

on a wretched existence. There is an inviolable and holy relationship between you and this world. It is yoga to make this relationship operative. Do achieve this in a magnanimous manner. Through effective functioning-let all of your faculties pay homage to your ever-expanding consciousness. As the blossom sends forth its fragrance, let your love become all-embracing and inspiring. Like the blazing sun, may your intellect throw lustre on all that you contact. When you wake up to this spiritual eminence, Advaita, Visishtadvaita and Dvaita take their respective places and function in the hierarchy of your enlightened personality." In this manner the yogeswara exhorts the souls to become yogis.

It is remarkable that Sri Ramakrishna followed in the footsteps of Sri Krishna. He was not concerned with the relative merits of religions. Neither did he ransack his brains to find subtle differences among the multifarious [†] systems of Advaita, Visishtadvaita and Dvaita. His entire attention was focussed on transforming life into a spiritual dynamo. He was seized with God-intoxication. If he ever made any physical effort, it was for the worship of the Supreme. The thoughts and feelings that crowded in his mind came in as a result of his search for God. Nothing in the world was alien to his all-embracing divine love. Apart from God he claimed none as his associate, kith or kin. The grace of the Lord was the only fortune that he inherited in superabundance. With characteristics such as these, Sri Ramakrishna Paramahansa was