

To be ever engaged in karma is not the goal of life; it is only a means to attain Godhood. Work done without attachment leads the *sadhaka* Godward. Do not mistake the means for the end. The road to a town is not itself that town.

— Sri Ramakrishna

How are you therefore to conduct yourself in life? The injunction comes :—

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।

बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७

चेतसा सर्व-कर्माणि मयि सम्-नि-भस्-य मद्-परः ।

बुध्-ति-योगम् उप-आ-श्रि-त्-य मद्-चित्तः सततम् भव ॥

*cetasā sarvakarmāṇi mayi samnyasya matparaḥ ।*

*buddhiyogam upāśritya maccittaḥ satataṁ bhava ॥*

चेतसा *cetasā* mentally सर्वकर्माणि *sarva karmāṇi*, all actions मयि *mayi* in me संन्यस्य *samnyasya* resigning मत्परः *matparaḥ* having me as the highest goal बुद्धियोगम् *buddhi yogam* the yoga of discrimination उपाश्रित्य *upāśritya* resorting to मच्चित्तः *maccittaḥ* with the mind fixed on me सततम् *satataṁ* always भव *bhava* be

Mentally resigning all deeds to Me, having Me as the highest goal, resorting to Buddhi-yoga, do you ever fix your mind on Me. 57

An aspect of the powers of a government comes to that man who is an office-bearer in it. When he discharges his duty faithfully, more power and responsibility are entrusted with him. In the midst of his exercising authority, he is to hold himself as a limb of that government and that whatever power he wields is actually the power of the administrative system. When he does this, he is said to be endowed