

Prakriti and Purusha are not essentially two different entities. The same Reality enjoys two phases of self-assertion and self-expression. As *suddha chaitanya* or Pure Consciousness, It is ever Itself and there is no modification in It. This Changeless Reality puts on the appearance of changefulness and modifications. The former phase is Purusha and the latter phase, Prakriti.

Prakriti puts on the embodiment of time, space and causation. It is constituted of the three *Gūṇas—Sattva, Rajas and Tamas*. Because of its changeful nature, it is called *Māyā*. This substance being an eternal verity, it is termed as having no beginning, and therefore, no end too.

As the ocean is sometimes calm and placid and at other times boisterous and furious, Brahman is both actionless and active. When free from action, He is termed Brahman and when active, *Māyā*.

— Sri Ramakrishna

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २०

कार्य-कारण-कर्तृ-त्वे हेतुः प्र-कृ-तिः उच्यते ।

पुरुषः सुख-दुःखानाम् भोक्तृत्वे हेतुः उच्यते ॥

*kārya kāraṇa kartṛtve hetuḥ prakṛtir ucyate ।*

*puruṣaḥ sukhaduḥkhānām bhoktṛtve hetuḥ ucyate ॥*

कार्यकारणकर्तृत्वे *kārya kāraṇa kartṛtve* in the production of the body and the senses हेतुः *hetuḥ* the cause प्रकृतिः *prakṛtiḥ* Prakriti उच्यते *ucyate* is said (to be) पुरुषः *puruṣaḥ* Purusha सुखदुःखानाम् *sukha duḥkhānām* of pleasure and pain भोक्तृत्वे *bhoktṛtve* in the experience हेतुः *hetuḥ* the cause उच्यते *ucyate* is said (to be)