

Mundakopanishad

Mantra 3.2.5

To eliminate any misunderstanding that may arise from the use of the word 'entry,' the *śāstra* itself clarifies its meaning.

सन्प्राप्यैनमृषयो ज्ञानतृप्ताः
कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीराः
युक्तात्मानः सर्वमेवाविशन्ति ॥३.२.५॥

sanprāpyainamṛṣayo jñānatṛptāḥ
kṛtātmāno vītarāgāḥ prasāntāḥ.
te sarvagam sarvataḥ prāpya dhīrāḥ
yuktātmānaḥ sarvamevāviśanti. (3.2.5)

sanprāpya -- having gained; *enam*-- this; *ātmā*-- self; *ṛṣayaḥ* -- sages;
jñānatṛptāḥ -- satisfied due to knowledge;
kṛtātmānaḥ -- whose mind is rendered ready;
vītarāgāḥ -- free from the hold of likes and dislikes, *rāga-dveṣas*;
prasāntāḥ -- naturally cheerful; *sarvataḥ* -- always;
prāpya -- having gained; *sarvagam* -- the all-pervasive;
yuktātmānaḥ -- committed to Brahman;
dhīrāḥ-- the wise persons; *sarvam* -- everything; *eva* -- only;
āviśanti -- become

Having gained this Brahman, the *ṛṣis* become satisfied due to this knowledge. Having rendered the mind ready, they are free from *rāga-dveṣas* and are naturally cheerful. Committed to Brahman and having always gained the all-pervasive Brahman, they become everything.

kṛtātmānaḥ are those whose mind is rendered ready by the *upāyas*. They are *vītarāgāḥ*, free from the hold of *rāga-dveṣa*. In fact, *rāga-dveṣas* are more an embellishment for them than a nuisance. They do not have indifference, so they are *prasāntāḥ*. When one does what is to be done, one is free from conflict and guilt. One is, therefore, naturally cheerful and quiet. *Prasānti* is not some kind of silence involving absence of thinking. It means a readiness to take into one's stride situations which are pleasant and unpleasant. One cannot avoid these situations, no matter who one is. Even Brahmaji has pleasant and unpleasant situations. All these qualifications imply relating to Īśvara through prayers and daily rituals. Then, one is not easily disturbed by situations.

Śaṅkara explains the word '*praśāntāḥ*' as those whose senses are withdrawn. Sense organs are never a problem, really speaking, for the wise person as well as for the ignorant. Sense organs are purely reporters; they do not ask one to go after an object or turn away from it. They just keep bringing in perceptual data. Nor do the sense objects, in themselves, pose problems. An ignorant person responds to the perceptual data and pursues fancies. It is the fancies that are to be dealt with.

Yuktātmānaḥ: they are committed to Īśvara. A bonding takes place between them and Īśvara. Naturally, they are of resolved mind, and so they are *yuktātmānaḥ*. *Jñāna-tr̥ptāḥ*: they are completely satisfied with the knowledge.²⁰⁴ Earlier they were not satisfied with themselves because they did not know that they are full in themselves. Now they are satisfied with themselves in the wake of the knowledge of *ātman* that is whole. They have always got an *alan-buddhi*, a sense of contentment.

Generally one says, "Enough, I am satisfied" only with reference to food. When one does the *śrāddha* ceremony to departed soul in which one invokes *pitṛ-devatās* manes, in two brahmins and feeds them, each one of them should say '*tr̥pto'ham*, I am satisfied.' It is a satisfaction that is not there in anything else like money and so on. With reference to this knowledge, one will have *tr̥pti*, satisfaction, because the subject matter here is Brahman that is the limitless whole.

Having known *Brahmātmān* they become *ṛṣayaḥ*, knowers. Previously they were seekers, now they are seers. They are *dhīrāḥ*, wise, extremely discerning. As *mumukṣus* they had the clarity that everything is impermanent, but they did not know *ātman* clearly. Now they clearly know the *ātman* as *satyaṁ brahma*, and they also know that everything else is not impermanent but *mithyā*.

What happens to them now? *sarvagāṁ prāpya sarvaṁ eva āviśanti*: having gained the *ātman* which is everywhere, they become everything.²⁰⁵ They sit under a tree and say, "I am everything." People break their heads over finding an answer to the question, "What is all this?" But they say, anything that anyone comes across is me alone.

Sarvataḥ means always. The *ātman* is *sarvaga*, all pervasive. Wherever one's mind goes, there it is. Even before the mind goes, the *ātman* is already there. One does not require a particular situation or thought to understand the all-pervasive. In every experience the presence of *ātman* is there, so nothing is away from it.

Recognising themselves to be always that all-pervasive *ātman*, they become free. It is called *jīvan-mukti*, freedom while living. What happens to them at the time of death? They enter Brahman. How can they enter Brahman when they are already Brahman? The entry is like the pot-space entering the all-pervasive space when the pot is destroyed. Previously, for the sake of *vyavahāra*, transaction, there was a pot-space. That *vyavahāra* is there as long as the *prārabdha* for the pot continues. When the pot breaks, from the standpoint of the pot, there is a seeming entry of the pot space into the total space. The words 'enters,' 'becomes' etc., are therefore used only with reference to the *upādhi*.

²⁰⁴ तेनैव ज्ञानेन तृप्ताः न बाह्येन तृप्ति-साधनेन शरीरेपचय-कारणेन । (मुण्डक भाष्यम्)

²⁰⁵ आविशन्ति भिन्ने घटे घटाकाशवत् अविधा-कृतोपाधिपरिच्छेदं जहति । (मुण्डक भाष्यम्)

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