

When a *sadhaka* begins to give a practical shape to his learning that it is God who has become everything, he is styled a *Jnani* even in that initial stage. But quite a number of *sadhakas* take innumerable births before they gain complete realization and get fixed in the truth that God alone puts on the appearance of the phenomenon. The man who has attained this acme of realization is indeed rare in the world. He is verily a god among men. The third stanza also of this chapter refers to this great soul.

The practice of this tenet of Vedānta contributes directly and indirectly to the welfare of the world. By viewing all beings as veritable divinities, the *sadhaka* elevates himself in spiritual stature. This is the benefit directly derived. The indirect benefit consists in the others being unconsciously divinized. The more one is deified, the more the devil in one is eradicated.

Beholding diversity is born of delusion, beholding unity is born of enlightenment
— Sri Ramakrishna

What do they do, who are devoid of devotion and wisdom? Their ways are dilated on —

The Votaries of Minor Gods — 20-23

कामेस्तैस्तेर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।

त त नियममास्थाय प्रकृत्या नियताः स्वया ॥ २०

कामे तै तै ह त ज्ञाना प्र पद्यन्ते अन्य-देवता ।

तम् तम् नियमम् आस्था-य प्रकृत्या नि यम् ता स्वया ॥

kāmais tais-tair hṛtajñānāḥ prapadyante 'nyadevatāḥ ।
tam tam niyamam āsthāya prakṛtyā niyatāḥ svayā ॥