

# Mundakopanishad

## Mantra 3.2.7

What is that *parāntakāla* when the subtle body gets dissolved? What happens to the subtle body? What happens to the wise person at the time of his death? These are answered here in the following *mantra*.

गताः कलाः पञ्चदश प्रतिष्ठाः  
देवाश्च सर्वे प्रतिदेवतासु ।  
कर्माणि विज्ञानमयश्च आत्मा  
परेऽव्यये सर्व एकीभवन्ति ॥३.२.७ ॥

*gatāḥ kalāḥ pañcadaśa pratiṣṭhāḥ  
devāśca sarve pratidevatāsu.  
karmāṇi vijñānamayaśca ātmā  
pare'vyaye sarva ekībhavanti.(3.2.7)*

*pañcadaśa* -- the fifteen; *kalāḥ* -- aspects;  
*gatāḥ* -- go back; *pratiṣṭhāḥ* -- to their own causes; *ca* -- and;  
*sarve* -- all; *devāḥ* -- sense-organs; *pratidevatāsu* -- to their respective presiding deities;  
*ca* -- and; *vijñānamayaḥ ātmā* -- the *ahaṅkāra*;  
*ca* -- and; *karmāṇi* -- it's actions; *sarve* -- all these; *ekībhavanti* -- become one; *pare* -- in Brahman; *avyaye* -- which is not subject to end.

The fifteen aspects of the *jīva* go back to their causes, and all sense organs go to their respective presiding deities. The *ahaṅkāra* and its *karma* become one with Brahman which is not subject to end.

***Pañcadaśa kalāḥ pratiṣṭhāḥ gatāḥ:*** the fifteen *kalās*, aspects of the *jīva* have resolved into their causes. The words '*pratiṣṭhāḥ*' and '*gatāḥ*' are in the second case plural. The *kalās*, various aspects, of the *jīva* obtaining in this body are sixteen<sup>214</sup> in number. The sixteenth *kalā* is the name. The fifteen aspects like *prāṇa*, *śraddhā* and so on enter into their own causes. Nothing is carried over. No *saṃskāra* is carried over. The *mantra*, if any, chanted by him, the *karmas* done by him, *śraddhā*, if any, nurtured buy him in few things---all of them resolve.

**Devāśca sarve pratidevatāsu:** the sense organs go back to their respective presiding deities. In the sense organs the powers of perception were there. Those powers go back to the respective deities. The deities continue to exist, doing their job in the other individuals. In the eyes the seeing power was there. That power resolves in Lord Sun. Lord Sun makes the eyes function as eyes, and he continues to bless other eyes.

Further, all *karmas* perish for him. Before *jīvan-mukti* the person had accumulated a lot of *karma-phala* for the *karmas* he had done. They generally cause another body. But they become non-existent in the case of a wise person. Since he does not have the sense of doership in the actions done after *jīvan-mukti*, no *karma-phala* accrues in his account. When the body dies, the *prārabdha* also comes to an end. Therefore, there is no *karma* of any kind in his account.

**Vijñānamayaśca ātmā:** The *kartṛ*, doer, also is gone. The *vijñānamaya* is the *kartṛ* who obtains in this body identifying with the *buddhi* etc., due to ignorance.<sup>215</sup> The *kartṛ* gets negated at the time of *jīvan-mukti* when he knows the *ātman* to be *akartṛ*. Why is it said that the *kartṛ* goes away when the body falls? Where is the *kartṛ* to go now? The answer is that there is a *vyāvahārika-kartṛ*, an apparent subject, present even after knowledge. In a *jīvan-mukta* there is an *ahaṅkāla* that goes about doing things, such as teaching the *śāstra* and seeking *bhikṣā*. Without the presence of doership no action is possible. That sublated doer is there as long as the *prārabdha-karma* exists. When the body falls, that doer is gone. The *vijñānamaya* does not refer to consciousness. The *vijñānamaya* has *kartṛtva*, and the *ānandamaya* has *bhokṛtva*. If *vijñānamaya* is gone *ānandamaya* also is gone.

**Pare'vyaye sarva ekībhavanti:** all of them become one with imperishable Brahman. The word '*ekībhavanti*' does not mean they join Brahman and sit there all the time. It means they are no longer separate.<sup>216</sup> Already they were non-separate from Brahman. Now that the body is also gone, they do not come back. That Brahman is *avayaya*, not subject to end.

The *śāstra*, which talked about the *puṇya-pāpa* for the *jīva*, releases the *jīva* from that *puṇya-pāpa*. Until this person gets *mokṣa* through knowledge, he keeps going round and round in *saṁsāra*. That is the meaning.

Then, how are they *ekībhavanti*? And example is given in the next *mantra*.

214 प्राणः श्रद्धा खं वायुः ज्योतिः आपः पृथिवी इन्द्रियं मनः अन्नं वीर्यं तपः मन्त्राः कर्म लोकाः नाम च । (प्रश्नोपनिषत् 6.4)

215 विज्ञानमयश्च आत्मा अविद्या-कृत-बुद्ध्याद्युपाधिम् आत्मत्वेन मत्वा जलादिषु सूर्यादि-प्रतिबिम्बवद् इह प्रविष्टः देह-भेदेषु । (मुण्डक भाष्यम् )

216 सर्व एकीभवन्ति अविशेषतां गच्छन्ति एकत्वमापद्यन्ते जलाद्याधारापनये इव सूर्यादि-प्रतिबिम्बाः सूर्ये । घटाद्यपनये इव आकाशे घटाद्याकाशाः । (मुण्डक भाष्यम् )

to be continued...