

This, O Partha, is the Brahman state. Attaining this, none is bewildered. Being established in it even at the death-hour, a man gets into oneness with Brahman.

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Objects seen in dream have their value as long as that dream lasts. Pleasure and pain experienced in it have also their importance. But on coming to wakefulness, the dream world is rejected as delusion. *Brahma-nirvānam* is the highest state of existence, getting into which the ordinary wakefulness itself is equated with dream and set aside as valueless. Mundane existence no more deludes the *Brahma-jnani*.

*Brahma-nirvānam* is also designated as *Aparoksha-anubhūti*. It transcends the mind and the intellect. An individual short of this illumination is called a *Jivatman*. If he holds on to the body after intuiting it, he is classified as *Jivan-mukta*—freed while in the body. As all rivers re-enter the ocean and become one with it, all *Jivas* re-enter Brahman and get identified with that Absolute State. And this is the goal of life. If this state be attained even at the last moment when the body is about to drop, the man enters *Brahma-nirvānam*. He no more embodies.

The newly married daughter-in-law is given plenty of domestic work by the mother-in-law. But as she advances in pregnancy her work is reduced. After the birth of the child she is permitted to be busy all the while caressing the baby. Attainment of *Brahma-jnanam* is analogous to this. Through the devout discharge of one's duty one's mind gets purified and comes to know of the presence of the Lord in one's heart. Then work is