

Thus the Kshetra, knowledge and that which has to be known have been briefly described. My devotee, on knowing this, is fitted for My state. 18

On whatever object a man directs his entire attention, he is able to understand that object in its true state. He who is absorbed in devotion to Iswara is able to know Him. It is *jñāna* when man understands that God alone is revealing Himself as everything. This wisdom places him for ever in the presence of Iswara. Soaked as he is in the thought and feeling of God he dwells with God.

He alone is a Jnani who has realized Iswara. He becomes like a babe after God realization. The baby has no individuality of its own. Therefore divinity beams through it.

— Sri Ramakrishna

Prakriti and Purusha are Eternal Verities — 19-20

प्रकृतिं पुरुषं चैव विद्वद्यनादी उभापि ।

विकारांश्च गुणांश्चैव विद्वि प्रकृतिसंभवान् ॥ १९

प्र-कृतिम् पुरुषम् च एव विद्-यि अन्-भादी उभौ अपि ।

वि-कारान् च गुणान् च एव विद्-यि प्र-कृ-ति-सम्-भवान् ॥

*prakṛtiṁ puruṣam ca 'va viddhy anādi ubhāu api ।*

*vikārāṁś ca guṇāṁś ca 'va viddhi prakṛtisambhavān ॥*

प्रकृतिम् *prakṛtiṁ* Prakriti पुरुषम् *puruṣam* Purusha च *ca* and एव *eva* even विद्वि *viddhi* know अनादी *anādi* beginningless उभौ *ubhau* both अपि *api* also विकारान् *vikārān* modifications च *ca* and गुणान् *guṇān* Gunas च *ca* and एव *eva* even विद्वि *viddhi* know प्रकृतिसंभवान् *prakṛti sambhavān* born of Prakriti.

Know that Prakriti and Purusha are both without beginning; and know also that all modifications and Gunas are born of Prakriti. 19