

च *ca* and भूतानि *bhūtāni* beings माम् *mām* me तु *tu* verily वेद *veda* knows न *na* not कश्चन *kaścana* any one

I know, O Arjuna, the beings of the past, the present and the future, but no one knows Me. 26

Iswara is the Lord of *māyā*, having complete control over it. The appearance, stay and dissolution of the beings are all acts of *māyā*. Time also exists in *māyā*. The Lord being all-knowing, the destiny of all of these is within His ken. The beings that were in the past, that are in the present and that are to be in the future are all known to Him. But the individual souls do not know anything worth while about themselves, how then are they going to know about Iswara, the Cosmic Soul ! The devotees, however, do not come within this limitation. They constantly adore the Lord and choose to be in His proximity. So they understand Him to some extent. The others neither adore nor understand Him.

It is possible for the swan to separate milk from water and partake of the former only. The other birds are unable to do this. Iswara is mingled with *maya*, He is non dual with it. The ordinary people cannot distinguish Him from *maya*. But the *Paramahamsas*—the men of perfection—are able to cognize Iswara to the exclusion of *maya*.

— Sri Ramakrishna

Why are people devoid of knowledge and devotion? Their case is analysed —

The Discerning and the Non discerning — 27-30

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि संमोहं सर्गे यान्ति परंतप ॥ २७