

tion, cooking, prosperity, good luck, bliss, beatitude, complete sanctification, final emancipation, the acquisition of supernatural yogic powers—all these and more are indicated by this one word—*siddhi*. It may be noted that people are all striving for the achievement of the one or the other of these features. Among them he who aspires for the attainment of the Divinity, stands supreme according to the Lord.

The higher the ideal, the harder is the achievement of it. Pitfalls are too many in the path to Divine Perfection. Competency for It is rarely found among men. The right attitude, the right understanding, the right adjustment, the right application—these are the fourfold indispensable virtues that lead the aspirant to Divinity. Men who are fully equipped with all these divine qualities are rare indeed.

The devotees who enter the temple of Mother Annapurna in Banaras cannot get out of it without receiving some consecrated food in accordance with the wont. Some get it immediately while the others have to wait long before being blessed with it. But nobody is denied the privilege of obtaining it. Similarly *Mukti* is assured for all. Some get it in this very birth. Others have access to it after two or three births, while yet others have to wait and go through countless births before becoming competent for emancipation. But all are destined for *Mukti* some time or other.

— Sri Ramakrishna

It is the knowledge of God that makes man fit for *Mukti*. But God-knowledge is rather vague and abstruse for the ordinary man. He has therefore to be put in the path that is discernible to him. Proceeding from the known to the unknown is natural for him. This process is as follows :—