

ated instrument in the hands of the Lord and thus terminate the delusion of his individualized existence. The goal in life of the *Jivatman* is to make himself over to the Paramatman. The Prakriti aspect in him is surrendered to Iswara or the *Saguna Brahman*. The Purusha aspect in him merges in *Nirguna Brahman* in the manner in which the space in a pot merges in the cosmic space when the pot is broken.

When the steamer on the Ganges touches the sea, it sails to the yonder regions, unknown to people this side. Even so, when the *Jivatman* merges in Brahman, he does not return to the relative existence

— Sri Ramakrishna

What is the benefit that the *sadhaka* derives in being tuned in *Brahmāvastha*? The treat is delineated :—

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।

एतद्बुद्ध्वा बुद्धिमान्स्यात्कृतकृत्यश्च भारत ॥ २०

इति गुह्य-तमम् शास्त्रम् इदम् उक्तं मया अनघ ।

एतत् बुध्-त्वा बुद्धिमान् (म)स्यात् कृत-कृत्यः च भारत ॥

*iti guhyatamam sāstram idam uktam mayā 'anagha* ।

*etat buddhvā buddhīmān syāt kṛtakṛtyaś ca bhārata* ॥

इति *iti* thus गुह्यतमम् *guhya tamam* most secret शास्त्रम् *sāstram* science इदम् *idam* this उक्तम् *uktam* has been taught मया *mayā* by me अनघ *anagha* O sinless one एतत् *etat* this बुद्ध्वा *buddhvā* knowing बुद्धिमान् *buddhīmān* wise स्यात् *syāt* becomes कृतकृत्यः *kṛta kṛtyaḥ* (who has) accomplished all the duties च *ca* and भारत *bharata* O Bharata