

In the production of the body and the senses, Prakriti is said to be the cause; in the experience of pleasure and pain, Purusha is said to be the cause. 20

It is the father who transforms himself into the son. Subsequently some of the doings of the son delight the father while some other activities pain him. It is the Purusha that poses to become the Prakriti. Modifications of the Prakriti are known as the body and the senses. The senses in their turn get themselves classified as the senses of perception and those of action. Both the forms of the senses are serviceable to the *Jivatman* to have contact and communication with Prakriti. The relationship created in this way begets pleasure and pain. The experience of pleasure and pain is the foremost factor in moulding the character of the *Jivatman* and in educating him for the life supramundane. Prakriti is the foster-mother leading the *Jivatman* from the unreal to the real, from ignorance to enlightenment and from death to immortality.

Plenitudes and blessings such as *Brahma jnana* and the Bliss of Brahman come to us mortals because of the gracious mediation of *Maha maya*. But for Her intervention none can have even a peep into the Beyond, what to speak of getting fixed into the Absolute! Experience of the transitory world also comes to man because of Her grace. The enjoyer and the enjoyment do not exist outside Her domain.

— Sri Ramakrishna

In what manner is the *Jivatman* educated by Prakriti, is the question that crops up next. The answer ensues.—