

vient to her Lord Because of His complete mastery over Prakṛiti, He is adored as the Great Lord

In the midst of His comprehensive relationship with Prakṛiti, He is eternally established in His Entirety and is in no way affected by the modifications of the Prakṛiti He is therefore *Paramātmā*—the Supreme Self, residing in the human tabernacle

The universe has come into being as a result of the union of the Puruṣa and the Prakṛiti And do you know how it functions? The master of the family is seated somewhere absorbed in some serious thought The housewife busies herself running here and there and attending to all the details of the affairs of the household Now and then she acquaints her husband with what is taking place here and there and seeks his counsel too, when necessary The man approves of what has taken place already and suggests what ought to take place next It is in this way that the Puruṣa and the Prakṛiti function

—Sri Ramakrishna

Does any good accrue from the knowledge of Puruṣa and Prakṛiti? The answer comes —

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैः सह ।

सर्वथा वर्तमानोऽपि न स भूयोऽभिजायते ॥ २३

य एवम् वेदति पुरुषम् प्रकृतिम् च गुणैः सह ।

सर्वथा वर्तमान अपि न स भूय अभि (जन्)जायते ॥

*ya evam vetti puruṣam prakṛtiṃ ca guṇaiḥ saha ।*

*sarvathā vartamāno 'pi na sa bhūyo 'bhijāyate ॥*

य *yaḥ* who एवम् *evam* thus वेत्ति *vetti* knows पुरुषम् *puruṣam* Puruṣa प्रकृतिम् *prakṛtiṃ* Prakṛiti च *ca* and गुणैः *guṇaiḥ* Gunas सह *saha* with सर्वथा *sarvathā* in all ways वर्तमान *vartamānaḥ* living अपि *api* also न *na* not स *sah* he भूय *bhūyaḥ* again अभिजायते *abhijāyate* is born