

इदम् *idam* this ज्ञानम् *jñānam* knowledge उपाश्रित्य *upāśritya* having taken refuge in मम *mama* my साधर्म्यम् *sādharmyam* unity आगता *āgatāḥ* having attained to सर्गे *sarge* at the time of creation अपि *api* also न *na* not उपजायन्ते *upajāyante* are born प्रलये *pralaye* at the time of dissolution न *na* not व्यथन्ति *vyathanti* are (they) disturbed च *ca* and

They who, having devoted themselves to this knowledge, have attained to unity with Me, are neither born at the time of creation, nor are they disturbed at the time of dissolution. 2

The doll of salt consigned to the sea loses its assumed individuality and regains its natural state. Even such is the case with the *Jnāni*. He gets himself identified with Brahman, who is beyond the modifications of Prakṛiti. Transmigrations involving him in births and deaths do not trouble and tarnish him.

Boiled paddy does not sprout when sowed in the field. But the unboiled grain keeps on propagating. The man bathed in the fire of *Brahma jnana* is no more troubled with births and deaths. But the ignorant one cannot escape from that ordeal.

—Sri Ramakrishna

How is the cycle of birth kept up? The answer comes —

#### The Process of Birth — 3-4

मम योनिर्महद्ब्रह्म तस्मिन्नामं दधाम्बहम् ।

संभयः सर्वभूतानां ततो भवति भारत ॥ ३

मम योनिः महत् ब्रह्म तस्मिन् गर्भम् दद्यामि ब्रह्म ।

सम्भवः सर्व-भूतानाम् ततो भवति भारत ॥