

MUNDAKOPANISHAD

THIRD MUNDAK -FIRST VOLUME

THE TWO BIRDS OF THE WORLDLY TREE-ONE IS OBSERVER AND THE OTHER IS DOER

द्वा सुपर्णा सयुजा सखायः समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति॥1॥

There are two birds, with beautiful feathers, joined together, each a friend of the other. They have covered the same tree from all sides. Of them, one is relishing the taste of the fruit of the tree, while the other is observing everything without tasting. These two birds are none other than living beings and the Supreme Lord, the tree is nothing but nature, and the fruits of the tree resemble the fruit of our karma. Living beings get the fruit of their karma while the Supreme Lord observes the entire world without getting enmeshed in nature. समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः।

जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः॥2॥

The tree of nature is same for both the birds. However, the living being is swayed by the sight of its fruits, loses control and gets engrossed in eating them, and later realizes his folly and regrets it. And the Supreme Lord? The Supreme Lord does not eat the fruit of the tree of nature but yet is a doer. The entire nature is engrossed in His worship. When the living being sees this form of the Supreme lord, he stops feeling sorry and stops regretting.

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम्।
तदा विद्वान्युण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति॥3॥

When the living being becomes an observer and sees the reason for this vast universe, its Lord, its creator, the radiant light-like personality, he becomes knowledgeable and separates himself from virtue, vice, sorrow, greed, anger, hatred. He then attains a resemblance with the Supreme Lord.

प्राणो ह्येष यः सर्वभूतैर्विभाति विज्ञानन्विद्वान्भवते नातिवादी।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः॥4॥

The knowledgeable person knows that the five elements present in this creation are in reality playfully mimicking the life-power created by Brahma. Thinking this, he doesn't say much. His field of work is no longer nature and is now the soul—he becomes a worker of the soul; his passion is no longer nature but the soul—he becomes a lover of the soul; just because he becomes involved in knowledge of the soul, he does not become workless—he in fact has more work than ear-

lier. Among the followers of the Vedant system (Brahmavadi), such a person is considered to be of a very high stature.

सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम्।
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः
क्षीणदोषाः॥5॥

This eternal soul can be found from truth, from penance, from complete knowledge, from celibacy. It is present inside the body in a bright light-like form. When people remove negative qualities such as anger and hatred from themselves, they can then see it.

सत्यमेव जयति नानृतं सत्येन पन्था विततो देवयानः।

येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत्सत्यस्य परमं निधानम्॥6॥

Truth alone triumphs, not falsehood. The road to God is paved with truth. The path taken by the self-content sage, and the destination he reaches, is nothing but the supreme abode of truth.

बृहच्च तद्विव्यमचिन्त्यरूपं सूक्ष्माच्च तत्सूक्ष्मतरं विभाति।

दूरात्सुदूरे तद्विहान्तिके च पश्यत्स्वहैव निहितं गुहायाम्॥7॥

He Himself is great, divine and inconceivable but can show Himself in the smallest of objects. He is far and wide, but for the one who sees, He is in the nearest place, in the depths of the inner soul.

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं
ध्यायमानः॥8॥

He cannot be seen with the eye, He cannot be found with the advice of someone else's words, He cannot also be obtained with any of the other organs, and He cannot be got with the help of penance and various other rites and rituals. Can He be got through knowledge? Not through knowledge but through the blessing of knowledge, a person with a pure inner soul can see the Supreme Lord by constant meditates upon Him.

(What is the difference between 'knowledge' and 'blessing of knowledge'? 'Knowledge' shows the way to human beings—not one road but many. But 'the blessing of knowledge' is got when out of the many roads seen by man, he choose one road knowledgeably. Otherwise knowledge, instead of being a cause of peace for man, can become the cause of unhappiness and restlessness. With the blessing of knowledge, one can see

the fruitless Supreme Lord. Only something which is limited and has boundaries has parts or divisions. The Supreme Lord is without any boundaries, without limits, and therefore he has no divisions, he is division-less.)

एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन्प्राणः पञ्चधा संविवेश।
प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन्विशुद्धे विभवत्येष
आत्मा॥११॥

The soul is not massive, it is tiny, small. Its knowledge cannot be got from the sense organs but through consciousness. The problem here is that life with its five forms has entered the consciousness and does not allow consciousness to go towards the soul. It pulls the consciousness towards itself, the body in which enjoyment of all the five forms of life is going on. The conscious mind of all the creations of the Lord is tied up by the threads of life. Instead of going towards the soul, the consciousness is going towards the life forces, towards the enjoyment of the body. It is necessary to get

the conscious mind out of the web of the life-forces and get it woven with the threads of the soul. On being woven with the threads of the soul, the consciousness will become pure and true and instead of getting attracted by the life forces will become pure like a mirror, and when consciousness become pure, the reflection of the soul can be seen in it

यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान्।
तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेद् भूतिकामः॥१०॥

Worldly people are constantly running after sensual enjoyment. However, even if your only desire is that of the wealth of the world, it is still necessary only to go to the person who has supreme knowledge. This is because after the inner self becomes pure, whomsoever the person wants to meet, he reaches them and whatever the person wants, all his desires are fulfilled.

...to be continued

PROTECT YOUR TEETH FROM PYORRHOEA

Smt Rekha Sharma

Pyorrhoea is a very common disease of the teeth. This disease is a major 'boon' of the modern culture. As the attraction towards canned food, chocolate, ice cream, sugar, refined flour, polished rice keeps increasing, the number of people affected by this disease is also increasing at the same rate. People often say that sugar is bad for the teeth—this is absolutely true. When sugar is made from sugarcane juice, it has no calcium in it and this sugar cannot be digested without calcium.

To prevent pyetia, it is necessary to include alkali in the diet, which is available in large quantities in bran-mixed flour, milk, fresh fruits, and green vegetables. Intake of these helps prevent pyeria. Similar to other parts of the body, teeth too needs exercise. This exercise is not got by eating halwa-puri but by having raw vegetables and by chewing a handful of soaked wheat-Bengal gram in the morning and evening. Vitamin E is found in sprouted wheat, which apart from pyeria is also very beneficial in impotency, infertility, festering sores, etc. in the condition when the disease is spreading, there should be application of steam to the gums for some days for about 10-15

days daily. Boil some water in a vessel. When steam starts coming out, keep an upturned funnel over the mouth of the vessel. When steam comes out of the funnel, you can apply this to whichever area you wish to. In between steaming, stop 2-3 times to rinse your mouth with fresh water. If your face too gets steamed, do not worry. Definitely clean your teeth as soon as you wake in the morning and before going to bed at night.

Do not make your teeth worthless by using medicines from the market. Application of rock salt mixed with mustard oil or lemon juice is quite beneficial. After meals, chew a tough fruit or vegetable such as radish, carrot, apple, guava, etc. The alkali in fruits and vegetables clean the teeth and also protects them from decay.

If used like this, not only will pyeria end but a lot of other problems such as toothache, looseness of teeth, rotten gums, etc will also be over very soon.

Hundreds of people are getting benefit from the treatment of dental specialists of the dental department of Patanjali Yogpeeth, Haridwar, with ultramodern machines.