

Prakriti, while actually It does not. People who are in ignorance impose the traits of *Prakriti* on Atman and get deluded.

The relationship between *Purusha* and *Prakriti* is very well explained in these two verses. Iswara is Bliss and Perfect Poise. Karma has no place in His Blessedness. *Prakriti* gets itself vitalized in the proximity of *Purusha*. *Jivatman* gets bound when he identifies himself with *Prakriti*; he gets emancipated when he detaches himself from *Prakriti*. And this is the essence of Vedanta.

The burning lamp gives light to one and all, all round it. Some use that light for cooking their food, others for reading sacred books and yet others for forging false documents. The merits and demerits in these several acts do not in any way affect the light coming from the lamp. In this wise the consciousness equally present in all beings makes all sorts of activities possible in them because of Its proximity. The good and bad deeds, however, of beings do not go to the Pure Consciousness, which is Iswara.

— Sri Ramakrishna

If it is a fact that the Lord does not take note of the good and bad acts of people, why then should they be exhorted to do good and eschew evil? The answer comes :—

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।

तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६

ज्ञानेन तु तत् अ-ज्ञानम् येषाम् नाशितम् आत्मनः ।

तेषाम् आदित्य-वत् ज्ञानम् प्र-काशयति तद्-परम् ॥

jñānena tu tad ajñānaṁ yeṣāṁ nāśitam ātmanaḥ ।
teṣāṁ ādityavaḥ jñānaṁ prakāśayati tat param ॥