

and sustenance in Iswara. But it is not like the curd coming from milk. Just as a piece of rope appears as a snake in twilight, the Lord puts on the appearance of Nature through His inscrutable *Māyā*. The rope, the original stuff, does not depend for its being on snake the assumed reality; but the seeming snake depends for its existence on the rope, the reality. To put it in another way, the unreal snake is a superimposition on the real rope. Similarly, the world of the three Gunas is a superimposition on Iswara. This power of appearing as the *Prakriti* is inherent in Him. This is the meaning of 'I am not in them, they are in Me'.

The goal of human life is to transcend the perception of the universe and to get fixed in the vision of Iswara. (In chapter two, stanza forty-five and in chapter nine stanzas four and five this point is variously dealt with.)

A holy man used to smile seeing the colours produced by the chandelier in a lamp. He smiled because the seeming universe is as untrue as these colours.

— Sri Ramakrishna

The Maya of the Three Gunas — 13-15

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।

मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३

त्रिभिः गुण-मयैः भावैः एभिः सर्वम् इदम् जगत् ।

मोहितम् न अभि-जा-ना-ति माम् एभ्यः परम् अ-वि-भ्यम् ॥

*tribhir guṇamayair bhāvair ebhiḥ sarvam idaṁ jagat ।  
mohitaṁ nā 'bhijānāti mām ebhyaḥ param avyayam ॥*

त्रिभिः *tribhiḥ* by three गुणमयैः *guṇamayaiḥ* compos-  
ed of Gunas भावैः *bhāvaiḥ* by natures एभिः *ebhiḥ* by