

but it also loses that borrowed faculty; whereas the Atman never loses Its Light. The physical light and darkness, characteristic of the inert matter, do not have any effect on or access to Atman. In pitch darkness, one is not able to see one's own body and clothing. But that darkness is no hindrance to the self cognizing its own presence. This self-cognizance is not improved upon by the presence of sunlight. Self-awareness is self-evident. The sunlight and the darkness are perceived by the physical eye because of the light it has acquired from the Atman enshrined in the heart. The senses perceive, the mind feels and the intellect cogitates because of the light they get from the Atman.

He who realizes Iswara in his heart is able to realize Him outside too. He who has not known Him within himself, cannot cognize Him elsewhere. Therefore, he who sees God in his heart sees Him everywhere.

— Sri Ramakrishna

Bhakti Evolves into Jnana — 18

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।

मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८

इति क्षेत्रम् तथा ज्ञानम् ज्ञान्यम् च उक्तम् सम्-भास-तः ।

मद्-भक्त-तः एतत् वि-ज्ञाय मद्-भावाय उप-पद्य-ते ॥

*iti kṣetram tathā jñānam jñeyam co 'ktaṁ samāsataḥ ।  
madbhakta etad vijñāya madbhāvāyo 'papadyate ॥*

इति *iti* thus क्षेत्रम् *kṣetram* the field तथा *tathā* as well as ज्ञानम् *jñānam* knowledge ज्ञेयम् *jñeyam* the knowable च *ca* and उक्तम् *uktaṁ* have been stated समासतः *samāsataḥ* briefly मद्भक्तः *madbhaktaḥ* my devotee एतत् *etat* this विज्ञाय *vijñāya* knowing मद्भावाय *madbhāvāya* to my being उपपद्यते *upapadyate* enters .