CHAPTER - TWO

MODES OF GOD REALIZATION.

Vidistādvaita recognizes the three modes of god-realisation karma yoga, union through performance of duties, jñāna yoga, union through grasping the nature of the soul and its relation to God, and bhakti yoga, union through devotion to the Ultimate Godhead. As can be seen the word karma in karmayoga means something different from what it connotes generally as action, or result of action or the reaction arising from the performance of any action. While karma is said to be something that binds the soul, karma yoga is that which removes the bonds created by karma.

Moral life of any individual involves performance of karma and is the datum of one's moral life. Karma is the subject matter of the psychology of the moral self or jīva, while karmayoga is that which determines the obligation of the individual in respect of one's moral conduct that is conducive to one's realisation of oneself. Cessation of karma or renunciation of all karma in thought word and deed is a psychological impossibility. As the Bhagavad Gītā states 'Verily none can ever remain for even a second without performing action.'

1. Nehi kacit karanam api jatu tiṣṭatyakarmakrt
2. Gītā iii – 5.

(...39/)
Karma is the voluntary action in ethics and in purpose. It involves the idea of an end which is called the object of desire (māna). Māna is either externally originated or internally or organically instilled. In either case it is the desire for the object māna satisfaction in mūḍa. It may be a sense - mūḍa or a mūḍa - mūḍa. Usually in practical ethics it is an object of sense - mūḍa or organ mūḍa. Owing to the conservation of mental values, the effect of every karma leaves its trace on the psycho-neural mechanism of the body. This is the basis of instinct or disposition or vasana (lit: fragrance).

All Vedāntas hold that karma knows no beginning, for it involves endless regress. If it is explained that it owes its beginning to ignorance (avidyā), then it is also held that it owes its origination to karma. Further in some important explanations of the work avidyā Sri kamsa-maṭa has held that it means karma (other than vidyā or knowledge, vidyāvatā)¹.

Śiva or the finite self is impelled by a beginningless avidyā-karma or simply karma to seek the pleasures

¹. Com. on Isa Up. mantra 9.

( ...30/
of sensibility offered by Prakrti, as it is stated that the prakrti is bhogyan (object of enjoyment or pleasure) and chokta is the individual soul, whereas the Lord is the impellor (prorita). But as the individual soul feels that it is itself the seeker or the self impelled ego it does not enjoy unmixed pleasure, but always pleasure mixed with pain. It enters the career of samsara, and transmigration from one body to another making for itself or getting bhogapakaranas or instruments or organs of enjoyment from nature and undergoing more and more anubhava or experience. All this anubhava turns out to be one of sorrow. Owing to its proneness to pleasure that is restrictive and binding, it desires object that are evil or sorrow producing, or finite and perishing. No finite object gives true satisfaction or unmixed pleasure. When any desire gets frustrated, infatuation arises or anger wells up. This clouds the intellect and confounds the natural light of reasoning. Confusion leads to moral disintegration and decay.

The empirical self or jiva is imprisoned in the avidya-karma and when it is filled by tamas of Nature, it becomes bereft of moral conscience. However the Infinite

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Deity within the jīva urges it to rise and ascent to higher levels of mind and spirituality. Men recognize individual evolution, while animals act instinctively and unconsciously to aid or retard realization. jīva, as a discriminating单位, alone becomes conscious of the end which is given to him by the deity within. The disc imitation between good and evil, between the permanent and the evanescent and perishing and the distinctions between the door and the deed and the satisfaction for the deed resulting from the realization of the end, all arise only at the human conscious or self-conscious level.

Thus in practical ethical conduct there is needed the discrimination between ends and means and the deed. The psychology of the jīva reveals further three basic types more or less mixed. Thus the individual jīva may manifest more or less of each one of the three gunas of Prakṛti. Thus tāmas dominant person is prone to lapse into ignorance, wasting his time in sleep and sloth and is lazy on the whole. The rājas dominant person is restless and roving and delights in gross pleasures of the senses and in self-glorification and conceit. The sattva dominant person is the real moral person, who rejects the ways of sloth and of passion. He practices virtue because of their intrinsic value. He is not a hedonist of the rājasic type of the tāmasic type. Renouncing
The ethics of karma yoga is to follow dharma. It is against the conception of all life as directed and united by desire or pleasure. Those following the ideals of brahman are bound to end at last in misery. Certain philosophers on materialists place pleasure as the highest or rather the only goal of man. Theirs is the system of aranyakas, and also artha-purusharthas which is a means to pleasure-getting. Humanist ethics never placed the greatest emphasis on, understood in terms of securing pleasures of life as the one goal of man.

Universal hedonists like Bentham and Mill placed before mankind the concrete well-being in terms of needs of the largest number as the ideal of ethics. Modern ethical rationalism as well as pragmatism and instrumentalism cater to the ideal of happiness in terms of material and economic needs. Historical materialism or communism also places the ideal of economic well being as the goal of utilitarian ethics.

Karma as ritualism is a notion that has prevailed in Hinduism. It was said to include yaghas which help the attainment of heaven svarga, where bliss prevails. But it had also produced transitory sojourn there. Further it had
become extrinsic or materialistic and void of any need to believe in God or morality. Mimamsa renounced these.

Buddhist and Sankhya ethics go to the opposite extreme of ascetic or anti-hedonistic ethics. The renunciation of all desire is the precondition of all liberation from sorrow. Even the surrender of the will to live in samsara is demanded of the jiva. In fact even the existence of a jiva is to be renounced in Buddhist sanyavaäda. Sankhya demands the practical renunciation of enjoyment of prakrti and its modes or modifications as the goal of the purusa. In fact after the enjoyment of modification of prakrti, the prakrti withdraws itself from the purusa leaving it in sole detachment or loneliness (kaivalya). The western Stoic morality as well as the rigorous morality espoused by Kant recognize the dignity of reason and the human person who is superior to the claims of hedonism and instinctive morality.

The divinely directed karma-yoga goes beyond the humanistic goals of hedonism and altruism. In a sense it goes beyond the Kantian ethical approach when it insists upon the categorical obligation of performing duties relevant to the union with the Divine. It is neither the quietistic view nor the activist view but the means to the attainment of union with God, known as the Ultimate Fruit.
of individual existence. Other fruits have to be surrendered or given up for the sake of attaining the highest fruit of action, namely God himself. In this sense Ramayana insists that karma-yoga is an independent path leading to the union with God without the accessories of jhana-yoga or bhakti-yoga. The ethics of his karma or anangakshi as enunciated by the Bhagavad Gita—you have the fitness for doing duty prescribed but not for the results or fruits of doing it—reveals the moral purification or detachment from fruits which makes all moral duty as divinely ordained for the good of not only oneself but of all concerned in the world.

When some acaryas especially Sankara emphasise that karma-yoga purifies the mind of all attachment and as such is an anga of jhana-yoga it is clear that karma-yoga can also be a means to jhana or even bhakti though even by itself it can lead to the union with the Divine. It is therefore necessary to realise that karma-yoga done with devotion to duty prescribed by the Sastras which are revealed by God becomes also mukkarya or service of the Divine. Service to the Divine leads to the gaining of the grace of God for the final union with Him.

Karma-yoga leads to the revelation of the individual as dhaa of God, and karma of nimitta of God even as Sri Rama has said: nimitta mātram bhava navyasāchita.
Another way of looking at Karma is that it is a cosmic law or order of being, whether it is causality conditioned or free. This is the original meaning of Rta or Dharma and in individual life it is manifested as causality. All liberated individuals act according to the cosmic law or order of Rta, even as Buddha in his own nihilistic way espoused the performance of dharma which leads to liberation or nirvana, a state of beyond binding action (karma). When one reaches the cosmic level of consciousness one passes beyond the door-consciousness or 'I am door' — consciousness.

The performance of disinterested duty, or duty for duty's sake, reveals that all duty is universal. Kant propounded the maxim 'Act in such wise that your act can be made universal'. This expresses the view that morality or moral duty is universalisable that all individuals similarly situated ought to perform it — As such all duty becomes universal obligation. It further reveals that in moral life one no longer acts in terms of fulfilling the needs of the body. In one word, one transcends or overcomes the delusion that one's soul or self is the body. This rational apprehension or insight becomes natural to one who clings to the performance of one's duty.

It is held that there are four stages in the evolution of karma yoga. Firstly the outgoing tendency of
the mind is cast off and directed into reflection. This stage is called Kāraṇamānjña. In the next stage there is calmness of mind and one is neither elated by success nor depressed by failure; this is called Vyaktiramānjña. When one's mind is calm, self-controlled and steady, one reaches the stage of Jñānānanda mānjña.

In this stage the karma-yogi devours to wipe off the indelible impressions left by the effect of previous actions on the psycho-neural organism. The culmination of this process consists in the self or soul knowing itself and being satisfied with itself. The last aṇo when the steadfastness in self is achieved is called Vyākhyānānanda. It is the state when karma no longer clings to man — no karma liyute nārā as the Tāvānasātavitam says. It is then that one attains one's fullest awareness of svadharma and svārājya.

Visistadvaita emphasizes at first the part of karma-dharma or dharma-karma or duty as pleasing to God who grants grace.

The second Yoga taught in the Bhagavad Gītā is the Jñānayoga or the union through knowledge of Isvara, the soul.
and Nature. In a sense the jñāna yoga is the path of union through attaining, through scriptural texts the tattva, hita and puruṣārtha of the finite individual. The tattvas are three, the Īśvara, the souls and Prakṛti or Nature. Broadly speaking these are designated as Īśvara, cit and acit. The Īśvara or God is the Brahma of the Upanishads. He is the Supreme being who is saccidānanda. He is full of auspicious attributes which are unfathomable and infinite. He has the cit and acit as his bodies, which are inseparable from Him. He is the Self of both cit and acit. As such God is always qualified by these two. Therefore He is called Viśistā. The Oneness of Brahma is thus viśiṣṭātātya, qualified oneness. The cit and acit undergo modifications whereas the Brahma or Īśvara is ruler of all the processes taking place in them. The individual souls undergo modifications in their dharma-bhūta jñāna which through karma-avidyā undergoes contraction, and when attaining freedom from avidyā karma regains its fullest expansion. The acit or prakṛti undergoes changes or modifications (vīkāras) which are manifested as ahankāra, buddhi, manas, sensory and motor organs and also as the tattvāras and the ghes elements (bhūtādi). Through anādi karma the jīva begins to enjoy prakṛti with all its modifications and in the process identifies itself with them. But as it gains experience of the opposites of pain and pleasure it begins to perceive that

(...52/...)
acit and itself as cit are different and distinct from one another. This earlier delusion of identity passes, and the jīva withdraws from enjoyment of prakṛti and its modifications and the use of instruments made of them. This is renunciation (vairāgya) and uparati (exhaustion of enjoyment). It then begins to pass beyond the state of the Śamkhya, and discerns that it is itself a mode (prakāra) of the Isvāra, and by knowledge it withdraws from Prakṛti and by devotion it links itself with God. Thus in Visistādvaita the greatest knowledge (jñāna) consists in firstly discerning that the soul is other than acit or prakṛti and its modifications, and secondly that it is the body of God, his amsa-bhūta, prakāra-bhūta, viśesana, dāsa and śesa. Lastly it will discover that Isvāra is the Self of all souls and of prakṛti as well. Thus avidyā or ignorance is overcome.

Further the individual soul should acquire knowledge regarding svarūpa of oneself, sva-svarūpa, para svarūpa (God's nature), purusārtha-svarūpa (the nature of the goal or end), upāyasvarūpa (nature of the means to attain the goal) and lastly virodhi-svarūpa (the kinds of obstructions to attainment or enemies or realisation or hindrances to knowledge and attainment). These five are known as artha-paścaka.

The most important aspect of the Jñāna Yoga is the proper knowledge of the true nature of soul, mārkaṇḍya, and God, as also the knowledge of the sixfold truths regarding the svarūpa or nature of soul, viśeṣa, as mārkaṇḍya, the nature of mārkaṇḍya with its sākscara or addictions, and the nature of tāvāra which is full of infinite auspicious attributes but not nārāyaṇa or Realityless, the nature of the purusārtamas of which one should choose nāma as the only lasting one, and lastly know the obstacles that prevent our knowledge of the entities and truths and which obstruct our attainment of liberation and union with God.

Though Jñāna helps the discrimination and even improves one's renunciation of all that tend to obstruct one's progress towards self-realisation and God realisation, it is necessary to have faith in God, viśeṣa, and abhyāsa are necessary.

Jñāna gives rise to devotion or upāsana. Upāsana means Bhakti, which is the means to attainment of God and liberation. Jñāna helps firm devotion. In fact it grows into devotion, which is the means to God union.

The eight limbed Yoga of Raja yoga are appropriated by Bhakti. Yoga and Hiṣyama, āsana, prāṇāyāma, pratyāhāra, dhyāna, dhyāna and samādhi are all found to be useful and devotion to God, or absorption in God. But without the Jñāna
regarding God, Nātura (acit) and souls (acit) and artha-pāñcaka, these do not go far. Therefore mudha-bhakti or unenlightened devotionals do not produce results which amudha-bhakti or enlightened upāsanā does produce. Enlightened upāsanā produces intuitive knowledge, breaks the limits or conditions that contract one's dharmā-bhūta-jñāna. Ātma drsti or prāpti happens. The Viśistadvaita view of the relationship between karma and jñāna, between jñāna and bhakti, between bhakti and karma is more of the nature of inter-dependence and fusion, rather than oppositional.

Karma is productive of jñāna, that all things arising from works are transitory, whether the results are of this world or of the yonder world of svarga. A person who acts thus gains knowledge. Similarly all knowledge helps works; one cannot do anything correctly unless one knows everything about what and why and how to do anything. Those who hold that jñāna and karma are op, ositac and over that the renunciation of action alone can lead to knowledge and that all actions tend to cause delusion and ignorance because all actions are motivated by desire, are clearly unaware of the mutual dependence of action and knowledge.

Sri Ramanuja's theory of knowledge shows that knowledge alone is true which is according to vyavahāra (practical utility). Similarly the practical verification
of knowledge and love to God (śruti). But this interdependence of knowledge and bhakti (Śruti - Śraddha) does not mean that these two are independent but are interdependent. Similarly, ātteśvara devotion and faith (śraddha). The ultimate knowledge is depended upon Śrī Ramaśevara as semi-kāśita bhakti of devotion.

Śrī Ramaśevara in the line with bhakti is the only resort of a man to liberation and God-union, which are in a sense synonymous.

According to him four (groups of) people do not know any love to God, for they are by nature evil and wicked.

1. Those who possess false knowledge, who think that knowledge obtained by material objects or of prakṛti gives perfection and freedom. They do not know the proper form of liberation nor the true form of God.

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2. Śrī Śāṅkara: opening verse last line - bhavatu mās paraśam
   semi-kāśita-rūpā.
3. Bh.Ś.: Bhaktyātvanayaḥ sakya ahau evam vidho arjuna XI 56
   śāṅkara viparīta jñānah purvokta prakāro bhagavasandesatah
   saṁśīnaṁ bhogajāna na svavacetasāya naṁ mānāḥ
   RS
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   APr.15
2. Those who knew that to be a dependent (śesā) of God is sole essence (ātman) of the soul, but think that likewise it is the sole essence of the material objects to be śesā or dependent of existing for themselves.¹

3. Those who know of God and his universe or dominion through illogical reasonings which are sceptical of attaining that true knowledge².

4. The worst of this group of people who do not love God are those who have good knowledge of God and yet do not bear any love for Him³.

Similarly there are four groups of persons who are good by nature having sātvika qualities, who love God and worship Him. They are:

1. Those who show aspiration for the recovery of the power and wealth which they had lost⁴.

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¹ Naradānāṁ sāsanāya jñātapi matsvarūpe madacchakṣyānārthaḥ
² Māyāpachatrājānāṁ madāśīyam madāśīvarya visayam juśnan
³ prastutam sū rā bhaṇdāvānāṃ śūdrāḥ kūtyāuktihīr apānāntam
⁴ be tātām, Q 6 15
⁵ Madāśīyam madāśīvarya visayam ca juśnan suārāhams upopannam
⁶ eśāṁ dve śāśvataḥ kṣaṇam bhāvanārthaḥ / Q 8 7-15.
⁷ Ārthik pratīti śhrasah kṛṣṇāś cāsamāśīvaryaṁ punaḥ tāt prāpti kāmāh
2. Those seek to acquire power and wealth not having had them before.

3. Those who seek to gain the knowledge of the self as distinct from the \textit{akśara} and its modifications.

and lastly

4. Those who know the perfect form of soul as the dependent (\textit{ātman}) of God and who wish to realize this because they know that God is the only means (\textit{upāya}) by which they can reach God.

Of these four classes the fourth is called the \textit{jñāni}, the true knower, for he shows supreme devotion to God alone and to nothing else. Other three classes show their devotion to God as a means to gain the lost power, acquire power or attain to discrimination about themselves.

\begin{itemize}
  \item[1.] \textit{Arthārthikā Aapāptaśvārya tayā sīvārya kēnāh.}
  \item[2.] \textit{Prakṛti viyuktiśāṃśvāryānāṃ vaiśātip cuhājāśānubh}
  \item[3.] \textit{Jñānādibhāvanā svarūpam iti jignāsur iti yuktam jñāni ca}
\end{itemize}

\textit{Gītā Bhāṣya} \textit{II - 16}
The jñāni is one who is fully devoted to God and indeed is one who is beloved of God. The jñāni is one who has surrendered himself to God as all and in fact this offering of himself to God is the mode of his worship and adoration of God. A jñāni is also one who has after taking making many births comes to know that the sole truth of one's soul is to be dependent on God even as the body is dependent on the soul. His one dedication is to realise this more and more in every act of mind, speech and deed, till he becomes perfect in his vocation as īśā and Īśāra of God. God is thus the supreme goal of man. Since this knowledge grows out of experiences in many births he is known as a jñāni.

In Advaita, a jñāni is one who has developed his powers of discrimination that all that is out of the self is māyā, illusion, and that one is indeed identical with Brahman in truth. This latter anubhava comes out of the meditation on the mahāvākyas such as 'Aham Brahma'ami', ('I am Brahman); Tat tvam asi (thou art that); So'hamasmi ('He am I'). This jñāni is different from the former Bhagavad Gītā account of the jñāni.

2. Ekaṁ dhyāṇīni bhūtani sarvāni ityupadharaya. Aham kṛṣṇasaṁya jagataḥ prabhavahah pralayasthānam & caiva śātvikā bhāvā, tesaṁ te mayi. VII 6 & XII 12.
The jñāni of the Bhagavad Gītā is a devotee, a bhakta who knows that there is only One supreme Godhead who is the self of all and ruler of all and loves Him as the only reality and existence. He also perceives all things - sarvam as God-filled (Vāsudeva), or God indwells. All godheads are lesser than this Omnipresent and Omni-self God.

For a jñāni God is the only object of his desires. God is thus all (sarvam) for him. Therefore a true jñāni of the Viśistādvaita is also the true ekanti-bhakta.

He who aspires for wealth or for the recovery of lost wealth and power will be forced to take birth after birth so that ultimately he will be giving up the desires for wealth or lost wealth turn towards God. This krama-mukti-gradual ascent towards jñāni hood. He then alone seeks to be freed from this cycle of births and deaths. This is the third stage - of jignasu and mumuksu. Here again one has different formulations as to the nature of oneself and God, and experiences births and deaths worshipping different deities will he arrives at the true svarūpa of God as one possessed of infinite auspicious and a-prakrtic qualities, who is the self of all and who indwells in all as self and Ruler. Surrendering to Him and offering oneself to Him one attains jñāni state.

1. Vāsudevas sarvanātha sa mahātma sudurlabhah MM.7 VII 19
The individual's nature has been explained. But the nature of God - his svārūpa - has to be considered in the context of Viśistādvaita.

God is stated to be the Īśvara who is the ruler of prakṛti or Maya. It is Brahma in conjunction with Maya which is said to be the Īśvara according to Advaita. Brahma is nirguna - without any qualities or rather no predicates could be attributed to Brahma. Īśvara on the other hand is with qualities, even sattva, rajas and tamas, as the deities of the hierarchies, like Brahma, Vīṣṇu and Sīva are said to possess.

In Viśistādvaita, God is Brahma, Brahma is God. God is Saguna, with infinite auspicious qualities, like aisvarya, virya, jñāna, bala, sakti and tojas. He is Bhagavan, adorable. No imperfection is attached to Him, sins do not have place in Him. He is saccidānanda.

God is in His transcendental aspect the Purusottama or the Para. This is a condition which God is as He is in Himself which even the gods and rājas like to behold. They do behold it when they attain release or moksa from their bodies of prakṛti and karma-avidyā. All desires or attachment are dispelled on beholding this most adorable form. He is beyond all tāmas (tamasah parastāt).
God as creator, sustainer, and destroyer etc. is known as the \textit{swarg} of the universe. How is called the \textit{Vyuha} as set of God. No logical process leads up to this state. When one attains this law i.e., one is beyond the \textit{satvik} and \textit{rajya} and \textit{tamasya}.

This is the \textit{satvik} aspect taken up by the during the periods of creation (\textit{sruti}) and evolution (\textit{sthitam}) and \textit{i volution} (\textit{nalaya}). All cit and acit are in a subtle (\textit{sukha}) condition during \textit{nalaya} and are manifested or \textit{evolved} in the \textit{sruti} and made to appear \textit{gross} (\textit{sthuila}). In all conditions God is the self of all and remains so.

The third form of God is the historical descent (\textit{avatara}). God incarnates into history at periodic intervals when there is need for restoration of \textit{dharma}, as all things of creation have a tendency to deteriorate or degenerate. As Sri Krsna says whenever there is deterioration of \textit{dharma} he incarnates for the purpose of restoring to pure condition \textit{dharma} and incidentally destroy the wicked and their sinful and protect the virtuous and the meekly.


The ignorant consider that God has assumed the human form and suffers from all the imperfections that the body is heir to. But the Godhead who descends does not suffer from karma and avidyā. It is a free act of descent out of compassion for the creatures and for maintaining the supreme Divine order (dharma or Rta) of the world of souls. His birth and his deeds are divine—janma karma ca me divyam. He who knows this in truth and in essence he gets liberated—he is an intelligent man. All avatāras—and they are infinite in number though only ten are counted as important—are necessary for the individual souls to experience the divine way of social and spiritual relationships and yearn for the permanent experience of Godhead in his—a historical and supra-historical being and nature. This is the purusottama in the Ksara, even as the other two other forms of God as inner self (antaryāmin) and arca (icon) are. These are mūrta or having form and yet they link up one with the formless or transcendent form.

The antaryāmin is mentioned as the śāvāra seated in the heart. He is moving by his māyā or power the creatures seated in their hearts. He is the indwelling seer of all souls and nature whose movements he regulates even like a machine.

1. B.C. XVIII—61.
The main concept is that God takes residence in icons for the sake of physical proximity and accessibility to all those who seek him alone for Him. But these icons or idols have to be maintained by devotees and worshipers in a sanctified manner. The worship of the five forms of God involves various forms in the process of worship and contemplation, and surrender and offering. Thus a rich variety of modes of worship is available to bhakti-yoga.

The organized rituals of the ten le worship is a case in point. Similarly the inner divya on the Lord seated in one’s heart as well as in others’ hearts provides the mode of bhakti through jñāna that God is the self of all. The worship and adoration and admiration becomes unquestioning obedience to the historical Divine Personality of God and service tendered allingly to and lovingly becomes the expression of bhakti. The philosophic love of the creator is an adoration which reveals total resignation to the cosmic law, and one is aware of the Divine Law which is one and the same all over the cosmos. The pantheistic view of Spinoza, the conception of the stoic, and the idea that this is the best of all possible worlds of Leibniz, stem out of this philosophic love. Vedanta arrives at this cosmic and transcends and its relevance to the individual as an eternal spirit or soul and not merely a terrestrial wanderer.
The worship of the transcondent results of from a deeper realisation of one's ultimate spiritual destiny and nature. Love for the Ultimate is the consummation of love's journey.

Bhaktiyoga takes from the other yogas such as karma and jñāna all the help for a rich experience of the Divine, in all His statusses and poises. To live and move and have one's being in God is said to be love divine and it is life divine as well. All upāsanas should culminate in this love of the Whole Divine.

Viśistādvaīta along with the agamas, like Pāñcarātra and Vaiṣhānasa believes in idol-worship, the idol being considered to be not only a presence and descent of the Ultimate Godhead but also capable of rewarding the seeker with higher realisations. He is not merely an image or a pratika or object for concentration as in certain other schools of yoga and Vedānta. Nor is it a mere linga, a symbol or sign connecting the symbol with the original, even as in reasoning the linga is said to relate the particular with the universal or subsume the particular under a general law or invariable concomitance (vyāpti).

Thus Viśistādvaīta accepts all the modes of worship or sadhāna but subsumes them all under bhakti-yoga,
which is the path of love of God for God-union and final liberation. It is there alone we have the experience of Brahman sought in all ways so that the realisation of God as indwelling all and transcending all becomes a reality and a realisation of one's fullest freedom or liberation.