

Those who take refuge in Me and strive for deliverance from decay and death, they realize in full that Brahman, the individual self and all karma. 29

The mind of man may take its own time to be delivered from the delusion of the pairs of opposites. But there are two other factors in life which are ever staring at man. Decay and death are the two factors unwanted by him; but he can never escape from their clutches. To lose one's hard-earned vigour and to become a prey to death—are these the end of human life? To do deeds of rarity, to achieve the impossible and then to quit the world as if in banishment—is this the reward of life on earth? Death drives man to the necessity of raising questions of this type. Death does not allow him to be dormant. It gives him rude knocks and wakes him up to realities with which he is not acquainted. When the right enquiries are thereby made, the *sadhaka* comes to know of the truths about Brahman, about himself and about karma.

When a man wants to eat a fruit, he discards its shell and seeds and helps himself to the pulp. But when he wants to purchase that fruit or make a study of it, he has to take into account the shell, the seeds, the pulp and all the contents of the fruit. Very much like this, the seeker of God negates the world and goes to Him. But after God-realization he concludes that it is Brahman that puts on the appearance of the universe and the beings in it.

— Sri Ramakrishna

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।

प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३०

स-अधि-भूत-अधि-दैवम् माम् स-अधि-यज्ञम् च ये विदुः ।

प्रयाण-काले अपि च माम् ते विदु-उत्सु युञ्ज-न-चेतसः ॥