

the Creator is the foremost among the *Jivatmans*. His functional status is the greatest; but he is not a liberated soul. In other words, he is also involved in the *Gunas*. Creation by him is impossible except with the *Gunas* as the material. The greatest power that he is endowed with is called the *Prakriti laya* or the identification with the Cosmos. And his distinction is that he is not bound to be born again. He is having his final reincarnation. At the close of the prevailing *kalpa* or eon, he enters the *krama mukti* or the gradual liberation. Then he gets beyond the *Gunas*.

The *Sadhaka* has to struggle hard against the base nature. It is after a prolonged endeavour that he gets into *samadhi*, in which no trace of ego is left. The attainment of *samadhi* is not as easy as one would have it. The ego born of the three *Gunas* does not disappear easily. We are born in the world repeatedly because of the persistence of ego.

— Sri Ramakrishna

The ways and means of liberation are now expounded :—

The Fourfold Caste Explained — 41-48

ब्राह्मणक्षत्रियविशां शूद्राणां च परंतप ।

कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१

ब्राह्मण-क्षत्रिय-विशाम् शूद्राणाम् च पर-म-तप ।

कर्माणि प्र-वि-भज्-तानि स्व-भाव-प्र-भवैः गुणैः ॥

*brāhmaṇakṣatriyaviśāṁ śūdrāṇāṁ ca paramtapa ।*

*karmāṇi pravibhaktāni svabhāvaprabhavair guṇaiḥ ॥*

ब्राह्मणक्षत्रियविशाम् *brāhmaṇa kṣatriya viśāṁ* of Brahmanas, Kshatriyas and Vaisyas शूद्राणाम् *śūdrāṇām*