

split up into many bits. But in fact it is one undivided mass of water. The ego, in this way, makes man feel he is a separate entity. And desire is the root-cause of this apparent individuality. With the cessation of desire the ego assuming "I" and "mine" disappears. What remains is the unmodified super-consciousness bathed in bliss. All ethical and spiritual life is directed to the elimination of the ego.

When the goat is slaughtered its body shakes for a while as if imbued with life. Similarly the ego of the *Jnani* undergoes slaughter when he attains illumination. But a trace of the ego lingers just to carry on the bodily sustenance. But it has no power to bind him again to worldliness.

—Sri Ramakrishna

The consummation that comes along with spiritual illumination is as follows :—

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।

स्थित्वाऽस्यामन्तकालेऽपि ब्रह्मनिर्वाणमृच्छति ॥ ७२

एषा ब्राह्मी स्थितिः पार्थ न एनाम् प्र-आप्-य वि-मुह्यति ।

स्थित्वा अस्याम् अन्त-काले अपि ब्रह्म-निर्वाणम् अृच्छति ॥

*esā brāhmī sthitiḥ pārtha*

*nai 'nām prāpya vimuhyati ।*

*sthitvā 'syām antakāle 'pi*

*brahma nirvāṇam ṛcchati ॥*

एषा *eṣā* this ब्राह्मी *brāhmī* of Brahman स्थितिः *sthitih* state पार्थ *pārtha* O Partha न *na* not एनाम् *enām* this प्राप्य *prāpya* having obtained विमुह्यति *vimuhyati* is deluded स्थित्वा *sthitvā* being established अस्याम् *asyām* in this अन्तकाले *antakāle* at the end of life अपि *api* even ब्रह्म-निर्वाणम् *brahma nirvāṇam* oneness with Brahman अृच्छति *ṛcchati* attains