

possible because of the combined contribution of the kinetic light and shadow and the static screen. A blazing fire is seen on the screen, which in fact remains unaffected. Parallel to this are the contributions made by the *Kshetra* and *Kshetrajna* in producing the phenomenal universe and the beings in it. The insentient *Kshetra* appears sentient due to its being super-imposed on *Kshetrajna*. The immovable *Kshetrajna* in his turn appears to be born, to grow and to die, due to his identification with *Kshetra*. The man in ignorance misreads the characteristics of the *Kshetra* in the *Kshetrajna* and vice versa. It is knowledge to understand these two entities as they are in themselves, and not as they seem to be because of their mutual intermingling.

The stuff called milk gets itself divided into two stuffs called butter and butter-milk. Similar to this is Brahman the Reality in Its absolute and relative states. When you lose your individuality in *samādhi*, you are one with the Nirguna Brahman the Absolute Reality. But when you assume your *Jiva vyakti* or egoistic individuality, you cognize Isvara and His Prakriti with its twentyfour categories.

— Sri Ramakrishna

How does the *Jnāni* behold the Paramatman? The answer comes :—

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम् ।

विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति ॥ २७

समम् सर्वेषु भूतेषु तिष्ठन्तम् परम-ईश्वरम् ।

वि-नश्य-यत्सु अ-वि-नश्य-यन्तम् यः पश्यति सः पश्यति ॥

*samaṁ sarveṣu bhūteṣu tiṣṭhantaṁ paramaśvaram ।*

*vinaśyatsv avinaśyantaṁ yaḥ paśyati sa paśyati ॥*