

Yet others sacrifice with the Yajna of knowledge and worship Me in various ways as the one, as the distinct and as the all-faced. 15

Worshipping the Lord as the one, undivided Pure Consciousness is the way of Advaita or non-dualism.

Adoring the Almighty as the distinct is the way of Dvaita or dualism. He is held as distinct from the *Jagat* and the *Jivatman* — the universe and the beings, both of these categories being dependent on Him.

Invoking Iswara as the all-faced is the way of Visishtadvaita or the qualified non-dualism. The universe and the beings in it are all the insentient and sentient aspects of the body of the Lord. It is for this reason He is called the all-faced.

In whatever way the Lord is worshipped, it is acceptable to Him. These several ways of understanding the Lord by the devotees are all their respective *Jnana-yajnas* or sacrifices of knowledge.

Whatever be your concept of God, be it with form or formless, hold fast to it and ardently worship Him. But be not conceited that your concept alone of Him is the finale. In the course of your *sadhana* you will come to know by His grace that His attributes and forms are inexhaustible.

— Sri Ramakrishna

How can the divergent and conflicting forms of worship reach the same Lord, who is one without a second? The Lord Himself gives the answer:—