

The devotees are all favourites of the Lord. Among them again, he who practises the devotion of non-separation stands foremost. As the fuel consigned to fire becomes itself fire, the *Jnani* absorbed in Iswara who is a blaze of *jnana*, becomes one with Him.

A master is naturally drawn to a servant who serves him whole-heartedly and to the best of his ability. When their mutual love and fidelity get firm-rooted the master may some day entrust the management of his entire property to the servant. Akin to this act of man, the Lord holds His devotee as His own Self.

— Sri Ramakrishna

The *Jnani* is further extolled :—

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९

बहूनाम् जन्मनाम् अन्ते ज्ञानवान् माम् प्र-पद्यते ।

वासु-देवः सर्वम् इति सः महा-आत्मा सु-दुर्-लभः ॥

*bahūnām janmanām ante jñānavān mām prapadyate ।*

*vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ ॥*

बहूनाम् *bahūnām* of many जन्मनाम् *janmanām* of births अन्ते *ante* in the end ज्ञानवान् *jñānavān* the wise. माम् *mām* to me प्रपद्यते *prapadyate* approaches वासुदेवः *vāsudevaḥ* Vasudeva सर्वम् *sarvam* all इति *iti* thus सः *saḥ* he महात्मा *mahātmā* the great soul सुदुर्लभः *sudurlabhaḥ* (is) very hard to find

At the end of many births, the man of wisdom takes refuge in Me, realizing that Vasudeva is all that is. Rare indeed is that great soul. 19

*Vāsudeva* connotes the *pratyagātman*—that which is immanent in everything sentient and insentient, movable and immovable, good and bad.