

# A STUDY ON THIRD MUNDAKA, CANTO 1, MUNDAKA UPANISADA

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*Abstract: The metaphor and allegory are the dominant attributes of Vedic literature. Mundaka is the Upanisada of Arthva Veda and lies among the principal Upanisada. The third chapter of Mundaka Upanisada combines Vedic sages' philosophical and psychological approaches. The study covers only the first segment of the third Mundaka. The aim is to study the explanation and lucid presentation of various aspects of the 3rd Mundaka of Mundaka Upanisada. The first canto of the third Mundaka explains the words Suparna, Isha, Atma, and Brahama. The third Mundaka is full of dualism, representing the cosmological reality through the allegory. The core ideology of the third Mundaka is nondualism with the wrapper of pseudo-Buddhism. The mild touches of a few prevailing occidental philosophies, such as psychological parallelism, pragmatic approach, and empiricism, are the common ones.*

## INTRODUCTION

Mudaka is the Upanisada of Atharvaveda, and it started with Sounaka and Angira's conversation. The first word of Mundaka is the Brahama. The main objective of Mundaka Upanisada is to gain knowledge about the Bharama. The Brahama is the proper noun, and it comes from the root *briha* (means ever expansion). It is a lyrical literature, and its scripture developed later. Era of Mundaka Upanisada is obscure. The study's objective covers the first half of the 3rd Mundaka of Mundaka Upanisada. It contains ten verses. It aims to explain and provide a lucid presentation of various aspects of the 3rd Mundaka. By following our methodology, the study is based on the translation work of Patrick Olivelle (Olivelle, 1996), Max Muller (Muller and Navlakha, 2000), and Sri Aurobindo (Aurobindo, 2021) of Mundaka Upanisada. The explanation is borrowed from Sankaras's commentary from the Wisdom Library (Wisdom Library n.d.). The philosophical expiations are collected from the writing of Rama Swami (Rama 1990), and its metaphoric analysis is gathered from the writing of Sri Aurobinda (Ghoshe, 1995). The Buddhist doctrine of Karma and Brahmanical karma tradition was collected from Yuvraj Krishan's writing (Krishan, 1997).

Third Mundaka contents ten slokas. Slokas explains the avenue to attend to the truth and eternal happiness. According to Sankara's commentary, Mundaka Upanisada focuses on Advaita Vedanta (non-dualism), a classical philosophy of Vedas (Gawde, 2016).

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।  
तयोरन्यः पिप्पलं स्वाद्वत्पनश्चन्नन्यो अभिचाकशीति ॥ १ ॥ (Aurobindo, 2021)  
dvā suparnā sayujā sakhāyā samānaṃ vṛkṣaṃ pariśasvajāte |  
tayoranyaḥ pippalaṃ svādvattyanāśnannanyo abhicākaśīti || 1 || (Ibid.).

Two inseparable companions of fine plumage perch on the self-same tree. One of the two feeds on the delicious fruit. The other not tasting of it looks on. (Ibid.)

## I

The debut sloka of the third Mundaka is the metaphoric description of two identical birds. The body is the composition of various systems, and all of them are functionally interrelated. The tree combines various parts and similitudes to the body because it is born and goes through

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the various phases of life and ultimately dies. Therefore, the tree similitudes to the mortality of the physical body (Easwara, 2007). According to Ludwig, the tree is the symbolic presentation of knowledge (Beyers, 2022). The tree is the habitat of two identical birds, and it depicts the two birds as vital and supreme spirits dwelling in the same body (Foley, 2012). Birds do two different types of work: eating fruits and observing facts.

Eat and observation are both verbs. Eating is related to physical taste and a series of organs and the digestive system. Physical well-being depends on the eating habits of human beings. It is the symbol of vital spirit, and it is related to the action of work (Heehs, 2002). Eating is related to the fact of terrestrial earth. The observation is normally related to eyesight and light. The passiveness of the second bird is the symbol of the supreme spirit (Ghoshe, 1995). Therefore, eating the fruit is a similitude to the physical interaction of human beings to its milieu, and observation similitudes the human mental map and perception. The human body is the perfect reflection of the physical interaction of its milieu, and the mind is the perceptual receptor of its milieu. It is the metaphoric explanation of human beings' physical and metaphysical aspects. During the 17th century, German mathematicians and philosophers introduced the concept of psychological parallelism, explaining that mental and bodily events are perfectly coordinated without casual interaction (Sleeper, 2001). It explains that mental events are accompanied by physical effects without any direct cause-effect relation between the mind and bodily events. Eating stands for bodily events, and observation stands for mental events. These two events are independent and perfectly correlated but not casually connected. It is a metaphoric description of psychological parallelism (Encyclopedia, 2023) of Vedic sages.

The cosmological explanation is an integral part of Upanisada. The word *Suparna* comes from *sayana*, which means rays of the Sun. Occidental scholars Wilson, Grassman, and Ludwig opined that *Suparna* is related to cosmology and celestial bodies (Cazlissle, 2021). According to Grassman, *Suparna* combines *Sonne* and *Mond* (Sun and Moon). Two birds are the symbolic presentation of two celestial bodies: the Moon and the Sun. The moon takes Sunlight, and the sun's rays are the source of light and energy (Kafatos and Chopra, 2014). It is related to vision, and the Sun deluges the Earth with light. The sun is the symbolic presentation of the spectator bird, and the moon is the symbolic representation of the bird eating the fruits (Bloomfield, 1900).

समाने वृक्षे पुरुषो निमग्नोऽनिशया शोचति मुह्यमानः ।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥ २ ॥ (Wisdom Library n.d.)

samāne vṛkṣe puruṣo nimagno'niśayā śocati muhyamānaḥ |

juṣṭaṃ yadā paśyatyananyamīśamasya mahimānamiti vītaśokaḥ || 2 || (Ibid.)

## II

On the self-same tree, the *Jiva* drowned as it were and was perplexed, grieving owing to helplessness. When he sees the other, the lord worshipped by all, and his glory, the lie becomes absolved from grief (Wisdom Library n.d.).

The bird eating fruit and living in the tree is similar to the human being interacting with the terrestrial earth and society. It is the metaphoric explanation of *Karma*. The apparent consequence of *Karma* is life's ups and downs, and it is sometimes painful to the human being. Vedic *Karma* was initially related to the *Yajna* (ritualistic *Karma*), the work of public welfare (Bloomfield, 1900). The Buddhist *karma* doctrine is related to metaphysics and ethics and provides a rational explanation of human suffering. It explains the consequences of *Karma* as credit and debit (Krishan, 1997). Buddhist doctrine argues in favor of *Karma* as the law of personal responsibility, and it is inescapable, inexorable, and self-operating (Krishan, 1997). The phase शोचति मुह्यमानः (Sorrow or suffering) explains the state of self-oppression.

Before the Mundaka Upanisada, Vedic literature never explained the phases of Sorrow. The explanation of Sorrow is related to the Buddhist doctrine (Krishan, 1997).

Isha is derived from the verb *Ishle*, which means ruler (Aurobindo, 2021). Isha is the personal name of the supreme being, and Isha Upanishad first used the proper noun instead of a mythical word (Brahama) to describe supreme reality (Aurobindo, 2021). Isha is a common word in 129 dialects of the Indo-Iranian language group. The word Isha is phonetically similar to *Yasha*. It is an ancient Hebrew word that means escape or salvation (Israel Bible Weekly, 2023). The Isha is phonetically similar to Isaiah, and the prophet Isaiah is inseparable from ancient Judaism. In the Bible, “Eve” and “Isha” are pronounced simultaneously, and it stands for femininity. Ralph Griffith and Muller interpreted the term “Isha” as “Lord” and “Self” (one’s Self) (Muller and Navlakha, 2000). Puqun Li explains Isha (Li, 2012) as “the ruler of the Self.” The Isha is the character of a deity instead Isha is the Lord of Self.

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥ ३ ॥ (Wisdom Library n.d.)

nāyamātmā pravacanena labhyo na medhayā na bahunā śrutena |

yamevaiṣa vṛṇute tena labhyastasyaiṣa ātmā vivṛṇute tanūm svām || 3 || (Ibid..)

### III

This *Atman* cannot be attained by dint of study or intelligence or much hearing—whom he wishes to gain—by that it can be achieved. To him, this *Atman* reveals its true nature (Wisdom Library, n.d.).

The first three slokas of the 3rd Mundaka are related to the Buddhist doctrine of *Nirvana* and related to the Pragmatic approach. Peirce, the originator of Pragmatism, opines that Pragmatism starts the journey from doubt and ends with the truth (Sleeper, 2001). According to Vedic ideology, the ultimate goal of human life is to know the ultimate truth (Aurobindo, 2021). The obvious question is how and who will get the ultimate truth. The individual self is eligible to get knowledge. The individual’s experiences are the empirical knowledge, but the empiricism and Positivist approach (नमेधयानबहुनाश्रुतेन) is not the way to get the ultimate truth (Cazlissle, 2021). The Pragmatist believes that old beliefs guide any inquiry and end with a new fact. Therefore, it is a continuous process (Sleeper, 2001). Pragmatists also argued in favor of the hypothesis that it is true if God or the supreme reality works satisfactorily in the widest sense of the word (Olivelle, 1992). The concept of the self is possessed of concrete characteristics, in a word, as consciousness (Bhatt, 2020). Self-focus is based on empirical experiences and takes various actions depending on the social and mental context.

According to Locke, human desire is related to metaphysical aspects (*Standford Encyclopedia of Philosophy*, 2023). The theoretical discussion of the metaphysical aspects of the human being was started by ancient Greek scholars through the discussion of the soul. The self (atma) is the individual self, and there are apparent differences between the individual self and the non-self.

A branch of Greek philosophers Homer, Pythagoras, Socrates, Thales, and Aristotle argued in favor of the Vitalistic concept of the soul (Jorgenson, 2018). Greek philosophers believed that the self is related to me or mime and that the self is a concrete real being (Ferrari and Giovanni, 2005). Self is related to the world where an individual sees him or her be placed (Ferrari and Giovanni, 2005). The nonself (according to Buddhist doctrine) or the Soul is an integral part of the human mind (Calkins, 1908). The abstractness of the soul concept is explicated and avowed by Locke (Calkins, 1908). The soul and self are two separate entities and the soul sets the motion for the body (Ferrari and Giovanni, 2005). The living body combines the soul and self, which are interdependent. It is an active and passive relation with no action without passive or passive without active (Jorgenson, 2018).

The systematic discussion of self and soul started with the ancient Greek school of thought (Gawde, 2016). The concept of self and soul was also integral to Vedic literature (Forslund, 2018). The philosophical debate and explanation of the idea of self and soul reached its apex through the discussion of Plato, Aristotle, and Rene Descartes (French philosopher) (Goetz & Charles, 2011). Pre-Socratic philosophers like Empedocles and Pythagoras wrote that the soul distinguishes animate from inanimate objects (Ferrari and Giovanni, 2005). Pythagoreans believed the body was a tomb where the soul was trapped (Forslund, 2018). Therefore, the self is related to terrestrial Earth, which is ever-changing. Plato described the soul as immaterial, unites sense and experiences, apprehends ideas, and loves wisdom (Ferrari and Giovanni, 2005). The platonic soul consists of three parts, which are located in different regions of the body: the logos, located in the head, is related to reason and regulates the other part, which is related to the spirit; and the eros, located in the stomach, is related to one's desires (Hoffman, 2009).

According to the Hellenic concept, the soul takes shelter in the body (Jorgenson, 2018). The reason lies in the mind, the spirit in the heart, and the desire in the stomach (Ferrari and Giovanni, 2005). The reason controls the soul; the mind tells the body what to do, how to feel, and what to say. Therefore, the individual self never gets the idea of eternal truth only by positivism or empiricism.

प्रणो ह्येष यः सर्वभूतैर्विभाति विज्ञानन्विद्वान्भवते नातिवादी ।

आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥ ४ ॥ (Wisdom Library n.d.)

praṇo hyeṣa yaḥ sarvabhūtairvibhāti vijānanvidvānbhavate nātivādī |

ātmakrīḍa ātmaraṭiḥ kriyāvāneṣa brahmavidāṃ varīṣṭhaḥ || 4 || (Ibid.)

#### IV

It is, indeed. *Prana, i.e., Isvara*, shines variously with all living beings. Knowing him, the wise man becomes not a talker regarding anything else. Sporting in self, delighted in self, and doing nets (enjoined), this man is the best of those who know the *Brahman*. (Ibid.)

Human life is the journey from the individual self to the universal self. The way of the journey is more than merely physical. It is metaphysical and spiritual. It is a journey of the individual self and moves towards the universal soul. The individual self is explained by the word *atma*, and the universal soul is explained by *Brahma*. The core ideology of Vedic literature encompasses the word *Brahma* (Bhatt, 2020). *Brahma* means boundless Knowledge (Rama, 1990). *Brahma* comes from the root “brh,” which means expanding and being a neuter noun (Aurobindo, 2021). According to Jon Gongga, there is no synonymous world in the Western language (Sharma, 1987). Sarvapalli Radhakrishnan expressed that *Brahma* is the mature and ultimate phase of the mind (Schilpp, 1992). The evolution in the animal world is the most remarkable phenomenon on earth and, similarly, in human beings since evolution is achieving mental maturity. *Brahma* is nothing but mental maturity or the ultimate state of mind, which is achieved through the journey of life (Sharma, 1987). The ever-expanding state of mind includes a greater aspect of well-being.

The most recognized theory of the origin of the earth and the universe is the Big Bang theory (Hawking, 1993). The universe's origin started from the singularity (nebula) and was due to high gravitational concentration. A big explosion takes place, and the elements are thrown and moved from the center, and a never-ending expansion starts (Hawking, 1993). The space observation depicts that all celestial bodies gradually move away from the ever-expanding center (Dress, 1990). The universe is ever expanding, and the ever-increasing distance between the different galaxies and expansion results from the big bang. The universe started the journey from a singularity to an ever-expansion (Schroeder, 1992). This cosmological fact is hidden in the metaphoric description of the individual self (singularity) to the universal soul (ever-expanding solar system).

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।  
 अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥ (Wisdom Library n.d.)  
 satyena labhyastapasā hyeṣa ātmā samyagjñānena brahmacaryeṇa nityam |  
 antaḥśarīre jyotirmayo hi śubhro yaṃ paśyanti yatayaḥ kṣīṇadoṣāḥ ॥ 5 ॥ (Ibid.)

## V

This *Atman* within the body, resplendent and pure, can be reached by truth and *tapas*, by sound knowledge and by abstinence from sexual pleasures constantly practiced; he is within the body, resplendent and pure; he, assiduous *Sanyasins* see, their faults removed (Wisdom Library, n.d.).

The soul similitudes to light or brightness. The phrase ज्योतिर्मयो हि शुभ्रो denotes the white and brightness, and it signifies the sunshine. The word सत्येन (truth) is metaphorically explained by the brightness or the light. Knowledge is the most wonderful structure of human beings. The Vedic ideology argued that knowledge is only justified by the truth. It is unanimously accepted that knowledge is related to human concerns and values. Ancient Greek schools believed that knowledge is justified by true belief. The justified true belief is the clear perceptual evidence or valid inference; it constitutes knowledge (Greco, 2003). The recent cognitive world ignores the classical JTB theory, and Edmund Gettier argues that beliefs are justified by the truth (Gettier and Davis, 1983) but do not register as knowledge. The relationship between truth and knowledge entered the psychological and philosophical domains in the 15th century. The Sloka of Mundaka Upanisada explains the ideology of knowledge, which is only justified by the truth. If the knowledge is not verified and justified by the truth, that is not considered knowledge (Sinha, 2021). The justification of truth is related to the soul and mind. It is unanimously accepted that human knowledge and consciousness combine brain and mind. There are a lot of controversies among neurologists about whether the mind and soul lie in the brain or the heart. However, it is unanimously accepted that the mind is related to the unconscious cognitive process (thought processes and feelings). Hippocrates explained that the brain is the organ of the mind (Pandya, 2011), and the mind is the virtual entity stimulated by the brain. The sloka of Mundaka Upanisada argued that the coordination of body and mind determines the level of understanding and knowledge. The individual self can attain the universal soul through the highest level of consciousness (knowledge), and the truth justifies that. The sloka includes bundles of modern ideologies with wrappers of Vedic allegory as the classical theory of KJT (knowledge justified by the truth), the mind is the function of the brain, and the soul is the highest level of consciousness.

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।  
 येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥ ६ ॥ (Aurobindo 2021)  
 satyameva jayate nānṛtaṃ satyena panthā vitato devayānaḥ |  
 yenaākramantyaṛṣayo hyāptakāmā yatra tat satyasya paramaṃ nidhānam ॥ 6 ॥ (Wisdom Library n.d.)

## VI

Truth alone wins, not falsehood; by truth, the *Devayanah* (the path of the *Devas*) is widened, that by which the seers travel on, having nothing to wish for to where there is that—the highest treasure attained by truth (Wisdom Library n.d.).

Philosophers have long wondered about the eternal truth. The philosophical inquiry of truth has a long history since the Vedic era and the era of Aristotle and Plateau. According to Aristotle, truth is the sameness, falsity, or difference between what is said and what there is. Thomas Aquinas (1225-1274) argued that falsity (Aquinas, 2013) and truth are not in things

but in thought. Most philosophers believe that truth is a conserved valid reference. Moreover, the sloka of Mundaka Upanisada proclaims that truth is related to triumph or winning (*jayate*). According to Vedic thinking, falsity and truth are not substances. Instead, they are thought and related to the mind. It is related to unity, identity, and selfsameness. The Vedic ideology focuses on the journey of the individual self and the universal soul.

The starting point of that virtual journey is the self-identity of a being, which is nature's criteria of truth. Selfsameness is related to the self-identical being, and self-identical being is the grand of classical truth. The cosmological allegory (*Ritam* means cosmic law) is an inseparable aspect of Vedic literature. The Earth and planets are in motion within the Solar. Earth rotates once every 23h 56m with a speed of 1,674 km/hr. Earth's average orbital speed is about 30 km per second. Earth is moving at a terrific speed; therefore, all the terrestrial attributes are in motion, but individuals cannot feel. The Universe is ever-changing, and it is expanding. Hence, space and time are ever dynamic, but the Earth's motion is invisible. It is related to cosmic reality. The Earth's motion is a universal phenomenon, and all the earthly creatures (individual selves) are inseparable from it (selfsameness). The truth is not merely related to victory or triumph. The literary meaning of *jayate* is a victory, and the word *jayate* explains the apex condition of the state of mind. The apex state of mind is the absolute and related to the universal soul (Greco, 2003). That state of mind is the perfect union of truth and knowledge and individual self-melt and spread on the universal soul. It is the fundamental ideology of Advaita (non-dualism) Vedanta.

बृहच्च तद्विव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।  
दूरात्सुदूरे तदिहान्तिके च पश्यन्त्वैव निहितं गुहायाम् ॥ ७ ॥ (Aurobindo 2021)  
br̥hacca tadvivymacintyārūpaṃ sūkṣmācca tatsūkṣmataraṃ vibhāti |  
dūrātsudūre tadihāntike ca paśyantvivaiva nihitaṃ guhāyām ॥ 7 ॥ (Ibid.)

## VII

That shines as vast, heavenly, of unthinkable form and subtler than the subtle, much farther than the distant, near, also here, and seen fixed in the cavity by the intelligent. (7) (Wisdom Library, n.d.)

The sloka explains the soul and mind doctrine within the wrapper of a heliocentric metaphor. A human being is the combination of soul and self, and these two entities are interdependent (Calkins, 1908). The nearer and the far are opposite and contrasting words that allegorically describe the philosophical dualism of individual self and soul. The soul lies near and far from us simultaneously. According to the Vitalistic concept, the soul is equivalent to the body, or the soul lies in the body and is identified with blood and breath (Schipp, 1992). Therefore, it lies nearer to the body, or it is closer to the self. The soul is non-physical and infinite. It moves faster than the mind. Therefore, it is far away from the self. The phrases nearer and far are both the adjective of soul. Knowledge, mind, and thought processes all move fast, but the soul moves faster than all. It moves without time. The speed of the soul is not defined by the time scale (Dress, 1990). The soul moves infinity distance without time (the time scale is zero). Therefore, it is the fastest and as well as mathematical explanation that the soul is static (infinity/ Zero=Zero).

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मण वा ।  
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥ ८ ॥ (Aurobindo 2021)  
na cakṣuṣā gr̥hyate nāpi vācā nānyairdevaistapasā karmaṇa vā |  
jñānaprasādena viśuddhasattvastatastu taṃ paśyate niṣkalaṃ dhyāyamānaḥ ॥ 8 ॥ (Wisdom Library n.d.)



## VIII

He is not grasped by the eye nor by speech, nor by other senses, nor by *tapas*, nor by *karma*; when the clearness purifies one's mind of knowledge, then alone he sees the indivisible (*Brahman*) by contemplation (Wisdom Library, n.d.).

The five principal sense organs collect empirical information about the terrestrial world. The sense organ is the sensor, and the assimilation of sense information is analyzed and cognitively based on the function of the brain and nervous system, which is the outcome of brain function. Through the five conventional sense organs, people get empirical information. Perception is a rational activity. The sloka explains that the individual cannot feel the Brahama through the five sense organs. The Brahama is the most mystic word in Upanisad literature. The sixth sense organ is the mind. The sixth senses are integral to Buddhist devotion: sight, hearing, smell, touch, taste, and mind (or the thinking activity, including what is perceived via the other senses) (Thomas, 2002). The third canto of Munda Upanisada is influenced by the Buddhist doctrine (Sprung, 2012). The perception of a human being and the perceptual experience of the individual involves presenting the mind and its independent objects to a subject. According to Buddhism, object perception is rational (Sprung, 2012). One does not, properly speaking, perceive objects at all but only patterns of color, sound, touch, smell, and taste. The reality of the human individual is not studied by the information gathered by the sense organ. Instead, reality is perceived by the human being, which depends on the perception of the human being (Thomas, 2002). Brahama is the sense of greatness.

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संविवेश ।

प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष आत्मा ॥ ९ ॥ (Aurobindo, 2021)

eṣo'nurātmā cetasā veditavyo yasminprāṇaḥ pañcadhā saṁviveśa |

prāṇaiścittaṁ sarvamotaṁ prajānāṁ yasminviśuddhe vibhavatyēṣa ātmā || 9 || (Wisdom Library n.d.)

## IX

This subtle *Atman* should be known by the mind as being in the body, whose *Prana* entered in five different forms; the mind in all creatures is pervaded by these *pranas*. When it is purified, then the *Atman* shines out of itself (Wisdom Library, n.d.).

The concept of self (*Atman*) is not only the individual's physical identity. It is a behavioral and perception of the individual. Self is not the physical reality, and it is based on individual knowledge and experience of truth. These attributes are perceptual phenomena related to the thought process and mind. The concept of self (*Atman*) is related to the *Prana* (living being). In a vitalistic view, the self is synonymous with life (Goetz and Charles, 2011).

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् ।

तं तं लोकं जयते तांश्च कामास्तस्मादात्मज्ञं ह्यर्चयेत्भूतिकामः ॥ १० ॥ (Wisdom Library n.d.)

yaṁ yaṁ lokaṁ manasā saṁvibhāti viśuddhasattvaḥ kāmayate yāṁśca kāmān |

taṁ taṁ lokaṁ jayate tāṁśca kāmāstasmādātmajñāṁ hyarcayetbhūtikāmaḥ || 10 || (Ibid.)

## X

Whatever worlds he covets by his mind and objects he wishes for the man of pure mind, he gains those worlds and those objects; therefore, let him who longs for *Bhuti* (manifested power) worship him who knows the *atman* (Ibid.).

The willpower and mind are the most complex structures of the human brain. Thinking and nonthinking are both governed by the will and mind. Mind is the magical key to fulfilling the desire. The mind and will are synchronized to form the sixth sense and have amazing

potential. Moreover, the self is the load of all consciousness, and it has a synchronization with the will and mind (Schwartz & Sharon, 2009). The mind is a very effective intangible tool to transform life or habit, and it is the manager, and the management is based on human work and synchronization of self-control. Therefore, human beings possess the key to all treasures of the universe, and the power of the subconscious is awaiting instruction (Reid, 1808). The motion of thought and action of the mind is governed by the power of will.

## CONCLUSION

As a result, the third Mundaka is the assimilation of allegory and philosophy. The allegory is described with the cosmological metaphor (Raychaudhuri, 1987). The two identical golden birds are examples of virtual and supreme spirits; both are independent identities that are perfectly correlated and not casually connected. The *karma* concept of the Vedic era was related to human welfare and ritualism. The Mundaka Upanisada explains karma as the consequence of Buddhism's debit and credit doctrine. The ideology of the third Mundaka is the cosmology, philosophy, and allegorical description of non-dualism with the flowage of pseudo-Buddhism.

Third Mundaka argued in favor of a bundle of Western philosophy like psychological parallelism, a Pragmatic approach to achieving the truth. The concept of self and soul is explained by the cosmological theory of singularity and the ever-spreading theory of the Big Bang. The truth and soul are defined in terms of light or brightness. The self is not only physical; it is related to the perceptual behavior of the individual.

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