan

This is pratyaksha

Karma is limited.

Whatever that is born of karma is anitya. Just like the shareera

Prarabdha karma is limited

Shareera born of prarabdha karma is also anitya

Extend to other loka- anumana pramana

Even svarga is anitya, you exhaust punya and come back

- Chandogya talks about this
- This is based on Anumana
- Can't die, go to Svarga and then do anumana- body is not there. But we take sruti as pramana for this.

We have sruti pramana, anumana pramana and pratyaksha pramana to know that all these experiences are anitya.

I am interested in nitya

The one who has sattva guna is Brahmana

Nasti akruta karmana

What is not done is nitya

Karma results are 4

Produce something- udpadyam

Reach something- aapyam

Clean/purify something- samskaryam

Modify something- vikaryam

Moksha is not one of these 4

Because whatever you produce has expiry date, Moksha does not have expiry date

Whatever place you reach, you have to come back

Whatever you purify, gets dirty again

Moksha is changeless so not vikarya

I am nitya mukta for that i have to gain knowledge
So you need to study knowledge
For that you have to go to a Guru

Teacher- traditional teacher
Gurum eva abigatchet
Not to a kriya yogi, only to guru
Srotiriyam and Brahma nishta
The one who knows how to handle the words of shastra
The skill to do this and abiding in this vision
Samit pani- go with twigs in hand revealing the attitude of surrender

This is said to show who is the adhikari for this knowledge

Sadhana Sadhya - relationship -
The one who does not see any purpose in action is the adhikari

What is pariksha?
What is that we are examining?
Loka- apara vidhya visha Rig veda etc..
Anything other than para vidya is apara vidya

Para vidya is to be practiced by the one who has he dosha - avidya kama karmavat
Born ignorant
Svabhava prapta- ignorance- desire- action

Even is shastra mandates karma, jnani knows it is not for him

Dakshina marga and uttara marga- suka rupa loka
Duka rupa loka is also there- The one who does not do what is supposed to be done and who does what is not to be done. Lower yonis, narakatryak - animals , jiva dies and final rites are not done properly so they travel around as ghosts- preta lakshana
These are all karma phala
How to examine these?
Pratyaksha, anumana, upamana etc all means of knowledge
Without subjectivity
Study as it is.
Anityatvam
Adhisayatvam
All these are defects of karma phala
Look at from all angles

Sankara is exhausting by examining these loka
Beginning from avyakta up to stvara (plant kingdom)

Manifest and unmanifest
Anyonya ashraya
Production of one is dependent on the other
Beeja- ankura
Seed- tree
Dependent upon the other
So creation is anirvacaneeya- cannot trace the origin
Anartha is there, sahsra anartha, dukha,
No sara in samsara like the stem of the plantain tree- kadaligarbhavat- asara
Only nama rupa -
cause is Isvara
Like onion peeling

Maya- presents itself in various forms- chameleon
Appears to be attractive from outside, you hold it first, then it holds you and then you cannot come out

Gandharva nakara akara- evening sky clouds forms beautiful cities, elephant, fort etc and as you see it disperse
Mirage water- marici udaka
Svapna- dream
Jala udpuda- water bubbles
Kshana - short lived
In this way do pariksha- knowing the fleeting nature of samsara

Then you turn away- show your back to samsara
Brahmana gets vairagya by showing back,
Brahmana here means who has satvika guna
Then he takes up Brahma Vidya
Nir vedam means vairagya here

The other part of Vairagya is what I am seeking
I am seeking the truth
The nitya padartha
Even through anitya padartha i am only seeking nitya padartha
Kutastha nitya- changeless reality
I am only interested in that so I don't want to go after karma
That means moksha is already siddha vastu - no need to go after sadhana
What is nityam?
Abhayam, Shivam
So he goes to guru

I know I am - samanya jnana
What is that I? - Vishesha jnana is not there

Can't read by yourself

One has to go to Guru only

Cannot do independent enquiry

This knowledge swallows ahankara- while reading ahankara is very much there. Cannot surrender

Only in sravanam, surrender to shabda pramana, ahankara is offered.

By listening there is possibility of ahanakara to be swallowed

Take twigs in adequate quantity and go to acharya who is Strotريا and Brahma nishta

Srotريyam

He is very well versed in Veda and vedanta- listened by traditional teachings

Brahmanishta

The one who is in Brahma nishta. Abiding in Brahman Committed to Knowledge
Aparoksha jnanam is there.

How will you know Brahma Nishta?

What are the characteristics?

There is no external characteristics for Brahma Nishta

So you cannot identify

So go to Srothريا ! he can make you BrahmaNishta if you are qualified

Guru will come on your way based upon your qualifications

If you get one with both then it is great!

Is he engaged in a lot of activities? Then he cannot be Brahma Nishta

Karma is virodha here

Making the Guru pleased, ask for the knowledge of aksharam

Mantra 13 Guru should teach the student

तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच
तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

tasmai sa vidvānupasannāya samyak
praśāntacittāya śamānvitāya .
yenākṣaram puruṣam veda satyam provāca
tām tattvato brahmavidyām .. 13..

॥ इति मुण्डकोपनिषदि प्रथममुण्डके द्वितीयः खण्डः ॥

iti muṇḍakopaniṣadi prathamamuṇḍake dvitīyaḥ khaṇḍaḥ .. 1.2.13

To that pupil who has duly approached him, whose mind is completely serene and whose senses are controlled, the wise teacher should indeed rightly impart the Knowledge of Brahman, through which one knows the immutable and the true Purusha.

What should Guru do to that student?

Guru should teach that akshara knowledge to this student
Test the student if he is prashanta chittaya
If so then teach - almost as though a command for the teacher

Teach the para Vidya to the student
Purusha- atma -pūrnat
Purusha-Or the jiva in body mind complex- puri shayanat
Keep the tradition going
As you were taught, teach the student

Here ends first Mundaka

॥ इति मुण्डकोपनिषदि प्रथममुण्डके द्वितीयः खण्डः ॥
॥ iti muṇḍakopaniṣadi prathamamuṇḍake dvitīyaḥ khaṇḍaḥ ॥

Here ends the commentary on the second part of the First Mundaka.

Om Tat Sat
August 1 2026.