

Know that these two are the womb of all beings. I am the origin and dissolution of the whole universe.

Life has its origin in the conjugation of the sentient and the insentient. The body bereft of life becomes a corpse; life without the instrument of the body becomes ineffective. The act of living ensues from the union of the sentient and the insentient, the *kshetrajna* and the *kshetra*. The commingling of these two *Prakritis*—the conscious principle and the unconscious matter—is evident all over the universe. The cloud has its origin and sustenance in the Akasa, and ultimately it dissolves itself in the Akasa. Likewise, Iswara is the source, support and destiny of His *Prakritis*, high and low.

During those days when I was subjecting myself to spiritual discipline, I wished to know what *Maya*, the deluding power, was like. I saw a drop of water slowly evolving into a girl who further grew into a maid. She begot a baby and strangely enough swallowed it too. This act of hers was repeated several times. I concluded from that vision that it was *Maya*.

—Sri Ramakrishna

This being the truth about Iswara :—

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७

मद्-तः पर-तरम् न अन्यत् किञ्चित् अस्ति धनम्-जय ।

मयि सर्वम् इदम् प्रोतम् सूत्रे मणि-गणाः इव ॥

*mattah parataram nā 'nyat kinčid asti dhanamjaya ।*  
*mayi sarvam idam protam sūtre maṇigaṇā iva ॥*

मत्तः *mattah* than me परतरम् *parataram* higher न *na* not अन्यत् *anyat* other किञ्चित् *kinčit* anyone अस्ति *asti* is धनञ्जय *dhanamjaya* O Dhananjaya मयि *mayi* in me