

universe and the beings have all come from Him. After knowing his own relationship with the Lord, he gives himself over entirely to Him. The Lord accepts him as His own self. The knower of Brahman becomes Brahman.

It is possible for the *Jivatman* to merge in the *Paramatman*. He can then state, "I and my Lord are one." A devoted servant of a master may in the long run be treated by him as a member of his family. Being quite pleased with his earnest service, the master may also install the servant in his place and empower him to execute the domestic concerns in his stead. But the installed man declines that high office with compunction. Still the master insists on his assuming that status. It is in this wise that Iswara claims the ardent devotee as His own. He first reveals His attributes and glories to the *Bhakta* and then absorbs him in union.

— Sri Ramakrishna

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६

सर्व-कर्माणि अपि सदा कुर्वाणः मद-वि-भय-आ-श्रयः ।

मद्-प्र-सादात् अव-भाप्-नोति शाश्वतम् पदम् अ-वि-भयम् ॥

sarvakarmāṇy api sadā kurvāṇo madvyapāśrayaḥ ।
matprasādāt avāpnōti sāsvatam padam avyayam ॥

सर्वकर्माणि *sarva karmāṇi* all actions अपि *api* also सदा *sadā* always कुर्वाणः *kurvāṇaḥ* doing मद्व्यपाश्रयः *mad vyapāśrayaḥ* taking refuge in me मत्प्रसादात् *mat prasādāt* by my grace अवाप्नोति *avāpnōti* obtains शाश्वतम् *sāsvatam* the eternal पदम् *padam* abode अव्ययम् *avyayam* indestructible

Doing continually all actions whatsoever, taking refuge in Me, by My grace he reaches the eternal undecaying Abode.