



मुण्डक उपनिषत्

Chapter 3

Section 2

Volume 25

57. नायमात्मा बलहीनेन लभ्यः

nāyamātmā balahīnena labhyaḥ

न च प्रमादात् तपसो वापि अलिङ्गात् ।

na ca pramādāt tapaso vāpi aliṅgāt ।

एतैः उपायैः यतते यस्तु विद्वान्

etaiḥ upāyaiḥ yatate yastu vidvān

तस्य एष आत्मा विशते ब्रह्म धाम ॥

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tasya eṣa ātmā viśate brahma dhāma ॥

58. संप्राप्यैनं ऋषयः ज्ञानतृप्ताः

saṁprāpyainam ṛṣayaḥ jñāna tṛptāḥ

कृतात्मनः वीतरागाः प्रशान्ताः ।

kṛtātmanah vītarāgāḥ praśāntāḥ ।

ते सर्वगं सर्वतः प्राप्य धीराः

te sarvagam sarvataḥ prāpya dhirāḥ

युक्तात्मानः सर्वम् एव आविशन्ति ॥

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yuktātmānaḥ sarvam eva āviśanti ॥

59. वेदान्त विज्ञान सुनिश्चितार्थाः

vedanta vijñāna suniścitārthāḥ

सन्यासयोगात् यतयः शुद्धसत्त्वाः ।

sanyāsayogāt yatayaḥ śuddhsatvāḥ ।

ते ब्रह्मलोकेषु परान्तकाले

te brahmalokeṣu parāntakāle

परामृताः परिमुच्यन्ति सर्वे ॥

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parāmṛtāḥ parimucyanti sarve ॥

60. गताः कलाः पञ्चदश प्रतिष्ठाः

gatāḥ kalāḥ pañcadaśa pratiṣṭhāḥ

देवाश्च सर्वे प्रतिदेवतासु ।



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devāśca sarve pratidevatāsu |

कर्माणि विज्ञानमयश्च आत्मा

karmāṇi vijñānamayaśca ātmā

परे अव्यये एकीभवन्ति ॥

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pare avyaye ekībhavanti ||

Continuing from where we left last time

57. नायमात्मा बलहीनेन लभ्यः

nāyamātmā balahīnena labhyaḥ

न च प्रमादात् तपसो वापि अलिङ्गात् ।

na ca pramādāt tapaso vāpi aliṅgāt |

एतैः उपायैः यतते यस्तु विद्वान्

etaiḥ upāyaiḥ yatate yastu vidvān

तस्य एष आत्मा विशते ब्रह्म धाम ॥

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tasya eṣa ātmā viśate brahma dhāma ||

अयं आत्मा बलहीनेन न लभ्यः *ayaṁ ātmā balahīnena na labhyaḥ* - This आत्मा *ātmā*, The Self I already in oneself, cannot be gained, cannot be recognized, cannot be reached, by a person who is weak in the required strength. Again

प्रमादात् च अयं आत्मा न लभ्यः *pramādāt ca ayaṁ ātmā na labhyaḥ* - Through प्रमाद *pramād* - indifference resulting from lack of वैराग्य *vairagya* - lack of dispassion towards all other worldly pursuits, through such प्रमाद *pramād* also, one cannot gain, recognize, and reach The आत्मा *ātmā*, The Self I, already in oneself. Further

अलिङ्गात् तपसा वा आत्मा न लभ्यः *aliṅgāt tapasā vā ātmā na labhyaḥ* - Through तपस् *tapas* without लिङ्ग *liṅga*, also, The आत्मा *ātmā*, The Self I cannot be recognized, cannot be reached by any person. What does that mean?

Here, the तपस् *tapas* - the self-discipline that leads to आत्म ज्ञानं *ātma jñānaṁ* is सम्यक् *samyak* आत्मविचारं *ātma vicāram* - proper enquiry on the nature of जीव *jīva*, जगत् *jagat* and ईश्वर *īśvara* as unfolded by the words of the Upanishads through श्रवणं *śravaṇam*, मननं *mananam* and निदिध्यासनं *nididhyāsanam* and



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the three-fold means of enquiry namely प्रणिपातनं *praṇipātanam*, परिप्रश्न *paripraśnam* and सेवनं *sevanam*, as we talked about earlier (G4-34)

As one progresses through such आत्मविचारं *ātma vicāram* - self-enquiry, one must be able to recognize in oneself some manifestation of such progress in one's own daily life. It is only through such manifestation, one recognizes for oneself, one's own sure progress towards the ultimate destination to be reached, by one's continued आत्मविचार *ātma vicār*. That manifestation of one's progress, recognizable in oneself, by oneself, is the लिङ्ग *liṅga*, the sure indicator of one's sure progress towards reaching one's ultimate destination, namely Self-recognition.

We must understand the word लिङ्ग *liṅga* here. लिङ्ग *liṅga* is any manifested indicator through which one recognizes the sure existence of something, that is not immediately recognizable for some reason. For example, smoke is a लिङ्ग *liṅga* for the sure existence of fire somewhere. Here the Upanishad points out:

अलिङ्गात् तपसा वा आत्मा न लभ्यः *aliṅgāt tapasā vā ātmā na labhyaḥ* - Through तपस् *tapas*, through आत्मविचार *ātma vicār*, Self-enquiry, without any लिङ्ग *liṅga*, without some manifested indicator for one's sure progress in one's endeavor through self-enquiry, the आत्मा *ātmā*, The Self I already in oneself, cannot be reached.

Now, what is the लिङ्ग *liṅga* - the manifested indicator for one's sure progress in one's endeavor through आत्मविचार *ātma vicār* - self-enquiry? Let me make the following statement just for illustration

ईशावास्यं इदं सर्वम् यत् किञ्च जगत्यां जगत्
īśāvāsyam idaṁ sarvam yat kiñca jagatyāṁ jagat
तेन त्यक्तेन भुञ्जीथाः मा गृधः कस्यस्वित् धनं ॥
tena tyaktena bhujñithāḥ mā grdhaḥ kasyasvit dhanam ॥

I have now heard these Upanishad words, explained and elaborated, again and again, hundreds of times. The message here is this: The Eternal, All-pervading, All-inclusive परमेश्वर *parameśvar* is The आत्मा *ātmā*, The Self I, already in myself, recognizable in my own बुद्धि *buddhi*. To recognize That आत्मा *ātmā* by myself, through आत्मविचार *ātma vicār* - Self enquiry, is the ultimate destination for my life, because, reaching



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That destination is indeed Total Fulfillment in life. In order for me to be able to progress in such Self-enquiry, the Upanishad gives me the following four distinct instructions to re-order my life immediately. They are:

1. Cultivate परमेश्वर *paramēśvar* -consciousness at all times, overcoming all apparent obstacles
2. Enjoy life every day, doing whatever comes to you as your duty, and never allow yourself to be propelled by your राग-द्वेष *rāga-dveśa* forces, forces of likes and dislikes
3. Cultivate a continuing disposition of संन्यास *sanyāsa* - renunciation with respect to fruits of all actions. Enjoy life through total detachment from the very notion of doership in all actions; and
4. Never covet, never crave for, never develop an attachment for the wealth of anyone, including that of yourself. Never entertain the notion of ownership with respect to anything in life.

Now, even after having heard the above message hundreds of times, if I do not see any लिङ्ग *liṅga* - any recognizable manifestation of the impact of that message in my values and mental dispositions in my daily life, then the Upanishad tells me loud and clear:

अलिङ्गात् तपसा वा आत्मा न लभ्यः *aliṅgāt tapasā vā ātmā na labhyaḥ* - The आत्मा *ātmā*, The Self I, already in yourself, cannot be reached by you, because of your बलहीनं *balahīnam* - lack of strength in विवेक वैराग्य बुद्धि *viveka vairagya buddhi* and the related qualities indicated earlier. That is the message here.

Now let us continue with the Upanishad

एतैः उपायैः यतते यस्तु विद्वान्
etaiḥ upāyaiḥ yatate yastu vidvān
तस्य एष आत्मा विशते ब्रह्मधाम ॥
tasya eṣa ātmā viśate brahmadhāma ॥

तु *tu* - On the other hand

यः विद्वान् *yaḥ vidvān* - the ONE who is a wise person, who

यतते *yatate* - makes the proper effort to recognize and reach The आत्मा *ātmā*, The Self I in oneself



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एतैः उपायैः *etaiḥ upāyaiḥ* - by all the means indicated earlier, namely through चिवेक
वैराग्य बुद्धि *viveka vairagya buddhi*, together with सत्यं *satyaṁ*, meaning सामान्य
सत्यं *sāmānya satyaṁ*, तपस् *tapas*, सम्यक आत्मविचारं *samyak ātma vicāram*
and सम्यक ज्ञानं *samyak jñānaṁ*

तस्य एष आत्मा *tasya eṣa ātmā* - The Self I of that wise person

ब्रह्मधाम विशते *brahmadhāma viśate* - naturally enters into The Abode of ब्रह्मन् *br
ahman* in one's own self, which means the wise person naturally recognizes the
ONENESS of Self I and ब्रह्मन् *brahman* in one's own बुद्धि *buddhi*. The entry of Self
I into ब्रह्मधाम *brahmadhāma* - the Abode of ब्रह्मन् *brahman*, is just like the entry of
room-space into the total space, which means the room space recognizes its identity
with the all pervading total space. This is further explained in the next verse.

58. संप्राप्यैनं ऋषयः ज्ञानतृप्ताः

saṁprāpyainam ṛṣayaḥ jñāna tṛptāḥ

कृतात्मनः वीतरागाः प्रशान्ताः ।

kṛtātmanaḥ vītarāgāḥ praśāntāḥ ।

ते सर्वगं सर्वतः प्राप्य धीराः

te sarvagaṁ sarvataḥ prāpya dhīrāḥ

युक्तात्मानः सर्वम् एव आविशन्ति ॥

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yuktātmānaḥ sarvam eva āviśanti ॥

संप्राप्य एनं *saṁprāpya enaṁ* - एनं आत्मज्ञानं संप्राप्य *enaṁ ātmajñānaṁ saṁpr
āpya* - Having naturally gained Self-knowledge ब्रह्मैवाहं अस्मि *brahmaivāhaṁ asmi*
- I am indeed ब्रह्मन् *brahman*, अयं आत्मा ब्रह्म *ayaṁ ātmā brahma* - The Self I in
myself is ब्रह्मन् *brahman* Itself. Having gained That Self-knowledge

ऋषयः *ṛṣayaḥ* - the enlightened Rishis

ज्ञानतृप्ताः भवन्ति *jñānatṛptāḥ bhavanti* - ज्ञानेन तृप्तिं गताः भवन्ति *jñānena
tṛptiṁ gatāḥ bhavanti* - they become totally satisfied by Self-knowledge, which is
free from all limitations. Being so, they also become totally free from all notions of
limitations

कृतात्मानः भवन्ति *kṛtātmānaḥ bhavanti* - they become totally fulfilled in the very
purpose of life, having reached their ultimate destination



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वीतरागाः भवन्ति *vītaragāḥ bhavanti* - they become totally free from all worldly attachments and likes and dislikes in the rest of their worldly life

प्रशान्ताः भवन्ति *praśāntāḥ bhavanti* - they enjoy the abiding tranquility arising from Enlightenment of Self-knowledge. Further

ते धीराः *te dhīrāḥ* - ते धीरपुरुषाः *te dhīrapuruṣāḥ* - these enlightened Rishis

सर्वगं सर्वतः प्राप्य *sarvagam sarvataḥ prāpya*, सर्व व्यापिनं आत्मानं सर्वत्र प्राप्य *sarva vyāpinaṁ ātmānaṁ sarvatra prāpya* - having reached, having become ONE with the all-pervading आत्मा *ātmā*, The Self I, everywhere

युक्तात्मानः सन् *yuktātmānaḥ san* - with their entire अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* merged in contemplation on आत्मा *ātmā*, The ब्रह्मन् *brahman*, The परमेश्वर *parameśvar*

सर्वम् एव आविशन्ति *sarvam eva āviśanti* - they enter into all, they become inseparably ONE with all-existence. That is how ब्रह्मविदः ब्रह्मधाम प्रविशन्ति *brahmadevidāḥ brahmadhāma praviśanti* - The Knowers of ब्रह्मन् *brahman* enter into The Abode of ब्रह्मन् *brahman* already in the ब्रह्मपुरि *brahmapuri* region of one's own बुद्धि *buddhi*.

59. वेदान्त विज्ञान सुनिश्चितार्थाः

vedanta vijñāna suniścitārthāḥ

सन्यासयोगात् यतयः शुद्धसत्त्वाः ।

sanyāsayogāt yatayaḥ śuddhsatvāḥ ।

ते ब्रह्मलोकेषु परान्तकाले

te brahmalokeṣu parāntakāle

परामृताः परिमुच्यन्ति सर्वे ॥

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This is one of the very well known verses in Vedanta, often used to welcome people with scholarship and maturity in वेदान्तविज्ञानं *vedantavijñānaṁ* - Upanishad Knowledge.

We will see this verse again in कैवल्य उपनिषत् *kaivalya upaniṣat*, with minor changes in word structure, the same verse occurs in other Upanishads also.



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The Upanishad is now talking about यतयः यत्नशीलाः सन्यासिनः *yatayaḥ yatnaśilāḥ sanyāsinaḥ* - people who have successfully put forth the proper efforts, which means, people who have gone through the entire pre-required discipline for the successful pursuit of आत्म ज्ञानं *ātma jñānam* - Self-knowledge, namely cultivation of चिवेक वैराग्य बुद्धि *viveka vairagya buddhi* and related qualities, together with a daily life of सत्यं *satyaṁ*, धर्मम् *dharmam*, तपस् *tapas*, ब्रह्मचर्यम् *brahmacaryam*, सम्यक् आत्मविचारं *samyak ātmavicāraṁ* leading to अपरोक्ष आत्मज्ञानं *aparokṣa ātmajñān* - clear, direct and immediate recognition of आत्मा *ātmā* - The Self I, already in oneself.

Such यतयः *yatayaḥ* are सन्यासिनः *sanyāsinaḥ* - true सन्यासीs *sanyāsīs*, which means, ज्ञानीs *jñānīs* - Self-realized, Self-recognized people who are आत्मज्ञः *ātmajñāḥ* - ब्रह्मवित् *brahmvit* - knowers of ब्रह्मन् *brahman*. Being so, they are the very manifestations of ब्रह्मन् *brahman* itself, परमेश्वर *parameśvar* itself, in an absolute sense. How did they become such true सन्यासीs *sanyāsīs*?

सन्यासयोगात् *sanyāsa yogāt* - through a life of सन्यास *sanyāsa* and योग *yoga* in ONE. Life of सन्यास *sanyāsa* is the ever present attitude of सर्व कर्मफलत्याग बुद्धि *sarva karma phala tyāga buddhi* - an attitude of total renunciation of the fruits of all actions, the attitude of नैव किञ्चित् करोमि *naiva kiñcit karomi*, इन्द्रियाणि इन्द्रियार्थेषु वर्तन्ते *indriyāṇi indriyārtheṣu vartante* - इति ज्ञानं *iti jñānam* (G 5 - 8 and 9). "I am not the doer of any action. All my organs of perception and actions, each is doing its job as ordained by परमेश्वर *parameśvar*. The Self I in myself has nothing to do either with their actions or reactions". Such attitude of one's mind and बुद्धि *buddhi* is सन्यास *sanyāsa*. And योग *yoga* is being in परमेश्वर *parameśvar* - consciousness at all times.

Through such सन्यास योग बुद्धि *sanyāsa yoga buddhi*, the यतयः *yatayaḥ* have successfully reached their ultimate destination, namely Self-recognition in life. Thus they have become ज्ञानीs *jñānīs*.

वेदान्त विज्ञान सुनिश्चितार्थाः *vedanta vijñāna suniścītārthāḥ* - Such ज्ञानीs *jñānīs*, such सन्यासीs *sanyāsīs*, are naturally endowed with well-ascertained, clear, doubt-free



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conclusive वेदान्त विज्ञानं *vedanta vijñānam* - the knowledge unfolded by the words of the Upanishads, namely ब्रह्मैवाहं अस्मि *brahmaivāham asmi* - I am indeed ब्रह्मन् *brahman*. अयं आत्मा ब्रह्म *ayaṁ ātmā brahma* - The Self I in myself is ब्रह्मन् *brahman* itself, वासुदेवः सर्वम् इति ज्ञानं *vāsudevaḥ sarvam iti jñānam* - परमेश्वर *parameśvar* is indeed All, That Knowledge. As a consequence, such ज्ञानी *jñānīs* are

शुद्धसत्त्वाः *śuddhasatvāḥ* - people whose अन्तःकरण *antaḥ karaṇa* - mind and बुद्धि *buddhi* are absolutely pure, totally free from राग द्वेष *rāga dveṣa* - impurities and अविद्या काम कर्म बन्धन *avidyā kāma karma bandhanas* - totally free from the hold of the forces of likes and dislikes, and the bondages of worldly desires and actions born of Self-ignorance.

ते परान्तकाले ब्रह्मलोकेषु परामृताः सर्वे परिमुच्यन्ति *te parāntakāle brahmalokeṣu parāmṛtāḥ sarve parimucyanti*

ते यतयः ते सन्यासिनः *te yatayaḥ te sanyāsinaḥ* - Those true संन्यासी *sanyāsī*, those ज्ञानी *jñānīs*

परान्तकाले *parāntakāle* - at the time of death

For an ordinary person, अन्तकाल *antakāl* - end of life is only with respect to one's स्थूल शरीर *sthūla śarīra* - gross physical body. The सूक्ष्म शरीर *sūkṣma śarīra* - the subtle body is still alive, and it still has a long way to travel through repeated births and deaths. But for a ज्ञानी *jñānī*, अन्तकाल *antakāl* is परान्तकाल *parāntakāl* - end of life is both for the gross physical body and the subtle body, because a ज्ञानी *jñānī* has no more कर्म *karma* to do, or कर्मफल *karmaphala* to experience. A ज्ञानी *jñānī* has no rebirth. Consequently

परान्तकाले *parāntakāle* - When the body falls at the time of death

ब्रह्मलोकेषु *brahmalokeṣu*, ब्रह्म एव लोकः तेषु *brahma eva lokaḥ teṣu* - for them, The Self I merging into the all-pervading ब्रह्मन् *brahman* itself, is their final experience, final Abode. So merging

परामृताः भवन्ति *parāmṛtāḥ bhavanti* - they become परं *param* - Limitless and अमृतं आनन्दं *amṛtaṁ ānandaṁ* - Immortal Happiness itself. They recognize the Self



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I in them as ब्रह्मानन्द स्वरूपं *brahmānanda svarūpaṁ* - Limitless Absolute Happiness Itself.

सर्वे परिमुच्यन्ति *sarve parimucyanti* - They are released from all individualities of forms and names. Being ONE with ब्रह्मन् *brahman* Itself, they are now Formless, Limitless and All-inclusive. The expression सर्वे परिमुच्यन्ति *sarve parimucyanti* - the ज्ञानीs *jñānīs*, as जीवs *jīvas* getting released from all individualities of forms and names at the time of their death, is explained in the next verse.

60. गताः कलाः पञ्चदश प्रतिष्ठाः

gatāḥ kalāḥ pañcadaśa pratiṣṭhāḥ

देवाश्च सर्वे प्रतिदेवतासु ।

devāśca sarve pratidevatāsu ।

कर्माणि विज्ञानमयश्च आत्मा

karmāṇi vijñānamayaśca ātmā

परे अव्यये एकीभवन्ति ॥

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pare avyaye ekībhavanti ॥

Any individual person, as a जीव *jīva*, may be considered to be आत्मा *ātmā* together with an उपाधि *upādhi* - a body vehicle made up of an integrated assembly of 15 functional constituent parts, called पञ्चदश *pañcādaśa kalāḥ* identified in प्रश्नोपनिषत् *praśnopaniṣat* (प्रश्न *praśna* 6-4) as: प्राण *prāṇa*, श्रद्धा *śraddhā* the five great elements (आकाश *ākāśa*, वायु *vāyu*, अग्नि *agni*, आपः *āpaḥ*, पृथिवि *pṛthivi*), इन्द्रियs *indriyas* (organs of perception and action), मनः *manaḥ* (mind - entire अन्तःकरण *antaḥ karaṇa*), अन्नं *annaṁ* (means शरीरं *śarīram*), वीर्यम् *vīryam* (strength), तपः *tapāḥ* (self-discipline), मन्त्रः *mantrah* (Vedas-cultivated knowledge), कर्मs *karmas* (actions by virtue of one's गुणs *guṇas*) and लोकs *lokas* (world of personal experiences). All these 15 constituent parts function under the distinct eternal laws of परमेश्वर *parameśvar*, through अधिष्ठान देवताs *adhiṣṭhan devatās* - presiding deities, which are only distinct manifestations of ईश्वर शक्ति *īśvara śakti*. Thus each कल *kala* - functional constituent part, has its own अधिष्ठान देवता *adhiṣṭhan devatā*. For example, the अधिष्ठान देवताs *adhiṣṭhan devatās* for the sense of sight, taste and smell are सूर्य *sūrya devatā*, चरुण देवता *varuṇa devatā*, and अश्विनि देवताs



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aśvini devatās, etc. respectively. These अधिष्ठान देवताs *adhiṣṭhan devatās* are the immediate sources of power (प्रतिष्ठा: *pratiṣṭhāḥ*) from which the कलाs *kalas* derive their powers to function as they do. Now, the Upanishad says:

When the यतयः संन्यासिनः *yatayaḥ sanyāsinaḥ* - ज्ञानीs *jñānīs*, when they die, this is what happens:

पञ्चदश कलाः प्रतिष्ठाः गताः *pañcadaśa kalāḥ pratiṣṭhāḥ gatāḥ* - The fifteen functional constituent parts of the ज्ञानीs *jñānīs* naturally resolve into, which means, they naturally merge and disappear into their respective sources of power. Explaining the above statement further, the Upanishad adds:

सर्वे देवाः च प्रतिदेवतासु गताः *sarve devāḥ ca pratidevatāsu gatāḥ* - Here देवाः *devāḥ* stands for the powers of all इन्द्रियs *indriyas* - all organs of perception and action of the ज्ञानीs *jñānīs*. They also resolve into, and naturally merge and disappear into their respective अधिष्ठान देवताs *adhiṣṭhan devatās* - presiding deities from whom they derived their respective powers. And

कर्माणि विज्ञानमय आत्मा च परे अव्यये एकीभवन्ति *karmāṇi vijñānamaya ātmā ca pare avyaye ekībhavanti* - Here कर्माणि *karmāṇi* stands for the संचित कर्मs *sañcita karmas*. All कर्मs *karmas* accumulated by the ज्ञानीs *jñānīs* before they became ज्ञानीs *jñānīs* and

विज्ञानमय आत्मा *vijñānamaya ātmā* - refers to अन्तः करण उपहित चैतन्यं *antaḥ karaṇa upahita caitanyaṁ* - consciousness conditioned by the qualities of one's mind and बुद्धि *buddhi*. For the ज्ञानीs *jñānīs*, there is no कर्तृत्वभाव *kartṛtva bhāva* - there is no notion of doership in them, and hence there is no कर्ता *kartā* to do कर्म *karma*. Further, their consciousness is absolutely pure. Therefore, their संचित *sañcita* कर्मs *karmas* and consciousness

परे अव्यये अक्षर ब्रह्मणि एकीभवन्ति *pare avyaye akṣara brahmaṇi ekībhavanti* - they all become ONE in the All-pervading, All-inclusive अक्षर ब्रह्मन् *akṣara brahman*, परमेश्वर *parameśvar* Itself.

We will be completing this Upanishad next time.