

he च *ca* and मे *me* to मे *na* not प्रणश्यति *pranaśyati* vanishes

He who sees Me everywhere and sees all in Me, he never becomes lost to Me, nor do I become lost to him 30

After realizing the unity of all beings the yogi further realizes that it is the Paramatman that manifests Himself as the multitudinous beings at all levels. The One appearing as the many is not merely the yogi's imagination. It is the eternal sport of the Lord. He and His manifestations are inter-related as the ocean and the waves on it. He is therefore not lost to the Lord and the Lord is not lost to him.

Sweetmeats in the shape of various animals, birds and men are made from the same stuff, sugar. Likewise it is the Sat *chit-ananda* that has assumed the forms of the sentient and insentient in the universe.

—Sri Ramakrishna

This realization being steady, the relationship between the yogi and Paramatman is further elucidated —

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१

सर्व भूत-स्थितम् य माम् भज्-वति एक-त्वम् आस्था-त ।

सर्वथा वर्तमान अपि स योगी मयि वर्त-अते ॥

sarvabhūta sthitaṁ yo mām bhajaty ekatvam āsthitaḥ |
sarvathā vartamāno 'pi sa yogi mayi vartate ||

सर्वभूतस्थितम् *sarva bhūta sthitaṁ* abiding in all beings य *yah* who माम् *mām* me भजति *bhajati* worships