

एकत्वम् *ekatvam* in unity आस्थितः *āsthitaḥ* established, सर्वथा *sarvathā* in every way वर्तमानः *vartamānaḥ* remaining अपि *api* also सः *saḥ* that योगी *yogī* योगि मयि *mayi* in me वर्तते *vartate* abides

He who, established in oneness, worships Me abiding in all beings, that yogi lives in Me, whatever may be his mode of living. 31

A person discharged from prison is conscious that he is no more a prisoner, be he shut up in a room, enchained, handcuffed or tethered. Not the external setting but the attitude of the man is the main factor here. The knower of Brahman is conscious that Brahman alone is putting on the appearance of the many in the universe. Because of the *Brahmāvastha* in which he is established, his contact with beings is nothing short of the adoration of Brahman. His external behaviour may indicate that he is meditating, attending to the obligatory duties, or, taking rest. But subjectively he is fixed in Brahman. This is the state of liberation from all bondage. This state is technically known as *Sahaja nishṭha*.

The ignorant one believes that God is in some far off region called heaven. The enlightened one, on the other hand, beholds Him as the core of his own being. Iswara is in the hearts of all. The seeker of God therefore realizes Him first within himself.

— Sri Ramakrishna

The merit of the enlightened yogi is :—

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२