

the Atman is actionless, while the body which is seemingly his, is full of activities. He who intuits this is the enlightened one.

I adore Him as Brahman, who is all Awareness unaffected by activities such as creation, preservation and destruction. I adore Her as Sakti, or Maya or Prakriti who carries on all these activities regularly in the proximity of the actionless Brahman.

— Sri Ramakrishna

The relationship between the *Kshetra* and *Kshetrajna* is further clarified in the next stanza :—

यदा भूतपृथग्भावमेकस्थमनुपश्यति ।

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३०

यदा भूत-पृथक्-भावम् एक-स्थम् अनु-पश्यति ।

ततः एव च वि-स्तारम् ब्रह्म सम्-पद्-यते तदा ॥

*yadā bhūtaprthagbhāvam ekastham anupaśyati ।*

*tata eva ca vistāraṁ brahma sampadyate tadā ॥*

यदा *yadā* when भूतपृथग्भावम् *bhūta prthag bhāvam* the whole variety of beings एकस्थम् *ekastham* resting in the one अनुपश्यति *anupaśyati* sees ततः *tataḥ* from that एव *eva* alone च *ca* and विस्तारम् *vistāraṁ* the spreading ब्रह्म *brahma* Brahman संपद्यते *sampadyate* (he) becomes तदा *tadā* then

When he realizes the whole variety of beings as resting in the One, and is an evolution from that One alone, then he becomes Brahman. 30

The wave, the billow, the ripple, the tide, the breakers, the froth—all these modifications belong to the sea. The potentiality of the sea expresses itself in all these forms, which have no existence independent of the sea. In this manner, the inscrutable