

What is the hallmark of enlightenment? The answer comes —

यज्ज्ञात्वा न पुनर्मोहमेव यास्यसि पाण्डव ।

येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५

यत् ज्ञा त्वा न पुन मोहम् एवम् या स्यसि पाण्डव ।

येन भूतानि अ-शेषेण द्रक्ष्यसि आत्मनि अथो मयि ॥

*yaj jñātvā na punar moham evam jāsyasi pāṇḍava ।*

*yena bhūtāny aśeṣena draśyasy ātmany atho mayi ॥*

यत् *yat* which ज्ञात्वा *jñātvā* having known न *na* not पुन *punaḥ* again मोहम् *moham* delusion एवम् *evam* thus यास्यसि *jāsyasi* will get पाण्डव *pāṇḍava* O Pandava येन *yena* by this भूतानि *bhūtāni* beings अशेषेण *aśeṣena* all द्रक्ष्यसि *draśyasi* (thou) see आत्मनि *ātmāni* in (thy) self अथो *atho* also मयि *mayi* in Me

Knowing this, O Pandava, you will not again fall into this confusion; by this you will see the whole of the creation in your self and in Me. 35

Two apparently opposing detachments encountered each other at midnight and lay in ambush to deal on the enemy a decisive blow at daybreak But to the surprise of both, they discovered in the morning that they belonged to the same army Their attitude and action changed accordingly The world is viewed by the ignorant as made up of conflicting forces But with the dawn of enlightenment all diversities disappear One Reality is presenting Itself as the many

Knowledge leads to unity ignorance to diversity

— Sri Ramakrishna