

else. The same world opens up different vistas to different people in accordance with their dispositions.

To people who are sense-bound things earthly are all real and they are immersed in them; they are wakeful to the mundane. To the *Brahma-jnani*, on the other hand, who has conquered the senses and who has awakened to divine consciousness, the spectacle is different. His intuition, his concepts, his percepts are all filled in with Divinity. Whatever is, is Brahman to him. He cognizes existence as Brahman and not as the mundane. According to the attainment, beings are attuned to different planes of Existence. The Enlightened one is in the finale of It.

With the realization of God everything undergoes transformation to the *Jnani*. It is God Himself that has become the phenomenal universe and all the beings in it. The son is then perceived as the boy Krishna. Father and mother undergo metamorphosis as the Divinity. The wife is no more his mate; he sees the Cosmic Mother in her. Recognizing God in all, adoration to Him takes place through the worshipful service of all.

— Sri Ramakrishna

The plenitude ensuing from *Brahma-jnanam* is as follows :—

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।

तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ ७०.

आ-पूर्यमाणम् अ-चल-प्रतिष्ठम् समुद्रम् आपः प्र-विशन्ति यद्-वत् ।

तद्-वत् कामाः यम् प्र-विशन्ति सर्वे सः शान्तिम् आप्नोति न काम-कामी ॥

*āpūryamāṇam acalapratiṣṭhaṁ*

*samudram āpaḥ praviśanti yadvat ।*

*tadvat kāmā yaṁ praviśanti sarve*

*sa śāntim āpnoti na kāmakāmī ॥*