

He who thus knows the Purusha and Prakriti together with the Gunas, is never born again, in whatever way he may live. 23

A perfect mirror exactly reflects the things placed before it. But on that account the mirror undergoes no modification whatsoever. Like that, Brahman is in no way affected by the presence of Prakriti in His proximity. That *Jivatman* who cognizes the Supreme Brahman in his heart, becomes Brahman; for, that is his real state. Thenceforth he is not affected by the *Prārabdha karma* that keeps the body going. This karma may produce good and bad effects on the body; but the *Brahma jnāni* is not affected by them. Like the reflections in a mirror, Prakriti is cognized in his pure heart. His eulogizing it or his ignoring it is all the same to him. His body floats on as long as the past momentum maintains it. Apparently he resides in it as a *Jivan mukta*. A burnt rope may retain its form, but it is no more useful for tying. The *āgāmi karma* and the *Sanchita karma* are all burnt out in the fire of wisdom. There is, therefore, no motive power to produce a new body. The Enlightened one merges in Brahman, never again to be reborn.

When the unburnt pots get damaged, the potter makes new pots out of them. But when a pot burnt in a kiln breaks, the broken pieces are rejected as useless. Similarly the man in ignorance is to be born and reborn. But that man whose karma is burnt out by the fire of knowledge is not reborn. He enters the Absolute.

— Sri Ramakrishna

What are the means to gain *Brahma jnāna*?
The answer comes :—