

known to us all. But the bliss of Realisation is not because of any objects. It is Brahmānanda, the very nature of Brahman. Wise men, experiencing this bliss of the Self, which is the Self present everywhere, transcend all possibilities of transmigration.



ब्रह्मभूतस्तु संसृत्यै विद्वान्नावर्तते पुनः ।  
विज्ञातव्यमतः सम्यग्ब्रह्माभिन्नत्वमात्मनः ॥ २२४ ॥

*brahmabhūtastu saṁsṛtyai vidvānnāvartate punaḥ,  
vijñātavyamataḥ samyagbrahmābhinnatvamātmanah. (224)*

224. No more does one return to the world of transmigration after having become of the nature of Brahman. One must, therefore, strive to realise one's identity with Brahman.

Brahma-bhūtam is an idiom used in the *Bhagavad-gītā*, 'One who has become of the nature of Brahman'. At present we are but 'masses of matter' (bhūtam).

It is like a river which flows into the ocean and there becomes the ocean itself. When an individual realises his identity with Brahman, the jīvahood (jīva-bhūtam), becomes the Brahmanhood (Brahma-bhūtam). Such an individual never returns to this world of births and deaths. He does not come back to live in the world of time, the world of change. Even if he does, he knows that they are all in him, not he in them.<sup>1</sup>

Therefore, this is to be personally experienced. One has to be established in the experience of Brahman.



सत्यं ज्ञानमनन्तं ब्रह्म विशुद्धं परं स्वतःसिद्धम् ।  
नित्यानन्दैकरसं प्रत्यगभिन्नं निरन्तरं जयति ॥ २२५ ॥

<sup>1</sup> *na tvahaṁ teṣu te mayī – Bhagavad-gītā-7.12*

'I am not in them; they are in Me.'