

runs after the pleasant nor recoils from the painful; he remains unaffected by both of them. Does the *sādhaka* reduce himself then to the position of a corpse which lies unaffected by pleasure and pain? No, he raises himself to even-mindedness which is found in him only who is ethically and spiritually evolved. This attitude again does not mean passiveness. It expresses itself in the form of service to all beings, recognizing Divinity in them. When the *sādhaka's* mind flows out in this way, cognizing Godhood everywhere, it is to be regarded as the worship of Brahman.

When a bell is rung, each stroke has a sound-form of its own. But the formless sound is also heard for a while after stopping the striking. Similarly God is both with form and without form.

— Sri Ramakrishna

If both the ways of worship are one and the same, may one adopt any method according to one's liking? No, one should not; for :—

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।

अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५

क्लेशः अधिक-तरः तेषाम् अ-वि-भक्त-आ-सक्त-चेतसाम् ।

अ-वि-भक्ताः हि गतिः दुःखम् देह-वद्भिः अव-आप्-य-ते ॥

*kleśo 'dhikataras teṣām avyaktāsakta cetasām ।*

*avyaktā hi gatiḥ duḥkhaṁ dehavadbhir avāpyate ॥*

क्लेशः *kleśaḥ* the trouble अधिकतरः *adhikataras* (is) greater तेषाम् *teṣām* of those अव्यक्त आसक्त चेतसाम् *avyakta āsakta cetasām* whose minds are set on the unmanifested अव्यक्ताः *avyaktāḥ* the unmanifested हि *hi* for गतिः *gatiḥ* goal दुःखम् *duḥkhaṁ* (with) pain देहवद्भिः