

समम् *saman* equally सर्वेषु *sarvesu* (in) all भूतेषु *bhūtesu* in beings तिष्ठन्तम् *tisthantam* existing परमेश्वरम् *paramēśvaram* the Supreme Lord विनश्यत्सु *vinasyatsu* among the perishing अविनश्यन्तम् *avinasyantam* the unperishing यः *yaḥ* who पश्यति *pasyati* sees न. *saḥ* he पश्यति *pasyati* sees

He sees, who sees the Supreme Lord, remaining the same in all beings, the undying in the dying. 27

Parameswara is the *Chit-ākāśa* or *Chidambaram* or the Screen of Consciousness. It is the persisting Substratum. On this screen the perishing pictures of the *Jagat* and *Jivatman*—the universe and the beings—appear and disappear. As the cinema screen remains ever itself while the projected pictures on it come and go, the Paramatman is ever Himself unaffected and unmodified by the appearance and disappearance of the phenomenon. The *Jñāni* takes note of the background, Parameswara who provides apparent life and consciousness to the *Prakṛiti* clinging on to Him. In his vision the universe is not independent of the Paramatman. Whereas to the ignorant man the phantom of the universe seems real while the Paramatman remains unknown.

The sun is spreading his light equally everywhere and he is visible in all parts of the extensive world. Still, a small patch of cloud hides him from our sight. Similarly, *Māya* hides the all pervading Brahman from our cognition. When the veil of *Māya* is removed the *Sat-chit-ananda Brahman* is cognized everywhere and in all beings and things.

— Sri Ramakrishna

Does any change take place in the life of the *sadhaka* who realizes Iswara? The answer comes:—