

alternative to your holding Iswara as with form. The Nirguna Brahman cannot be comprehended by the embodied one. Again the Saguna Brahman is not a fiction of the mind. The body, mind and the world may be viewed as mere projections. But Iswara or the Saguna Brahman is as real as the Nirguna Brahman.

— Sri Ramakrishna

One Appearing as the Many — 16-17

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।

भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १६

अ-वि-भक्त-तम् च भू-तेषु वि-भक्त-तम् इव च स्था-तम् ।

भू-त-भर्तृ च तत् ज्ञा-यम् ग्रसिष्णु प्र-भविष्णु च ॥

*avibhaktam ca bhūteṣu vibhaktam iva ca sthitam ।*

*bhūta bhartṛ ca taj jñeyam grasiṣṇu prabhaviṣṇu ca ॥*

अविभक्तम् *avibhaktam* undivided च *ca* and भूतेषु *bhūteṣu* in beings विभक्तम् *vibhaktam* divided इव *iva* as if च *ca* and स्थितम् *sthitam* existing भूतभर्तृ *bhūta bhartṛ* the supporter of beings च *ca* and तत् *tat* that ज्ञेयम् *jñeyam* to be known ग्रसिष्णु *grasiṣṇu* devouring प्रभविष्णु *prabhaviṣṇu* generating च *ca* and

He is undivided and yet He seems to be divided in beings. He is to be known as the supporter of beings. He devours and He generates. 16

The *ākāśa* is all pervading. Yet it appears as if divided into the innumerable forms. The fact is that it expands undivided while seeming as if divided. Even such is the case with the Paramatman. As *ākāśa* is the support to the remaining four elements, Paramatman the universal Consciousness is the support to the *Jagat* and the *Jivatman*. In *Pralaya* they merge into the Paramatman. In crea-