

has therefore to be made to take a positive turn. Aspiring ardently for the *Brahmāvastha* is what is wanted. Giving oneself over to the Prakriti and giving oneself over to the Supreme Purusha – these acts are opposed to each other and produce opposite results. The former breeds ignorance and promotes bondage of the *Jivatman* to the wheel of birth and death, while the latter liberates and leads him into the plenitude of Brahman. The intensity and the completeness of the dedication to Brahman hastens the spiritual enlightenment of the *sadhaka*.

As clouds come forth from the sea, the Prakriti of the Eternal Activity ever streams forth from Brahman, the Primeval Purusha. The eternal process of the appearance and disappearance of Prakriti does not in any way affect the Supreme Purusha. The detachment from the Prakriti and the staunch attachment to the Supreme Purusha are the potent means for the destruction of the tree of *Samsāra* of the *Jivatman*.

On detection the thief takes to his heels. Similarly when you see into the nature of *Māya* it disappears from you.

— Sri Ramakrishna

The weaning of the *Jivatman* from the Prakriti and his being wedded to the Paramatman are expatiated upon as follows :—

Who gains Mukti ?

The Competent Ones — 5

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।  
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छन्त्यमृदाः पदमव्यय तत् ॥ ५