

by yoga सर्वत्र *sarvatra* everywhere समदर्शनः *sama darsanaḥ* one who sees the same

His mind being harmonized by yoga, he sees himself in all beings and all beings in himself; he sees the same in all. 29

Separateness is not for him who has progressed high in yoga. The distinction between the high and the low, the angel and the humble creature vanishes from his mind. He sees the same divinity in all. In his intuition the Self in him is the Self in all and the Self in all is the Self in him. The individualized selves do all merge into one universal Self. This is his realization.

Assuming individuality to oneself is like putting a dam to a portion of the Ganga and claiming the little water in it as one's own.

— Sri Ramakrishna

If all the *Jivatmas* are actually one cosmic entity, then what is the relationship between this commingled entity and the Paramatman? The truth is declared :—

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३०

यः माम् पश्यति सर्वत्र सर्वम् च मयि पश्यति ।

तस्य अहम् न प्र-नश्-यामि सः च मे न प्र-नश्-यति ॥

*yo mām paśyati sarvatra sarvaṁ ca mayi paśyati ।*

*tasyā 'haṁ na praṇaśyāmi sa ca me na praṇaśyati ॥*

यः *yaḥ* who माम् *mām* me पश्यति *paśyati* sees सर्वत्र *sarvatra* everywhere सर्वम् *sarvaṁ* all च *ca* and मयि *mayi* in me पश्यति *paśyati* sees तस्य *tasya* of him अहम् *ahaṁ* I न *na* not प्रणश्यामि *praṇaśyāmi* vanish सः *saḥ*