

*Mājā Sakti* inherent in Brahman manifests itself as the multitudinous beings resting on Brahman. Neither the beings nor the *Sakti* who is their root, is extraneous to Brahman. The knower of this truth becomes a *Brahma Jñāni*.

The static Brahman and the kinetic *Sakti* are in fact one and the same. The Absolute *Sat chit ananda Brahman* is also the omnipotent, omniscient and all blissful Cosmic Mother. As fire and heat are one and the same, Brahman and *Sakti* are the same.

— Sri Ramakrishna

Do the activities of Prakriti affect Brahman? The elucidation comes:—

Brahman is Self-sufficient — 31-34

अनादित्वान्निर्गुणत्वात्परमात्मायमव्ययः ।

शरीरस्योऽपि कौन्तेय न करोति न लिप्यते ॥ ३१

अन्-आदि-त्वात् निर-गुण-त्वात् परम-आत्मा अयम् अ-व्ययः ।

शरीरस्य अपि कौन्तेय न करोति न लिप्यते ॥

*anādityān nirgunatvāt paramātmā 'yam avyayaḥ ।*

*śarīrastho 'pi kaunteya na karoti na lipyate ॥*

अनादित्वात् *anādityāt* being without beginning निर्गुण-त्वात् *nirgunatvāt* being devoid of Gunas परमात्मा *param ātmā* the Supreme Self अयम् *ayam* this अव्यय. *avyayaḥ* imperishable शरीरस्य *śarīrasthaḥ* dwelling in this body अपि *api* though कौन्तेय *kaunteya* O Kaunteya न *na* not करोति *karoti* acts न *na* not लिप्यते *lipyate* is tainted.

Having no beginning and possessing no Gunas, this Supreme Self, imperishable, though dwelling in the body, O Kaunteya, neither acts nor is tainted. 31

A thing that is created has a beginning. But Brahman is the one Reality that is not created. He is