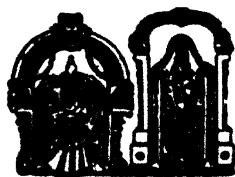


Srimad
Brahma Vijnana Parichayam

(An Introduction to the knowledge of Creator)



AUTHOR

"Anusruta Vaisnanika"

Challa Krishnamurty Sastry.

Translated by

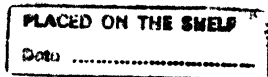
S. T. V. RAGHAVACHARYULU

M. A , M. Ed.,

First Publication 1993

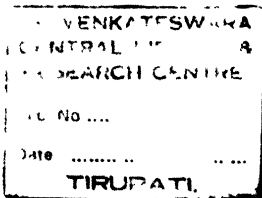
No. of Copies : 1000

Price : Rs. 25/-



This book is published with the Financial assistance of Tirumala Tirupathi Devasthanams under the scheme Aid to publish Religious books

For Copies :
S. T. V. Raghavacharyulu,
Teachers Colony
Divija Bhavan
K. SAVARAM - 534 216
W. G. Dt. (A.P.)



Printed at
Sree Venkateswara
Printing Works
Tanuku.



"Anusruta Vajjnika"

Brahmasri Challa Krishna Murty Sastry.
(1904 - 1965)

APPEAL

Ch. Krishnamurthy Sastry,

AUTHOR

"All this world is Brahman" Here 'this' means 'world' It is produced from 'matter' (*Padardha*) which includes sound (*śabda*). Veda is the knowledge (*jñāna*) limited by Sound. Brahma is the knowledge limited by the impression (*Samskara*) of the both, is called 'knowledge' (*Vidya*). Then the three terms Veda, Vidya, and Brahma are synonyms that deal with the same thing. So we get the statements 'Vedas are four' (*chatvāro vedāḥ*), Tripple knowledge (*Trayaś vidyā*) and tripple Brahman (*Trayaś Brahman*). Then we get this perceptible material phenomena. Every where in this world we see different types of objects with their own limited knowledge. How to know this world? It should be heard through vedic Sound; It should then be meditated to know the soul from which it has evolved. Thus the secret of veda comes to our experience.

Veda and vidya can be known by knowing Brahman but not Brahman by knowing them. So sruti holds "All this world is Brahman" It did not say "All this world is vedas" or "All this world is knowledge" veda and vidya become insignificant without the knowledge of Brahman.

Hence this book is entitled "Brahma Vijnana Parichayam" and it belongs to the divine teaching and grace of my Guru Jayapur Rajasabha Pradhan, "Sameeksha Chakravarti" Swargseya Vidvadvara Pandita Madhusudhana Sarma Ojha Vidya Vachaspathi.

"Be the knowers of Brahman"

INTRODUCTION

J. G. V. Jrinivasacharyulu,
(1919-1983)

Disciple of the Author & Author of
Mahabharata Valjanika Sameeksha.

All people know the four faced Brahman of our Epics, but not the one propounded by veda, who is 'One without a second', "One who has become all this world" or "By whose grace and knowledge every thing is known" The knowledge of this four phased Brahman has been focussed by the vedic seers and it is Superior to any other kind of knowledge. ultimately veda itself is Brahman. It is the basis for the expansion of Indian Epics. The entity of Brahman is Infinite knowledge, infinite power, and infinite substance. The aim of veda is to make the individual who is finite realise his infinite nature and become one with the Brahman. Those who really wish to come out of the bondage of the universe must necessarily turn to this knowledge of Brahman, and there is no other way. Noble utterances of the great will lead us to experience the eternal bliss. This book belongs to this category,

This book "Brahma Vijnana Parichayam" deals with Various aspects like - creation; different kinds of souls; retreat of soul; physical spiritual and causal bodies; re-birth, knowledge and action; etc. in nut shell that everyman should be acquainted with.

The intricate doubts what, when, how and why of the creation will automatically be solved with the knowledge of the creator (Brahman) To know how this world inspite of its nature of oneness (Brhman) appears different is the path of wisdom (Vijnana) and to know how this world of plurality is termed as single entity is the path of knowledge (Jnana). Both approaches are vividly shown in this book.

According to scriptures what all is there in the universe is in the individual and vice versa. The two facts "All this is fourfold Brahman" and "The Brahman is established in all everywhere" are harmonised in this book. The extent to which our present Science pierced, is only one of the four states of Brahman which is destructible and non-eternal. But above this there are three eternal states. How great is our vedic knowledge that dealt with them upto the unconditioned Being (*nirvishesha*)! If we know the eternal science of vedas we do not wonder at the achievements of material Science.

Non-dualism and Dualism are harmonised in the discussion of essence (*Rasa*) and power (*bala*) of the supreme Being and the unconditioned Being. Those who get acquaintance with the inner four sheaths i.e. spirit, mind, wisdom and bliss of the Inexhaustible Being will be able to enjoy the inner subtle worlds.

Knowledge of, the forms of the Destructible Being (*Kshara*), Indestructible Being (*Askhara*), and Inexhaustible Being (*Avyaya*); the action of Brahma, Vishnu, Indra, Agni and Soma; the levels of creation; Veda, Yajna, Praja, Loka and Dharmas will lead us to understand the process of evolution and dissolution of the cosmos. The form of the Cosmos is shown by analysing its branches - the supreme world (*swayambhu*); the middle world (*Parameshti*); the Heaven (*Surya*); the Moon (*chandra*) and the earth that depend upon the Inexhaustible *Avyaya* (*Pararaja*) for their existence.

By knowing various kinds of souls like *santhatma*, *Mahanatma* and the creation of physical. Subtle and causal bodies, we will be enlightened ourselves with our own true

form, The authors criticism that Liberation is the release of soul from the organisation of powers (*bala chithi*) is most authoritative. Generally people think, the soul in all the bodies is one and the same but the author points out different kinds of souls in the body and the variation of their rays. The last chapter deals with different forms of 'Aum' (*Pranava*) of Mandukyopanished, the source of complete and perfect knowledge of Brahman.

All the facts that are essential to make the individual enter the vedic lore are dealt in this book. It is praiseworthy that the three modes of Brahman, physical, divine and spiritual are interwoven. The greatness of this book is that it acquaints us with the Vedic terminology. The work is very useful to understand the secret meaning of all sastras, Bhagavad Geeta and Epics.



A Work with Divine Love

Dr. Acharya Tirumala,

M. A., D. Lit.

International Post

HYDERABAD

India is chiefly a land of its own Speciality. It is a land of righteousness and action. Its philosophy is based on action oriented universal theories but not on simple imagination or blind faith.

Inspite of its differences relating to righteousness, religion and belief the unity that we find here in the fact of self-realisation is no where on the earth. To speak the truth, all these religions and beliefs have appeared to achieve this unity. They are only wave - differences of the ocean of eternal philosophical knowledge. But what is needed is to view the ocean, not waves. We need a Guru who can give such a view for self-realisation.

Vedic literature is the back-bone of Indian philosophy. Veda is not a book. It is matter with a soul in it. It becomes embodied and appears as Cosmos and at the same time remains unembodied above the Cosmos. To know it is real knowledge. Its result is bliss. This is what we call Rasa-Siddhi or attainment of eternity.

Unfortunately India has been going astray from the spiritual thought, from a long past, being involved in mundane affairs, and fascinated by western culture. It is so far away that it can not recognise how far it is to its spiritual lore. Now there are no true perceptions of anything but illusions and allusions. Mind does not believe the realities so much as it believes mesmerism. Yet there is no dearth of Gurus who have been watching and correcting these evil conditions from time to time.

VI

Brahma Sri Challa Krishna Murthy Sastry garu is one among such great men. He is honoured with the title Anusruta Vijnanika. The commentary he has supplied to the Vedic literature is a great - wonder.

1. Bhagavad Geeta Vijnanam, 2. Atma Brahma Karma Vijnanam, 3 Karma Yoga Vijnanam, 4. Varnasrama Samskara Vijnanam, 5. Bhagavad Geetacharya Vijnanam, 6. Srīmad Brahma Vijnana Parichayam and, 7. Vedanta Mathe Sameeksha are his famous published works. His unpublished works are Veda Vijnanam, sōpanishad Vijnanam, Brahma Vijnanam, Purana Samiksha etc. In all his writings, the fundamental philosophical spirit appears besides religious harmonisation.

The Vedic literature is in indirect-language, full of technical terminology. Our ancient literature-vedas, epics or sastras will be Greek and Latin to those who have no knowledge of the symbolic language. It means their inner heart will not be revealed. To-day this deficiency is in greater degree, in our Country, the consequence of which is, the mind is full of doubts. We are not able to reap answers that give peace to our mind. If we get any, they are only verbal but not based on experience.

Here to our rescue Sri Krishna Murthy Sastry garu, has given us this Brahma Vijnana Parichayam. This his work is an introduction to the whole Vedic literature. If this work is properly understood, the secrets of vedas, epics, and Sastras will begin to reveal themselves. If to know one's own self is the aim of Veda, it is remarkably achievable through this work.

Telugu people's indebtedness to Krishna Murthy Sastry garu is unrepayable for the great spiritual help he rendered to them through his works with divine love and grace.

VII

It is a great pleasure to me that Sriman Raghavacharya is transmitting the great work to non-Telugu people of the world through English translation with all his devotion to the author. I feel joy at this translation work not by the reason that the work is great because it is translated into English, but such great work will be in English language too. With regard to Veda, such of these translations will provide stuff to mind and lead to real and perfect thoughts towards one's own self, the world around and Cosmos. So we should welcome these translations.

The method of translation is not only actual to the original but independent; giving joy to reader without creating any trouble. Non-Telugu people will get acquaintance with Vedic literature even without knowledge of Sanskrit. I think the life of Sri Raghavacharyulu is meaningful with this his translation work. I appreciate with all my heart my brother Raghavacharya, a poet, Scholar and philosopher.

I pay my tributes to the feet of Sri Lord Venkateswara for his grace by giving this his Vedic knowledge to his creation through Sri Krishna Murthy Sastry and Raghavacharya.



Translator's Note

This volume is a precis translation of the original Telugu work "Brahma Vijnana Parichayam" of our Paramaguru Sri Challa Krishna Murthy Sastry garu. Attempt has been made to compress the matter both by abridgement and retelling while at the same time retaining inspiring passages of the original which are put in quotations.

The knowledge of Brahms - the Creator is only the source to come out of all kinds of entanglements and ignorance and grasp the reality. The subject is such that it should be read with heart but not mind not only to realise one's own true form, nature, and position in the creation but to become one with God. Though the original has such a universal validity based on Vedic authority, it is in Telugu language for Telugu people only. My aim is to convey the rich content to the people of all languages.

I thought it appropriate to keep the same introductions of the original - the appeal of the author Brahms Sri Challa Krishna Murthy Sastry garu, the introduction of our father Sriman S. T. V. Srinivasa. Acharyulu garu in this translation work,

I am obliged to Dr. Acharya Tirumala our National and International Telugu Poet and English Poet too for his encouragement and "A work with Divine Love" supplied to this work.

I feel my life meaningful at the feet of my Parama guru Sri Challa Krishna Murthy Sastry garu and my parents Sriman S. T. V. Srinivasacharyulu garu and Sugunavathi if this translation work meets the need of mankind.

My thanks are due to the authorities of Sri Tirumala Tirupathi Devasthanams for their financial Aid to bring this work into light.

TANUKU

10-9-1993

}

Translator,

S. T. V. Raghavacharyulu,

M. A., M. Ed.

CONTENTS

CHAPTER - I

S. No.	CONTENT	Page No.
1	The four - fold Brahman	1
2	Analysis of the destructible Being-Kshara	4
3	Analysis of the Indestructible Being-Akshara	5
4	Analysis of the In-exhaustible Being Avyaya	15
5	Isvara and Individual a contrast	26
6	Kinds of souls	27
7	The Transmigration of soul	36
8	Rudiments of the Inexhaustible Avyaya	38
9	Sheathes of the Inexhaustible Avyaya	39
10	Spiritual Interpretation of Tripple Beings	40
11	The Supreme Being (<i>Paratpara</i>)	42
12	The unconditioned Being (<i>Nirvishesha</i>)	45

CHAPTER - II

13	The four - fold Brahman and universe	47
14	The sixteen aspected shodasi	59
15	Kinds of shodasi (<i>Parameswara - Isvara - Jiva</i>)	66

CHAPTER - III

16	Brahman and the world-The unconditioned Being	83
17	The supreme Being (<i>Paratpara</i>)	84
18	The Tripple Being Prajapati	85
19	The Monism of the Inexhaustible Avyaya	87
20	Contrast between Avyaya and <i>Paratpara</i>	90
21	Avyaya - the bodyless and boundless entity	92
22	Identity of <i>jyveswara</i> and <i>Parameswara</i>	93

23	Distinction between individual self and supreme self	94
24	The Indestructible Akshara	95
25	The Activities of Brahma, Vishnu and Indra	99
26	Creation of the Body	104

CHAPTER - IV

27	Physical Institution	107
-----------	-----------------------------	------------

CHAPTER - V

28	Mandukyopanishad	124
29	The Five categories of AUM	126



CHAPTER - 1

"The 'One' only has become all this"

"All this world is Brahman"²

"Brahman is one without a second"³

"All this is Atman"⁴

The above scriptural statements prove that the multiplicity of the world that confronts us in all directions appears so inspite of its original nature of Oneness called Brahman.

All this world, is four-fold⁵ namely 1. The body (*puram*) 2. The indwelling self (*purusha*) 3. The supreme being (*paratpara*) and 4. The unconditioned being (*Nirvishesha*)

The first two states of Brahman together are called universe (*Visvam*) and the later two are above the universe (*Visvathitham*)

The Body (Puram)

All that which is externally perceptible is the organic whole of souls and physical elements. Each organ of the body consists of its own soul and physical elements. These modifications (*vikaras*) are the particulars (*viseshas*) accepted by the Atman and they make it appear different in different individuals. So the body is called *Vigraha*.

1. "Ekam va idam vibabhuva sarvam"

2. "Sarvam Khalvidam Brahma"

3. "Ekameva advitiyam Brahma"

4. "Aitadatmya midam sarvam"

5. "Chathushthayamva idam sarvam" (*kaushitaki sruti*)

The modifications are of three types. 1. Things of our Imagination : 1. Sides (such as the East, the west, the south etc.) 2. space 3. time 4. number 5. transformation (*parinama*) 6. separation 7. conjunction 8. disjunction 9. difference and 10. Identity. These things are self-existent in our thought only. So they are called *supapadikas*, or *upanamas* or *aupanamikas*.

2. The external things :- The earthly substances like food (*annam*) water (*jalam*) and medicinals (*aushadhas*) the spatial essences of the sun, the moon etc., flow into the body from without and these are called *upasargas* or *upasargikas*.

3. The internal things : Certain things naturally evolve within every individual, from his own soul, like rust from iron, foam from water or cream from milk. These are called *upejanas* or *supajanikas*. The complex of all these modifications is called 'the universe' from the view point of God (*Isvara*) and the 'body' (*sariram*) from the view point of individual (*jiva*). As the body is the means [*upakararam*] of the indwelling self [*purusha*], it forms his outer part-one of the four states of Brahman. "where the soul dwells is called universe".

The Indwelling Self (*purusha*)

The body is three fold 1 Psychic 2. Spiritual and 3. Physical. The life organ [*prana*] that enters these three institutions is called the indwelling self [*purusha*]. He becomes divided into three beings according to the three embodimental institutions, 1. the inexhaustible being [*Avyaya*] 2. the indestructible being [*Akshara*] and 3. the

destructible being [Kshara] They are also called 1. transcendental [para] 2. the supreme [paravara] and 3. the phenomenal [apara] of Brahman respectively. The destructible is the material cause of all modifications i. e. birth, existence and dissolution. He is the basis of all transformations like the clay of pot or yarn of cloth. The indestructible who lies within him, participates in action but is unchangeable. The inexhaustible is a pure being beyond the cause and effect. But he is the basic cause and witnessing consciousness of all forms like the sun-light for the eye in the act of seeing. The three souls of these three indwellers form the second state of Brahman.

The Supreme Being (paratpara)

Besides the three indwellers mentioned above, there is another Purusha called Gudotma Prajapati. The indestructible in the inexhaustible, and the destructible in the indestructible pervade equally without any distinction. The inner-most inexhaustible who is also called the inner Soul is indivisible but stands as if divided in beings. The different kinds of embodiments make him appear so. So each individual is a unit of three kinds of beings limited by the wondrous power [yogamaya]. Thus the individuals evolve innumerable. For the birth, staying and dissolution of these individuals limited by adjuncts, there must be some adjunctless and unlimited substratum, different from them. This substratum which is unlimited by time and space is called the supreme Being. He is the source for the ocean of powers (bala) and an extension of Brahman. He is the essence (rasa) and origin for the evolution of infinite powers. Though these powers are

deteriorating ones, by their very nature, they are eternally related to this indestructible essence, This 'Oneness' or the supreme Being due to this reason, is called 'Fearless entity' (*abhaya*), and he forms the third state of Brahman.

The Unconditioned Being (*Nirvisesha*)

The essence (*rasa*) and power (*bala*) - the immortal and mortal forms; Knowledge (*Brahma*) and action (*karma*) the immovable (*sthira*) and the moveable (*chara*) are relative things. Yet we can imagine the essence as a separate thing by our intellect (*buddhi*). Then we call that transorganic essence, an unconditioned being (*Nirvisesha*). Human mind fails to comprehend this thing. But we hear of him in veda, with unthinkable and indefinable terms. For our immediate understanding, it is enough if we can know him as a pure entity or superior existence to all things of transformation. This unconditioned being who is the form of pure essence (*kevalarasa svarupa*) is the fourth state of Brahman. Thus Brahman is four-fold.

Analysis of the Destructible Being

The body is the object of transformation and it is based on the destructible being. As it is destructible by its very nature and located in the destructible being, it will never transgress the tripple being (*Tripurusha*)

The qultuplication of the Destructible Being

The destructible being has five aspects. 1. The causal body (*karana sarira*) 2. the subtle body (*sukshma sarira*) and 3. the Physical body (*sthula sarira*) 4. the people

(*prajavarga*) and the wealth (*vittavarga*). The causal body is a composition of knowledge (*vidya*) or both knowledge and non-knowledge. All the deities-the fire, the air, the sun the two kinds of essence (*bhaswara soma and diksema*) that move in body and occupy the sense organs, form the subtle body. The five physical elements form the physical body. The external conscious-beings like men and women who are physically related, are called people (*praja*). The artificial and non-eternal things of our enjoyment are called 'wealth' (*viththam*) and they are of two categories-Non-living things such as houses, clothes etc. and living beings such as men cows etc. Thus the destructible being is divided into five categories.

Analysis of the Indestructible Being

The indestructible being exists in the destructible being as the sole commander of all his transformations. He has five different aspects called 1. Brahma 2. Vishnu 3. Indra 4. Agni and 5. Soma. The first three indestructibles are located in the heart, (*hridayaksharas*) and the other two are the byproducts and designated as *prushtyaksharas*. The synthetic whole of these five indestructibles is an indestructible being. Brahman is the spirit of establishment among *hridayaksharas*. Vishnu is the god of sacrifice. Indra is the god of light and life. Agni (*fire*) is the god of expansion (*vikasamaya*). The establishment (*prathishta*) causes the existence or bearing of the soul. The sacrifice (*yajna*) causes attraction (*akarshana*) which we call the spirit of appetite. The potentiality exhibited beyond the limit of ability causes outward motion. The outward motion along with the establishment (*prathishta*) is called expansion. The inward motion along with the establishment

is called contraction. Seated in the body, these five indestructibles use their respective spirits. The individual who starves with the out going spirit administered by Indra, attracts the external essences from time to time and fills up his deficit with the help of the spirit of appetite administered by Vishnu. Thus the individual fills up his deficit, keeping the attracted essences in himself with the help of the spirit of establishment (*pratishta prana*) i. e., Brahma. Due to this reason the body will be in the constant condition inspite of the incessant out-flow of its essences. The spirit of establishment (*Brahma*) is the meeting point of the two spirits - Indra-the out going spirit and Vishnu-the incoming spirit. The two spirits function due to the existence of the spirit of establishment, that exists even in the subtle things like sound (*śabda*). The most striking example for us to comprehend the existence of the spirit of establishment, is the flame of a lamp that stands still by absorbing oil through the wick from the oil tank inspite of the loss of oil for its constant burning.

Due to the distinctions in the activity of the three spirits - Brahma, Vishnu and Indra, there occur the stages of man like childhood, youth, manhood, old age and death. In childhood the attraction of essences will be greater than their projection (*vikshepa*) and hence the body grows in size. In youth the two processes will be equal. So there will be neither growth nor deterioration. In old age projection will be greater than attraction and the essences of the body will be reduced. If the spirit of establishment (*Prathishta Prana*) escapes from the body, the individual meets death.

Thus the pairs 1. birth and death 2. appetite and thirst and 3. miseries and passions, happen in the life of

the individual due to the distinction in the activity of the three spirits. Similar is the case with regard to the evolution-existence and dissolution of the earth, the Sun and the whole cosmos. The attraction (*akarsana*) causes creation. The spirit of establishment (*Prathishta*) causes existence and projection (*vikshepa*) causes dissolution.

Brahma is the chief spirit among the five indestructibles. Indra and Vishnu are his followers by whose co-operation he assumes the form of fire (*agni*) and essence (*soma*). The absolute (*Brahma*) that moves out with Indra or accompanies Vishnu is called Fire (*agni*)

According to the scripture, "half of the soul of the individual (*prajapathi*) is mortal and the other half is immortal"¹ The mortal part is physical and gross. So its expansion is limited to a particular distance and is called the 'body' of the individual (*sariram* or *sraya yantiya sama*). The immortal part is very subtle and it expands so enormously that it forms the final step to the material aspect of the inexhaustible being (*Auyaya Purusha*). "As far as Brahma extends, so far is matter (*vak*)² and the extension will be upto 48th level. Emanated by Indra, Vishnu who is established in Brahma surpasses the three levels 9th, (*thiriorut*) 15th (*pancha dasa* and 21st (*ekavimsa*) in three strides. The three levels become three kinds of Fire. The undivided Absolute (*Brahman*) becomes divided and expands along with surpassing Vishnu and transforms Himself into the eternal fire (*Amruthagni*). The area of the expansion of fire upto 21st level is called *varavantiya*. The tripple qualified body or all physical things are the

1. Artham vai Prajapathetmano martyameseeth arthamamritam.
2. Yavat Brahma vishtitham tavethirvak.

forms of mortal fire (*martyagni*). All deities that exist upto 21st level are the forms of eternal fire. Above this upto 33rd level, is the eternal region of the Absolute called "essence" (*soma*.)

The Fire and the Essence

Brahma, Vishnu and Indra are the spirits installed in the heart. Fire is of two kinds. 1. mortal fire which is purely physical and related to the physical body and 2. eternal fire which is divine. The fire exists within and without the body. The two kinds of fire ever try to go out of the embryo (*pindam*) from any side because of its nature of upward motion. But the essence (*soma*) always tries to enter the body from out side.

Brahma is the matter, indra is the spirit that goes out. So the region of expansion of Brahma due to the action of Indra will also be the material one. If the distance of this material expansion from the seat of Brahma is divided into 48 parts, 33 parts are days (*ahass*). The dividers of days are nights. Thus the division takes the form of day and night. According to Sama Veda the demarcations of the day and night are the symbols of Vishnu (*Vishnu samjnas*).

The mortal fire extends upto the material embryo, and we call this-the body. It consists of three levels (*sthomas*). The region above this mortal body is divided into five levels, added by six at each level-3+6=9th level (*thrirot sthoma*); 9+6=15th level (*panchadasa sthoma*) 15+6=21st level (*ekavimsa sthoma*) 21+6=27th level

(*Thrinava sthoma*) and $27 + 6 = 33$ rd level (*trayatrimsat sthoma*). The external fire extends upto 21st level. The two levels above this 21st level, are the regions of essence (*soma*). Thus the world along with days and nights is the combination of fire (*agni*) and essence (*soma*). The fire at 9th, 15th, and 21st level is called Fire (*agni*) Air (*vayu*) and Sun (*aditya*) respectively. The above two levels are called *brahmanashpathi soma*, and *diksoma* respectively. Thus the fire is of three kinds and *soma* is of two kinds. Thus the five deities (1) fire (*agni*) (2) air (*vayu*) (3) sun (*surya*) (4) *bhaswara soma* and (5) *diksoma* will be formed. These two kinds of essence, incessantly flow from above into the three kinds of fire. That is why the fire always blazes in our bodies, the Sun and the Earth. The fall of essence into the fire is called Sacrifice (*yajna*). The Sacrifice is the cause of light and life of every individual. Thus all individuals are the forms of this sacrifice or creations of *Prajapathi*-the ruler. The individuals in whom this sacrifice extinguishes, will die at once.

In the classification of fire related to this sacrifice, we get thirty three additional deities - eight deities called *vasus* at 9th level, eleven *Rudras* at 15th level, twelve *Adityas*¹ at 21st level, and two horse men (*Aswins*)² at the dawn and dusk. These gods are worshipped as the gods of sacrifice (*yajna devas*). The fire that extends from 33rd level to 47th level is called *prajapathi* - the ruler of people.

1 *Adityas* are gods born to *Aditi*. *Aditi* literally means "unbound and unlimited"

2. *Asvins* are the inseparable twins corresponding to the dawn and dusk. They are the physicians, of gods and men protectors of conjugal love and life and the deliverers of the oppressed from all kinds of sufferings.

Thus Fire is the god of all gods. Yet his existence depends on the fall of soma-the essence. So "soma is also called the god of all gods",³ Thus the world is the synthetic whole of fire and essence".⁴

Among the five indestructibles 1. Brahma is the god of vedas 2. Vishnu is the god of sacrifice. 3. Indra is ruler of people 4. Fire is the god of the worlds and 5. Soma is the god of righteousness (*dharma*)

1, Vedas - There are four vedas - Rk, Yajur, Sama and Adharva. The matter along with the fire (*annadagni*) which has the quality of extension upto 21st level from the hearth of *ebrio* is the form of Rk. Rk, means embryo which is full of fire that eats food. So Fire is the first cause of Rk. The matter along with the spiritual fire (*pranagni*) that returns from the Sun (*Aditya*) and causes the fall of the essence (*soma*) into *Erahma* is the form of sama. So sama is bright in its quality and the Sun (*Aditya*) is its origin.

The splendour (*tejas*) is the most subtle form of the spiritual fire. (*pranagni*) and easily enters the bodies. Due to this reason the Sun god (*Aditya*) is considered to be the form of sama. He is the material form of the spiritual fire. The contact of the spiritual fire (*pranagni*) and material fire (*vagagni*) results in the formation of the Sun. The matter that is divided into two categories in the core of R.K. and sama according to the differential nature, rest and motion, is called *yajuss*. The etymology of the term 'yajuss' itself indicates its two constituents 'yat' (*vayu*) means 'air' which

3. Soma sarva devate

4. Agni somatmakam jagat.

has the quality of motion and 'ju' means 'sky' (*Akasa*) which has the quality of 'rest'. So 'yajuss' which is an indirect expression of the term 'yajju' is the form of air and sky, from which all sacrifices (*yajnas*), all people (*prajas*) all worlds (*prapanchas*) and all qualities (*dharma*s) arise.

The yajur veda which is divided into two categories according to the difference of the sky (*samta*) and the Air (*kshubda*) is the cause for the birth, sustenance and dissolution of all the people and worlds. The R.K., yajur and sama vedas are essentially fire in their composition, though they are the forms of Fire-Air and the Sun (*Aditya*) respectively. Fire is their common quality. That is why some people consider Trayeeveda as different from Adharva veda; which is the form of soma (essence). The essence (*soma*) that extends from 21st level to 33rd level is called Adharva veda. Thus the four vedas are material substances and they are the forms of Brahman. Every individual gets established and exists because of these four vedas. So it is said that "Brahma is the god of establishment of All".¹

2. Sacrifice (*yajna*)

The form of sacrifice is produced from vedas. Here Brahman assumes three different states. 1) *Uktha* - the heart of material Brahman where from flames arise. 2, *Arka* - the flame that starts from *uktha* to eat food. This is the spirit that eats food (*annada prana*). It spreads in all directions, attracts and gets food by compulsion and becomes satisfied on reaching the soul. Food (*annam*) is

1. "Brahma asya sarvasya prathishtha"

"sarvani imani bhutani trayyam va va vidyayam prathishtithani"

called Asithi. It reaches the spirit of flame and transforms into a kind of essence (*urk*). It becomes flame (*arka*) again and loses its nature. The spirit (*prana*) disappears in *uktha*. This process is applicable every where. "The sacrifice (*yajna*) is the interaction of the three things-the food (*annam*) the essence (*urk*) and the spirit (*prana*). The sacrifice that occurs in Brahma is called Vishnu"¹ and he is the cause of life and existence of all things. The individual lives as long as this sacrifice continues in Him. Its destruction is 'death'.

People : All things that evolve in sacrifice are the modes of *yajur veda* and are called people. They are of three categories 1. Seeds of enjoyment 2. deities and 3. the five elements (*bhuthas*). 1. The seeds of enjoyment (*bhogabeejas*) are a) Non-knowledge (*avidya*) b) identification of self with mind and body (*asmita*) c) attachment (*raga*) d) aversion (*dvesha*) and e) clinging to life and death (*abhinivesa*). Tossed by the surge of desires and passions, the individual ego is subject to these five afflictions. These are action-oriented. (2) The five deities are - Fire (*Agni*) Air (*vayu*) the Sun (*Aditya*), the Moon (*Chandra*) and the rain god (*varuna*) 3) the five elements are the Earth, water, light, Air and sky; 1) the causal body (*karana sarira*) 2. The divine body (*sukshma sarira*) and the physical body. (*sthula sarira*). In addition to these fifteen, there is another sixteenth aspect called Indra or Atman. These are the people governed by Indra. Indra enjoys through his senses, pervading Himself all through the body which is created by these people. So Indra is worshipped as the ruler of the people.

1. Yajno vai Vishnuhu.

The Worlds : (*lokas*)

The idea (*bhava*) with which the above said people unite and appear with their novel forms and names and actions, will be said to be their world. Such a world is of three types- 1. A form of seven worlds *Bhu, bhuvah, Suvah, Mahah, Janah, Tepak and Satyam*. 2. A form of three worlds - the Earth, the space and the sky. 3. A form of seven *janas*-mind, spirit, matter, air, light, water and food. All beings appear in one form or another among these worlds. From another point of view, the worlds are of three types. 1. the world of beings (*jiva loka*) 2. the world of fore - fathers (*Hades or plithru loka*) and the divine world (*Deva loka*). The earth is the world of beings. The Moon is the world of fore-fathers. The sun is the divine world of deities. It is certain that the soul exists in one of these three worlds and will never transcend them. The transmigration of soul from one world to another world happens like the merge of moon - light in sun-light. This means, to the soul belonging to a particular world, that particular world will be perceptible but not other worlds, since they merge and vanish in that world. An appropriate comparison to understand the fact is Fire and Smoke. "We perceive smoke, not fire in the day time and fire but not smoke at night¹ " So is the case with regard to the transmigration of soul to the other worlds.

"Water is the material cause for the creation of these worlds with various names and forms"². We perceive Fire the common factor of these worlds, in various forms and states. So we call Fire as the god of worlds (*lokamaya*).

1. *Agnerdharma eva diva drusyathe naerchihi.*
Archireva naktam drusyathe na dhumaha"

2. "Ape eva loka erujet."

5. The Qualities : (*dharmas*) The idea (*bhava*) is of four types depending on its qualities. 1. the divine (*divya*) 2. the courageous (*veera*) 3. the animal (*pasu*) and 4. the mortal (*mrutha*). The vital forces that create these ideas are called *veeryas*. They are 1. Brahma 2. Kshatra 3. Vit 4. and sudra respectively. Brahma produces tranquillity, the divine quality. This is *sattvic* in nature. Kshatra produces the quality of courage-the *rajasic* in its nature. As this quality has the support of *sattva* and complete spiritual honour, it is the rescue to save from all dangers. The animal idea (*pasubhava*) that is inefficient to save itself at the time of danger and depends on other soul is called *vid veerya*. The spirit in which these three qualities remain inactive and dead is called the mortal *veerya* (*passive veerya*). The first three qualities brighten the potential consciousness (*sattva*) which finds no place in the *sundra* spirit. Etimologically *sudra* means that which runs quickly and immediately. This spirit gets excited with fear to the meanest emotions and common powers. He who has this quality is called *sudra*. Some people interpret this classification of tendencies in another way.

1. The blissful state of existence of consciousness (*Jnana*), creative power (*kriya*), and material power (*artha*) is the Brahmin spirit. 2. The complicated state of the three qualities and that which occupies others, through control or grace is the *kshatriya* spirit. 3. *Vid veerya* (*Vaisya*) is that in which the three things - consciousness, creative power and matter, appear in descending order. These three powers are controlled and directed by the Sun-god (*Aditya*), the god of air (*vayu*) and the god of fire (*Agni*) respectively. These three controlling factors are nothing but different forms of Fire. Hence the three classes oblige their customs

and traditions. The spirit that lacks these three qualities is called the sleeping spirit (*sudra veerya*). It becomes actionless out of its laziness. Where ever we do not find the three spirits or potentialities, we should recognise it as the *sudra* spirit. These four spirits are the four qualities (*dharma*s), because of which, the world appears in varied forms. Thus the five ideas-*veda*, *yajna*, *praja*, *loka*, and *dharma* which are the organisers of various forms of the world, have become famous as the five indestructibles - *Brahma*, *Vishnu*, *Indra*, *Agni*, and *Soma* respectively.

The Analysis of the Inexhaustible Being (*Auyaya*)

As we have already observed, the destructible (*kshara*) - the material cause of all modifications, is perishable; the indestructible (*Akshara*) - the efficient cause of transitory manifestations is eternal and changeable. The Inexhaustible (*Auyaya*) who is the ectotype of the supreme being is superior to all causes and effects. From another view point as *Gita* holds, the inexhaustible is the cause of the world or creation.

The cause is of two kinds, 1. as a cause to an effect. 2, as a substratum of a thing's existence. The first one can be attributed to the destructible *kshara* and indestructible *Akshara*. The second one can be attributed to the inexhaustible *Auyaya*. The eye is the cause of perception but not the sun or lamp. But without the presence of the Sun or lamp, the eye can not perceive and its sensation ceases. So the Sun or lamp existing by themselves uneffected, becomes the cause for the action of the eye. The same principle is applicable to the causal theory of the inexhaus-

tible Avyaya. This inexhaustible supreme is a non - doer but stands a support to "Akshara - the indestructible, to create all effect-the whole drama of evolution. The Akshara is the real cause and Avyaya is the cause as his support, source, and immanent witness. So Avyaya in this sense is said to be the cause though he is devoid of all transformation, uncaught in the external world. It is from this state of the inexhaustible Avyaya, God speaks -

"Know Me as not the cause though I am the cause"¹

Know Me as neither the cause nor the effect"²

This inexhaustible Avyaya is the prototype form of the Supreme being (*Partpara*), who is the essence with all powers (*sarva bala rasa*). Among these infinite powers, the greatest one is the wondrous power, *Maya*. The essence when is limited by this power, is called the inexhaustible Avyaya. Hence *Maya* is a kind of power that makes the unlimited, a limited one. As the essence is beyond time and space, where there is no interference of *Maya*, we call it unlimited. But it is limited when it comes into the sphere of *Maya*. All other potencies born, exist and absolve, producing in turn numerous potencies within this limitation. So the inexhaustible is called 'Omnipotent' and 'Almighty' but different from the Supreme Being. Upanishads also called Him with various names such as All - action; All-essence; and All-qualified.

1. kartharamapi mam vidyakarthara mavayam

2. Na tasya karyam karanam cha vidyate

The Five Fold Nature of the Inexhaustible Avyaya

The organisation (*chiti*) of powers in the inexhaustible Avyaya is of two kinds. 1. the internal organisation and 2. external organisation. The glandular formation (*grandhirupa* of powers (*bals*) by their inter-link in the heart of the inexhaustible, due to the limitation of Maya is called organisation (*chithi*). In this organisation, the powers are of two kinds. 1. The powers of non-knowledge, the glandular formation and pile-organisation of which lead to creation 2. The powers of knowledge that lead to Liberation. The former process is called external organisation (*bahi chithi*) and the later is called internal organisation (*antah chithi*). The place where the power gets organised whether internal or external is called the mind of the inexhaustible Avyaya. The scripture holds-

“The mind of Prajapathi is unlimited.”¹

In this mind if the non-knowledge that conceals the knowledge is shaken off by internal organisation, wisdom (*vijnana*) that causes the becoming of the soul, will evolve. When all embodiments cease by the internal organisation, Bliss (*ananda*) which is the form of pure essence will be elevated. The spirit (*prana*) evolves when the soul is embodied by the powers in the mind. If this spirit is embodied by more external organisation of powers, gross matter results with qualities of a substance. Thus the powers acquire the gross and gross forms. Matter is grosser than spirit. Spirit is grosser than mind. On the other side of the

1. Manova etadyaparimitam prajapatirvai manaha
(kaushithaki)

mind of the inexhaustible Avyaya, the same is the condition. Wisdom then mind and, bliss then wisdom are more subtle things. The subtlety increases with the decrease of powers and the grossness increases with the increase of powers. Liberation means the merge of mind in bliss through wisdom. Creation is the evolution of physical matter through spirit. Thus due to the distinction in subtlety and grossness, the five aspects 1. bliss (*ananda*) 2. Wisdom (*vidyana*) 3. mind (*manas*) 4. spirit (*prana*) and 5. matter (*prak*) form in the inexhaustible Avyaya. Here bliss is the most subtle thing of all, it is chiefly 'essence' in nature as the powers in it will be in the most minimised condition. The matter (*prak*) is most physical and its essential quality is power. It is a blissless thing (*nirananda*) as the essence will be embodied completely by its appearance. The mind is the middle form. It is neither utterly gross nor subtle. It has both the qualities - knowledge (*jnana*) and action (*karma*). On combining with spirit and matter, the mind of the inexhaustible Avyaya becomes the cause of creation of the world. Thus the inexhaustible mind with their assistance, establishes various spirits in matter and brings forth different modes. The same mind will be the cause of liberation (*nisthara*) if it travels to bliss through wisdom. Here spirit and matter will co-operate with it. No soul attains liberation without the co-operation of spirit and matter. Thus mind only is the cause of bondage or liberation. Hence it is said-

"Neither body, nor individual self, nor the senses but the mind only is the cause of bondage or liberation of man."¹

1. Na cha deho, na cha jivatma, nendriyani parantapa
Manayeva manushyanam karanam bandha moksha yoh.

Thus the inexhaustible Avyaya who is five fold-bliss, wisdom, mind, spirit, and matter is the chief cause of bondage or liberation.

According to the distinction of his occupation, the inexhaustible Avyaya may be known in three ways 1. as the divine (*adhidaivata*) 2. as the totality of the embodied souls (*adhyatma*) and 3. as the field of matter (*adhibhuta*).

The Analysis of the Divine nature of the Inexhaustible Avyaya.

The divine aspect of the inexhaustible Avyaya is the world body (*Isvara sareera*) Seated in the effects of the cosmos, three beings mobilise all the cosmic ideas simultaneously. The extent to which the inexhaustible Avyaya pervades by his wondrous power Maya in the world body of God (*Isvara*), is said to be his cosmic form or cosmic region (*viswarupa of Avyaya or Avyaya visvamanḍala*). The inexhaustible Avyaya with his five aspects, exists in the centre of the heart of God (*isvara*). Un-moving from his seat, he spreads his rays on all cosmic-earth, just like the sun. This inexhaustible Avyaya is known as *paroraja* or the Great Lord (*Maheswara*) or the first creator (*Prajapathi*)

The spiritual self-evolving Brahma (*swayambhu Brahma*)

Depending on the inexhaustible Avyaya (*paroraja*), the five indestructible beings occupy the various branches separately. The indestructible being in the form of *Prajapathi*, revolving around the inexhaustible and spreading the

rays of mind - spirit and matter, mobilises the tripple knowledge of the three vedas (*R.K.-Yajur-Sama*) on all sides of the entire cosmos (*Brahmanda*)

"All worlds and this entire universe are within Him
Brahman is the first of all beings
who can dare to negate Him?"¹

This self - evolving vedic Brahma-the superhuman origin, is known as the second Prajapathi. Having been brought by the Fire (*Agni*) the sun (*Ravi*) and the Air (*Vayu*), His tripple veda gets established itself in all matter. Thus the vedas which are the superhuman origin or unmanifest (*apaurusheya*) become embodied or manifest (*Paurusheya*) and are called sahasra. Indra and Vishnu who are the creators and occupants of sahasra are equilly powerful in their mutual conflict and one can not be defeated by another one. They exist on the basis of Brahma. The self evolving. Brahma is vedic 1) vedas are real 2) The immanent spirit is real 3) the cosmic intelligence (*sutratma*) is real. These three are the psychic elements (*manothas*) of the self-evolving Brahma.

Such ultimate beings (*Brahmas*) subsist here and there in the world body (*Iswarasatra*) and each one will form a basis for its indestructible beings (*aksharas*). Thus there will be countless branches, each with a sub-branch of the five indestructible beings. Now let us study the branch on which our earth is situated.

1. "Amtesamin imelokah-Amterviswa midam jagath Brahmaiva
bhutanam jyeshtam-tena korhati sperdhithum"

Parameshti (Vishnu)

Vapourous Parameshti Prajapathi moves around the self-evolving Brahma who is full of vak. He too has three elements 1. ida 2. gau and urk. While the self-evolving Brahma is trayeeveda, this Parameshti Prajapathi is Adharva vedamaya. The trayee veda is called Agni veda. Adharva veda is called soma veda. Here "Fire (agni) - Air (vayu) - and Aditya (Sun) are called Amgirasas. Air - water and chandrama are called Brugus"¹. Electricity is called Athri. Adharva veda is composed of these three basic elements- 1. Brugu 2. Amgira and Athri. Veda is the knowledge of the two rudimental entities - 1. Rutham and 2. Satyam. The matter without a centre and limitation is called Rutham. Matter having limitation (body) and centre is called satyam. The extent to which Brugus pervade in the above two kinds of matter is called Rutham, and the extent covered by amgirasas is called satyam. Thus Rutham and satyam exist one in another. "Fire or aditya (Sun) at the released state is called Rutham"² Parameshti is the complex form of brugu and a ngira. Around him Varuna - brugu, amgira, athri and elericity revolve in different arbits. They are the gods governed by Parameshti

Water (apa), air (vayu) and essence (soma) are brugu spirits. They are the cause of Creation. They Combine the Subtle materials and give a solid form that results in the formation of embryo. Waters (apas) are called parameshti and they are of four types. 1. ambha :- are the waters above the Sun. 2. Mareechi : are the waters in the

1. "Shadbhavei brammana avarah agni, Vayu, apa, chandrama Vidyudadityah" (Sethapadha)

2. Agnirva Rutham asavadityah Satyam" (Sruthi)



the sun. 3. Mara ; are eartheal waters 4. Sraddha : are the waters in the rays of the moon. These are all the eternal, real, and elemental waters. The water we drink is a Compound form and is mortal.

The air is of four types 1. air 2. matriswa 3. pavamana and 4. Savita. The water vapours will transform into these four types of air and the untransformed water vapours that remain are called brugu or atharvak which means literally that remains last (*adha + arvak*). In Adharvana veda, it is called the spirit of adharva (*adharvana prana*). This spirit is the basis of essences (*somas*) airs (*vayus*) and waters (*apas*). So these three are also termed adharvanas. Soma is called brahmanaspathi. It is the Sacred basic substance for the origin of mind. The amgira spirits that divide into three categories-agni, yama aditya are splendorous and destructive in nature. They split the components of solid substances and converts them into subtle forms. Agni is the spirit of destruction. It destroys the chemical bondage and seperates elements from their Compounds. "This fire is of two kinds - 1. Niruktha and 2. Aniruktha"¹ Niruktha is abstract and unperceptible. Aniruktha is the fire that we perceive in the burning fuel. yama is the spirit of death (*mrutyu prana*). It obstructs the fall of essence into fire. Fire destroys the chemical combination. of componnd substances where as the spirit of death obstructs electricity (*vidyut*) from becoming into fire. Aditya is the spirit that takes away the essence from everything and tranforms the form of solid things. So these three- agni, yama and aditya are called death spirits.

Athri is the embodiment of electricity. Existing in the body, it destroys its transparant nature. It obstructs light

1. Dwayam va agne rupam niruktham cha anirukthamcha (Kaushlthaki)

from entering the the body. So we find shadows of material things on the earth in day light. The moon by this reason is called Atreya, Thus the three spirits - brugu, amgira and athri being born and assembled in adharvana, the parameshti prajapathi who is called vishnu is to be known as apomaya, vayumaya, and somamaya i.e a compound form of water, air and essence. Varuna the god of rain moves around vishnu. Brugu in the first arbit, Bruhaspathi and Amgira in the second arbit and "the indestructible electric being, Indra who is known as the sun in the third arbit revolve around varuna"¹ Brugu is called varuni.

The Sun (Indra)

The Sun has three elements 1. Light (*Jyothi*) 2. Spirit (*gau*) and life-span (*ayu*) He is the first celestial world. Parameshti is the second and Swayambhu is third celestial worlds. "The solar region is the first cosmic form. Parameshti is the second cosmic form. Swyambhu is the third cosmic form (*viswarupam*)"²

The Earth (Fire)

The earth revolves around the sun, who is known as Indra "It is the form of amgira"³ a form of trinity. agni, yama and aditya The fire that is full of Amgira is called the Earth (*prudvi*) This Earth has three elements 1. Matter (*vak*)

1. Urumhi raje varuneschakara Suriyaya pandha manvetha vau (Vaiswamithra)
2. Yat parama mavamam yachcha madyamam Prajapathi Sasuje Viswarupam Kiyatha Skambhahe pravivesa thethra yasnapravisat kiyatte dbhabhuva:
3. Tva magre Amgira pradhamah Rishihhi.

2. Spirit (*gau*) and 3. Light (*dyau*). This earth should otherwise be known as the spirit that eats food (*annadamaya prudh*)

The Moon

The Moon (*Soma*) revolves around the Earth which is the form of fire "He is the food of deities"¹ He has three elements called 1. *retha* 2. *yasas* and 3. *sraddha*.

The Seven Worlds

The five indestructible beings-Brahma, Vishnu, Indra, Agni and Soma, on the basis of the inexhaustible *Avyaya*, revolving around those that revolve around them, among themselves, move the wheel of mortal creation. The seven worlds of creation are as follows :-

1. The supreme world (*Satya loka*) : It is the bright world of the self evolving Brahman (*Swayambhu Brahma*) The substance of this region is *veda* which is of three kinds 1. *Rik* (*mahoktha*) 2. *sama* (*mahavratha*) and 3. *Yajuragni* (*yajuss*). As its primary constituents are air (*yat*) and sky (*ju*), this region is called the spiritual great sky (*paramakasa*) which has both the characteristics, motion and rest.

2. The middle world (*Janat*) : *Parameshti Prajapathi* (*Vishnu*) illumines this region with his rays of *adharva* (a kind of matter in the form of rays). The people of this world are *adharvanes* They are of three categories according to the distinction of water (*apa*), air (*vayu*) and essence (*soma*).

1. "Esha vai somo raja devanam anam yachchandra"

But since the chief element of this world is water (*apas*), this region is called the ocean (*samudra*). It is the ocean of water vapour (*vayu samudra*). Here water moves in the form of vapour.

The sun-light area of this region is called *vena*. Above this luminous part, all is utter darkness. This is the blue sky that we perceive.

The Heaven : This is the bright region of the sun. The people of this world are called deities (*devathas*) and they are of three categories namely *vasus*, *rudras* and *adityas*. As the dominant feature of this world is *aditya*, it is called the divine world - the abode of universal gods. All qualities of the above two worlds apply to this world.

As each of the above three worlds is subdivided into three, we get three triparite worlds 1. the earth on which we live; 2. the sun (*dyau*) and 3. the space (*antariksha*) between the sun and the earth. This triparite world is called *Rodasi*. 1. The sun (*earth*) 2. *Parameshti* (*dyau*) and 3. the space between them (*antariksha*) This triparite world is called *krandasi*. 1. *Parameshti* (*earth*) 2. *Swayambhu* (*dyau*) and 3. the space (*antariksha*) that lies between them. This triparite world is called *samyathi*. Thus we get three earths, three spaces and three heavens.

Thi triparite worlds ultimately cause the formation of the seven worlds 1. the eath (*Bhuloka*) 2. the moon (*Bhuvarka*) 3. the sun (*Suvarloka*) 4. *Brahmanaspathi* or *Brugu* (*Maharloka*) 5. *Parameshti* with god *varuna* (*Janaloka*) 6. *Indra* (*electricity*) between *parameshti* and *Swayambhu* (*Thapoloka*) and 7. *Vedamaya Brahms* (*Satyloka*).

These seven worlds are called Rajass. The inexhaustible Avyaya who is the basis of the five induructibles is beyond this Rajass. So he is called Paroraja and the seven worlds exist in his womb.

The region of each Brahman is his universe. Each universe has concomitant relation with the universe that immediately lies above it-the universe of the earth with that of the sun; the universe of the sun with that of Parameshti and the universe of Parameshti with that of self - evolving Brahman or Swayambhu. Nothing remains outside apart from this. The concerned tripple beings that exist in the inanimate objects dealt above - the Earth, the Moon etc., and the tripple beings that exist in the inanimate objects that evolve from them are to be identified as physical beings only.

Isvara and Individual a contrast

Isvara who is spiritually, the totality of all embodied beings or physical things, is the supreme perfection with all organs. So His body is circular and all His powers are equal on all sides and they stand both as the cause and the effect. sruthi holds—

"spreading every where, He sits with hands everywhere, with feet everywhere, with eyes everywhere, with heads everywhere and with faces everywhere"¹

But the Individual - an evolute out of the inanimate objects like the Earth, the Moon etc which are the organs

1. "Sarvatah panipadam thath Sarvathokshi siromukham Sarvatah Sruthimalloke Sarvamavrutya thishtathi"

of Isvara, is not a complete being. He is half part and in complete – Arthendra. So he moves only in one direction. He has no eyes, hands and head etc on his backside. So he is undergoing miseries and sorrows. He desires wife to become a complete being and qualify himself to perform the sacrifice for the God - the perfect soul. As the individual is the result of myosis division, his body is erect but not a circular one like that of God.

Kinds of Souls

The conscious soul (chidatma)

The Inexhaustible Avyaya is the conscious Soul in God or individual. The five indestructibles descend into Avyaya of the individual also. But they are not complete and perfect because of the nature of halfness of the individual.

Soul of Tranquillity (Santhatma)

Among the five indestructibles the self-evolving Brahman is the first spiritual soul. The other souls are 1. the Great soul (*Mahadatma*) of the supreme world (*Parameshti*) 2. the Sun (*Vijnanatma*) 3. the Moon (*Prajanatma*) and 4. the Earth (*physical soul*)

Brahma who is Vedamaya is the establisher of all this world. The establishment first takes place in the body. He establishes the germ (*Rethas*) that enters the mother's womb and enables it to create the body. In the sixth month Indra and Vishnu get established themselves in the heart of that body, and with the assistance of Brahma cause all activity and knowledge and make it a conscious one.

The Great All - Soul (Mahadatma or Vishnu)

on the basis of the Soul of tranquility Parameshti, Vishnu who co,exists with Brahma gets established in the body. As He is the god of sacrifice, he divides himself into three aspects namely 1. uktha 2. arka and 3. asithi and spreads the sacrifice. He rises in the form of flame (*arka*) uktha and makes three strides to get food (*annam*) - to 9th level (*thivuruth sthoma*), to 15th level (*panchadasa sthoma*) and 21st level (*ekavimsa sthoma*). so he is called Thrivikrama. There from he attracts the essence (*soma*) from 27th level (*thrlnava sthoma*) and 33rd level (*thrayathrimsat sthoma*). The arka brings and keeps the food in uktha in an order - food, urk and spirit and then becomes satisfied. The mutual Combination of these three things - food, urk and spirit is the chief characteristic of the sacrifice and this sacrifice is the root cause of the life of the individual. Thus Vishnu is reputed as the god and soul of sacrifice. The Great All-soul continues the sacrifice by establishing the three qualities (*gunas*) egoity (*ahamkara*), Nature (*Prikriithi*) and Form (*akruthi*). The centre of eye - brows is its pasage (*yon*i) and it exists, spreading from heart to the pore of skull (*Brahma Randra*). It is the root and origin of all kinds of forms. - human, animal, bird or insect. The physical soul (*Bhutatma*) acquires the bodily form which is created by this Great Indestructible soul in the inexhaustible- This Great Indestructible (*Mahadakshara*) existing in every body attributes its form to itself.

Bhagavad Gita holds ;

"My Prakruthi or Nature in her primordial undeveloped state is the womb of all creatures, in that I place the seed. The birth of all beings follow from this combination of

matter and spirit Of all the bodies that take birth from different wombs this primordial matter is the mother and I am the Father''¹

Here the word 'I' denotes the inexhaustible Aveya, who causes the seed in the great indestructible soul. This seed causes the causal body (*Karana Sareera*) from which the subtle bodies and gross elements spring up. Thus, though this great All-soul is bodiless, causes three kinds of bodies- 1. the causal body 2. the Subtle body and 3. the physical body. It can be known as the cosmic soul which is the form of essence of Parameshti.

The Wise soul (vijñanathma - Indra)

On the basis of the two souls *Santhathma* or *Brahma* and *vijñanathma* or *vishnu*), Indra who emanates from the sun creates knowledge (*vijñana*) in the body. He is otherwise known as the soul of knower. (*Kshetra[nathma]*) He is so called because he pervades all through the body which is characteristic of thirty one features. Gita holds-

"The five subtle elements (*ether, air, fire, water and earth*), the intellect primordial matter, the ten organs, the mind, and the five objects of senses (*Sound, touch, Colour, taste and smell*) desire, aversion, pleasure, pain, the body,

1. "Mama yonimāhād Brahma thasmin garbham dadhamyaḥ sambhavaḥ sarvabhūtaṇāṃ tathā bhavethi Bharata sarvaṇiṣṭu kauntheya mūrthyāḥ sambhavanthi yaḥ Theṣhaṃ Brahma mahadyoniḥ I ahaṃ beeja pradāḥ pitha"

Consciousness, firmness; this is the kshethra with its evolutes briefly described"¹

The bodily self which is known as the intellectual self causes knowledge and action through the nervous system. It will be under the control of the wise soul. The wise soul induces light into the cosmic self (*Mahadathma*), intellectual self and bodily self and controls the life span (*ayu*), the cause of life. Psychically the wise soul is the sun located in heart. Its origin is the sun-god.

The Intellectual self (*Prajnanathma* - Mind)

The original substances of food are of three categories 1. the earthly substances (*parthivas*) 2. the spatial substances (*anthalikshas*) and 3. the divine substances (*divyas*). In the course of digestion of food in the fire, these substances will be separated. The eternal part becomes the essence and is carried away upwards by the spirits (*pranas*). The mortal part becomes faecal matter and is pushed down by *apana*, a kind of air. Both the eternal and mortal substances further divide and give rise to various other substances like essence (*rasa*), blood, flesh, brain-matter, bone, marrow, and sperm. The earthly substances will be completely exhausted in the formation of these substances. Then the remaining thing is the spatial substance called brightness (*ojas*) which is characteristic of four elements - water, air,

1. "Mahabhuthanyahamkaro buddhiravyaktha meva cha Indriyani
dasaikam cha panchendriya gocharah Ichcha dvesha Sukham,
dukkham samghathah chetana druthihi - ethath kshethram samasena
savikara mudahrutham"

electricity and essence. When the former two are separated, the subtle matter - a compound of the latter two is called mind. As the knower of the field (*kshethrajna*) reflects in this pure mind and causes brightness of intellect, the mind becomes the intellectual self.

"This Intellectual self, the form of spirit is called Hiranyagarbha. It exists in all individuals like the reflected images of the sun in ponds. All deities are in the form of physical elements - earth, water, fire, air and light which are both enjoyers and the enjoyed. All that which is animate and inanimate is in the Intellectual self. This means all this world is the supreme self (*Paramathma*) whose eye is the Intellectual self. All this world is the form of Brahma. Knowledge (*prajna*) is its eye, by which it is seen. All this world has knowledge as its eye. Samjnanam, Ajnanam, Prajnanam, Medha, Dhruthi, Mathi, Manisha, Juthi, Smruthi, Samkalpa, Ruthurasa, Kamovasa are the synonyms of Intellectual self" (*Altareya upanishad*)

Here we should remember that mind is of three types. 1 the mind of Consciousness (*chidatmaka*) 2. the spiritual mind (*Pranatmaka*) and 3. sensual mind (*Indriyatmaka*). The first one belongs to the inexhaustible *Avyaya*. The non-sensual mind that works in all sense organs is called spiritual mind. The mind that undergoes pleasure and pain and which is located in heart is called sensual mind. The non-sensual mind is known as Intellectual self. It is the matter in matter, essence in the essence, the alfactory sense in nose, the auditory in the ear, the kinesthetic sensation in the skin, and 'form' in the eyes. It is the mind located in the heart. The intellectual self seems to have different qualities in different sense organs like the ray of the Sun that assumes different colours in different coloured

glasses. It causes brightness to the sense organs. This intellectual self is called the spiritual Indra (*Pranatmaka Indra*). The five deities (*three fires and two essences*) manifest in this spirit of essence (*soma*).

'This spiritual Moon' - the Intellectual self, revolves around the mouth (*the earth*) in an orbit covering the area from the heart to the tip of hair. Brightened by the light of the knower of the field (*Kshetrajna*) - the Internal Sun, he spreads the light making the sense organs bright. This is what we mean by 'Full-moon' (*Purnami*). This is the state of consciousness for the bodily self (*Bhuthathma*). Here it gets the knowledge of things of the matters of fact, if the intellectual self touches the jaw without touching the sense organs and brightens the mental retentum (*bhavana samskara*) and impressions of actions (*vasana samskaras*) it will be the dream state. If it goes down still and merges in *Kshetrajna* located in the heart, it will be the state of dreamless sleep-*Amavasya*. Here the intellectual self enjoys pure bliss and it does not experience any other object. Thus the bodily self passes through the three states of consciousness-conscious, dream, and dreamless-states, according to the position of the intellectual self (*Prajanathma*)

The Bodily Self (*sarirathma*)

The fifth one is the bodily self-a form of fire and essence. This is of three kinds 1. the bodily self (*sarirathma*) 2, the self of a kind of destructible air - (*Hamsathma*) and 3. The Divine self (*divyathma*).

The bodily self forms with the creation of the body out of the combination of the physical elements. The

elements themselves are the form of mortal fire. The mortal fire too is nothing but a form of the essence of the Earth (*Prudvi rasa rupa*). This bodily self is the outer most one that we can identify with the body itself (*sariram*).

The Airy Self (Hamsathma)

The second physical soul is Hamsathma. This is a kind of mortal air. It resides in the body during the life time of the individual, if the dead body is cremated, it moves in the air having that cremated body as its abode.. If the dead body is burnt it moves with airy-body in the air called *emusha*. Thus it lives for hundred years with consciousness, undergoing the states of miseries and joys. As its body is airy, it can enter any other body (*parakaya pravesa*). It can assume any kind of bodily form. It can appear in dream and talk to us. People call this a devil (*Bhutham*). It can be destroyed by offering lumps of rice (*pindapradana*) at the sacred place *Gaya*.

The Divine Self (Divyathma or Prana)

The Earth (*bhu*), the space (*bhuvah*), and the Sun (*suvah*), are the three worlds. The spirit (*prana*) that exists in them is respectively called Fire (*Agni*) Air (*vayu*) and Electricity (*Indra*). So the divine self is also of three kinds-1. *Valiswanara* (*Agni*) 2. *Taijasa* (*vayu*) 3. and *Prajna* (*Indra*) This *Indra* - spirit itself is called the intellectual self (*prajnanatma*) "That which is the spirit (*prana*)

is intellect (*prajna*) This intellect co-exists with the spirit and they dwell together in the body. So worship them to be the age-span, (*ayu*) and immortal thing"¹

Thus this intellectual self which is characteristic of knowledge and action, combines with the impressions of ideas (*bhavana*) and actions (*vasanas*) and transforms into knowledge - soul and karmic-soul. As this spirit of intellectual self is the solar essence, it is termed as Indra. The intellect (*prajna*) emanates when Indra reflects in the mind - the lunar essence (*soma*). The mind gets light from the wise soul (*vijñanathma*). This is the physical karmic soul. Thus the Fire, Air, and Indra cause the evolution of the three kinds of physical souls the bodily self, the airy self, and the intellectual self.

Karmic Soul

The karmic soul is of three types 1. Vaiswanara (*Fire*) 2. Taijasa (*vayu*) and 3. Prajna (*Indra*). If Vaiswanara only is the bearer of the body, the individual assumes the form of elements and jewel etc. If Vaiswanara and Taijasa are the bearers of the body, the individual assumes the plant form. If Vaiswanara Taijasa, and Prajna are the bearers of the body, the individual assumes the form of conscious beings such as worm, insect, animal, bird, and human being. These three kinds of individual beings are termed respectively 1, the non-conscious beings (*asamjnas*) 2, the internal conscious beings (*anthassmjnas*) and 3, the conscious beings (*sasamjnas*).

1. Yāh pranah sa prajna; ya prajna sa pranah; Saha hyethavasmin sarire vasatah; sahottistatah, thamethamayuramrutha mityupaswa" (kaushiteki)

Vaiswanarathma **(Fire in the Body)**

Vaiswanara aggregates the elements into various forms like gold, silver, copper, and so on. Owing to him, different parts of the plant body develop in the plant in its growth, and substances like sperm, flesh, brain-matter, bone, and marrow etc. form in the bodies of the conscious beings.

Taljasathma **(The Vital Self)**

The vital self (*Taljasathma*) has functions of ascending and descending order. He is the cause for the growth of plants and animals and for the stages of development of their life, like the childhood, adulthood, and old-age. Due to lack of this spirit, there will be no growth in things like gold and silver.

Prajnathma **(The Intellectual self)**

The intellectual self manifests during the synthesis of the two spirits. Vaiswanara and Taijasa. It creates the Self-sense in the body. It is from this intellectual self whose chief characteristic is the Indra spirit, the sense organs take their form and are called indriyas. For our keen observation it will be evident that the internal-conscious beings like plants also have the sense organs but in formless state and they too feel pleasure and pain. But the activity of their sense organs is not so striking as in the conscious

beings. So our saints called them the internal conscious beings. The intellectual self which is absent in the internal conscious beings has completely developed in the conscious beings.

Thus due to the distinctions of the three spirits, the three kinds of beings 1. the non-conscious beings non-conscious beings. 2. the internal-conscious beings and 3. the conscious beings are being formed. In addition to these, the physical soul, called the karmic soul, which has three aspects. Vaiswanara, Taijasa, and Prajna will also be formed. By this it is clear that the only one physical soul (*bhuthathma*) assumes the five forms 1. the Bodily self (*sarirathma*) 2. the Airy-self (*hamsathma*) 3. the cosmic self (*vaiswanarathma*) 4. the vital self (*taijasathma*) and 5. the Intellectual self (*prajnathma*). Among these the first two are the external souls and the latter are internal souls. The essential characteristic feature of the five fold physical soul is the intellectual self, So the physical soul is also called the intellectual self (*Prajnanathma*).

The Transmigration of Soul

After death, the bodily self (*sarirathma*) divides into its five elements that merge into their respective five physical elements of the world-ether, air, light, water and earth and leave the bodily forms-skin, flesh and bone etc. The five deities of the body merge in their respective origins-matter (*vak*) into fire; spirit (*prana*) into air; eyes into the Sun; and ears and mind into the Moon (*Dikchandra* and *Brahmanaspathi chandra*) and thus their spiritual form will be destroyed. The Airy-soul (*Hamsatma*) reborns in the air and is called

emusha and lives for a long period. It merges in air after its death. The physical soul (*bhuthathma*) goes to the Heaven or Hell according to its past actions, good or evil. The evil and sinful souls pass through the dark path from the earth in the opposite direction of the Sun upto the Saturn - the Dark path (*krishna gathi* or *paragathi*) to the lower worlds. This is the downward way (*adhogathi*). The good and released souls go upward (*punya gathi* or *urduva gathi*). The soul transmigrates in one of these two ways and after enjoying happiness or misery and after the cessation of good or evil, returns and reborns in this mortal world. The five indestructibles - Brahma, Vishnu, Indra, Agni, and Soma will be termed as - the Absolute soul (*santhathma*); the great All-Soul (*Mahadathma*); the Wise soul (*Vijnanathma*); the Intellectual Soul (*Prajanathma*) and the Physical Soul (*Bhuthathma*) in the individual body. The common substratum of all these souls is the in-exhaustible Being (*Auyaya*) who is also known as Viraja Brahma.

"The indestructible is five fold. It bears and co-exists. It is the real of the real. It is the unity where all things merge into one indiscriminate mass of sentiency"¹

"The pure Brahman that exists in the golden sheath (*Hjranmaya*) is the light of light and only the knowers of the soul will know Him"²

1. Yadeksharam panchevidham samethi yajo yuktā abhiyat
samvahanthi Satyaaya satyamanuyatra yujyate thatra sarva
ekibhavanthi.
2. Hirnmaye parekase virajam brahmanishkalam Techchubram
jyothisham jyothih tadyadatmevidoviduh"

Rudiments of the Inexhaustible Avyaya

The five rudiments of the Inexhaustible being - bliss, knowledge, mind, spirit, and matter form a basis of all indestructibles, all actions of the destructible being and all things of modification. The destructible being, "the world of transformation" will have the material aspect of the inexhaustible as his basis. The indestructible being will have his spiritual aspect as his basis (*adhara*). The Absolute self, the cosmic self and the wise self will have the knowledge aspect of the inexhaustible as their chief basis. The chief basis of the intellectual self and physical self are his spiritual and material aspects respectively. The bodily self of the physical soul will have its material aspect as its basis. So also the spiritual aspect to the Airy-self; and mind to the Karmic self will form a basis.

Vaiswanara, Taijasa, and Prajna of the Karmic self will have the matter-spirit and mind as their basis respectively. Any how the common substratum for both the destructible and the indestructible beings is the mind of the inexhaustible Avyaya. But at the time of action, they take different aspects as their substrates to attribute creation or liberation to the world. They depend on matter that encases mind and spirit in its womb, for the purpose of creation and accept bliss and wisdom as auxilliary things. In the course of liberation they depend on the mind that envelops bliss and wisdom, and accept spirit and matter as the helping factors.

Sheathes of the Inexhaustible Avyaya

Taittiriyaopaniṣad has described the five aspects of the inexhaustible as the five sheathes. 1. the material sheath (*annamayakosa*) 2. the spiritual sheath (*pranamaya kosa*) 3. the mental sheath (*manomaya kosa*) 4. the Knowledge-sheath (*vijñānamaya kosa*) 5. and the sheath of bliss (*anandamaya kosa*). It holds.

"Brahman who is called Viraja is seated in the higher sheath Hiranmaya"¹

By this statement philosophers are under the opinion that the higher Brahman is a pure entity of bliss hidden in the sheath of bliss. The upaniṣad also asserts the same. But this is not real because Bhagavad Gītā enlightens the fact in the following way-

"All this is permeated by Me in My unmanifest aspect (as ice by water) and all beings abide in the Idea within Me. Therefore, really speaking, I am not in them"²

"Just as extensive and all pervading air (which is born of ether) always remains in ether, like wise know that all beings (sprung as they are from My thought) abide in Me"³

1. Hiranmaye pare kose virajam Brahma nishkalam.

2. Mayatatham idam sarvam jagadevyaktha murthina Mat sthani sarva bhutani na cha ham theshvavasthitam" (Gītā)

3. 'Yacakasa sthitho nityam veyuh sarvatra gomahen Tadha sarvani bhutani matsthanitupadharayan" (Gītā)

"Whatever other entities there are, born of sattva and Rajas and Tamas, know them all as evolved from Me alone. In reality however, neither I exist in them nor they in Me"¹

Thus it is asserted that the physical elements which are called the lower Brahma exist in the inexhaustible being and that inexhaustible being is the higher Brahman as well as the source of all. Moreover sruti also holds-

"This basis is the best and highest one Knowing which one will become what he wills"²

So it is evident that for the inexhaustible to exist in the self-evolved elements is an absolute impossibility. Sheathness can be attributed only to his aspects-matter, mind, and spirit etc. To describe them as sheathes is only to express the idea of subtility of one aspect over the other one. In reality the only inexhaustible is the basis of all the indestructibles. So he may be considered as the subject of the sheathes, and his five aspects will be the sheathes for all worldly substance; names, forms and actions.

The Spiritual Interpretation of The Tripple Beings

"In this world there are two kinds of entities (*purushas*) perishable and non perishable; the bodies of all beings are

1. "Yachaiva satvika bhavah Rajasah Tamasaschaye Matta yevethi tanviddhi na tvaham teehu te mayi" (Gita)
2. Yetadalambanam sreshtham yetadalambanam param Yetadalambanam jnatva yoyadiohohathi tasya thath". (sruti)

perishable, and the individual self within is said to be non-perishable"¹

"The supreme person is distinct from both, who interpenetrating the three worlds, sustains all, and is designated as the universal soul and the imperishable Lord"²

"Since I am beyond perishable Matter and superior to the imperishable soul (*enveloped in maya*), it is that I am known in the world as well as in the vedas as the supreme Person"³

"Not knowing my unsurpassable and undecaying supreme nature, the unintelligent, think Me, the supreme spirit beyond the reach of mind and senses, the embodiment of Truth, Knowledge and Bliss to have assumed a visible form"⁴

"Veiled by my yogamaya, I am not manifest to all. Hence these ignorant folk do not recognise Me as the unborn and imperishable supreme spirit"⁵

1. Dva vimau purushe loke Ksharakshara eva cha
Ksharassarvani bhutani kutasthokshara uchchyate.
2. Uttamah purushastvanyah paramatmetyudahrutah
Yo loketrayamavasya bibhartavyasya leverah.
3. Yasmat Kshara matitoham Aksharadepichottamah
Atosmi loke vedecha pradhitah Purushottamah (Gita)
4. "Avyaktam vyaktimapanmam anyante mamabuddhayah
Param bhava majanamthe mamavyasya maruttamam" (Gita)
5. "Naham prakasah sarvasya yogamaya samavrutah
Mudhoyam nabhi,anathi loke mamajamavyayam" (Gita)

"The whole of this creation is deluded by objects evolved from the three modes of Nature-Sattva-Rajas and Tamas; hence it does not know Me, who am above these and imperishable"¹

The Supreme Being (Paratpara)

The supreme being is higher than the inexhaustible Avyaya. The destructible Being pervades in all objects of transformation. The inexhaustible Avyaya pervades in all the indestructibles. So Avyaya's extension is vast and unexcelled; but He becomes limited by time and space by the power Maya. In spite of the existence of innumerable powers of Maya in Him, He is infinite and endless. So also the supreme Being is infinite and endless as he is unlimited by time and space.

"He is the Brahman without a second"²

The Distinction Between The Supreme Being and the Indweller (Paratpara and Purusha)

The Supreme Being can not be called Purusha because of his infiniteness. Here some argue that it is to deny the scriptures if he is distinct from the indweller (*purusha*) and there can be no validity to the statements like "Purusha is all

1. "Tribhūḡunamayair bhavair ebhi sarva madam jagat
Mohitam nabhi janathi mamebyah paramavyayam" (Gita)
2. Ekamevadvityam Brahma.

veda, the past and the future". But here we should understand the term Purusha clearly. The indweller (*purusha*) is of two types. 1. the inexhaustible Avyaya of the life-principle (*jiva*) and 2. the inexhaustible Avyaya of the God (*Isvara*). The same scripture approves the merging of the former into the latter.

The inexhaustible Avyaya of the life-principle, automatically becomes the inexhaustible of the God immediately after the destruction of the distinctions. Thus infiniteness and finiteness is the main difference between the Supreme Being and the Indweller and there can be no contradiction with Non-dual statements such as-

1. "The Brahman is one without a second"
2. "Here there is no variety at all"

The In-Dweller - The Cause of Creation

The common characteristic of the indwelling self and the supreme Being is to possess all kinds of power. But the organisation of powers take place in the indweller (*Purusha*) and the resultant of the action will be the subject of creation of the world. The reaction and bondage of creative powers in the centre (*kendra*) assumes the ganglion form (*grandhi*) called Heart (*Hridayam*). The further bondages of powers worked out by this heart will result in creation, the cosmos or world that we actually perceive. So all worldly objects are the objects of creation-the forms of unified powers.

1. "Ekamevadvitiam Brahma"
2. "Nahe nanasthi kinchana"

Analysis of the Powers

The powers are of two categories. 1. the creative powers and 2. the destructive powers. With the dawn of creative power all powers naturally combine themselves to start the creation.

The subtle things become gross. In the same bondage of powers, the destructive power destroys the bondage, leading to the dissolution of creation. The former process is called evolution or bondage (*srushti*) and the latter one-an involution or liberation (*pralaya*). The involution is of two types 1. the eternal (*nitya*) which is a natural process and 2. the ultimate (*sadya*) - the liberation of all things of creation. But till to day, there is no evidence for the complete annihilation of creation. As the creative powers immediately follow the action of destructive powers, the process of creation is a fluxuous reality. For instance, plants and trees of ancient days may not exist now. But we find their progeny to-day. These too are not permanent. So we cannot deny the birth of things in future. Transformation is natural to 'liberation' as it is to creation. Likewise all previous bondages may disentangle but the bondage of creative powers still continue to exist. Among these some powers may be liberated and some new ones may arise again. So powers in turn cause powers. Thus the gradual liberation ever follows the fluxuous reality. The second type of liberation is the one, achievable by constant practice. With the cessation of the bondage of action of through unattached action the knower of the Absolute soul transcends action-good and bad and attains liberation.

Is There Cessation of Action to the soul At the Time of Liberation

As we have already noted, the principle of the world (*purusha*) is the product of the organisation of powers in the essence (*Rasa*). The Supreme Being is the essence where the unorganised powers mutually float and sink. At the time of liberation the soul may relinquish the organisation of powers but never their mutual motion (*sahachara bhava*). As knowledge and action are the two forms of the same inexhaustible *Avyaya*, their cessation is most unscientific. Since they are of fluxuous reality, liberation would be nothing but their non-organisation. Another reason for this conclusion is, there can be no essence (*rasa*) without power (*bala*) and vice versa. These two things, essence (*sat* or existent) and Power (*a sat* or non-existent) which are eternal and mortal will have no independent existence of their own. So liberation is the release from bondage of powers but not from powers at all. Hitherto we understand that the first two states of Brahman-the body and the indweller beking to the world (*samsara*) and the other two states, the Supreme Being (*paratpara*) and the unconditioned Being (*Nirvisesha*) are the things beyond the universe. (*nisthara*).

The Unconditioned Being (*Nirvisesha*)

In Bhagavad Gita the Lord says :-

"I am the bode of the imperishable Brahme of Immortality, of ever lasting virtue and of endless bliss"¹

1. Brahmanohi pratistham, amrutasya Avyayasya cha
Saevatasya cha dharmasya suthasyaikantikasya cha.

Here the word 'I' denotes the inexhaustible Isvara, 'everlasting virtue' denotes the supreme Being and 'endless pure bliss' indicates the unconditioned Being.

Though the essence (*rasa*) and power (*bala*) are relative things, if the essence is grasped separately by our intellect (*budhi*), it is called the unconditioned Being (*nirvishesha*). His original form is objectless and pure essence. So He is described by various terms actionless (*nishkarma*) indetermination (*nirguna*), unperceptible (*adrusya*) and incomprehensible (*agrahya*) etc.. As He is opposed to all empirical existence, He is given to us as the negative of every thing that is positively known. He could be recognised not by what He is but by what He is not (*netineti*). As He is the pure essence and attributeless, sound (*abda*) fails to reach Him. So He is an indescribable and indefinable Being. Our saints called Him 'the un-known Being.' The ultimate thing that we can know in this world is only the supreme Being (*Paratpara*). "If we know this Supreme Being, there remains nothing to be known here"¹ The unconditioned Being who is beyond this supreme Being can't be known by any means. He is the pure bliss (*kevala anandamaya*)



1. "Yet jnatya neha bhuyonyat jnatavya mavesishyate"

CHAPTER - II

What ever is perceptible in this world is Brahma. So the entire universe is called Brahmanda According to scriptures, "Brahma is four-fold"¹ the unconditioned Being (*Nirvishesha*) 2. the Supreme Being (*Paratpara*) 3. the Indwelling self (*Purusha*) and 4. the Sixteen-aspected Matter (*Shodasi*).

The Unconditioned Being (*Nirvishesha*)

The unconditioned Being (*Nirvishesha*) is the form of pure essence, indivisible, devoid of qualities, in-comprehensible, Indefinable and an entity above the cosmos.

The Supreme Being (*Paratpara*)

He is the form of, pure mind, a complex of essence and power, all - qualified, all-knower, all-pervading and Almighty. These two beings are infinite and unlimited.

The Indwelling self (*Purusha*)

The separated form that result out of the organisation of powers in the essence is called the indwelling self (*Purusha*). He is of three kinds, 1 the inexhaustible *Avyaya* 2. the indestructible *Akshara* and 3. the destructible *kshara*. They are called transcendent (*para*), cosmic (*paravara*) and lower (*avara*) and they are the manifestations of knowledge (*jnana*), creative power (*karma*) and matter (*artha*) respectively. We find these three things-knowledge, action

1. "Tripadurdve udayitpurushah pedosyeha bhavetpunah" (Srutii)

and matter in what all we see and their origins are the inexhaustible, the indestructible and the destructible beings. The synthetic whole of these three beings is known as the indwelling self (*purusha*). So every individual is a unit of three beings.

The unparticular being, the supreme being and the indweller as a whole may be called the Soul (*Atma*). But the destructible soul of the indweller is of two types - 1) the immortal part (*soul*) which is the material cause of the world and the mortal part which is destructible, and called the body (*vlgrah*). The soul along with body is known as *shodasi* (sixteen - aspected thing) and this is the fourth state of Brahman. The sixteen aspects are-the five aspects of the inexhaustible *Avyaya* (*ananda, vijnana, manah-prana, vak*); the five aspects of the indestructible *Akshara* (*Brahma, Vishnu, Indra, Agni and soma*); the five aspects of the destructible *Kshara* (*causal body, subtle body, gross body, people and wealth*), and the sixteenth aspect the infinite supreme Being. Among these sixteen aspects, eleven aspects belong to the soul (*Atma kalas*) and the rest to the body (*vlgraha kalas*)

The Inexhaustible *Avyaya*

As we have already noted, the supreme Being is the manifestation of pure mind. It is the state of unlimitedness as the creative powers co exist in the essence (power of knowledge). In the same mind of the inexhaustible, when creative powers get themselves organised, the creation starts and the essence (*Rasa*) enters the thing created. so *sruti* holds-

"It createe it and it enters it"¹

1. "Tat srushtva tadevanupravisat"

Thus the mind which enters the creative power (*bala*) and appears to be limited is called the inexhaustible *Avyaya*. In this mind two types of organisations take place-1. the inward organisation (*amtah chiti*) by which knowledge (*vijñana*) and bliss (*ananda*) will be formed and 2. the outward organisation (*bahichiti*) by which spirit and matter will be formed. Thus the inexhaustible *Avyaya* appears with his five aspects:bliss, knowledge, mind, spirit and matter As he is the supreme one among the three beings, he is called the supreme person (*purushottama*).

"Since I am beyond perishable Matter and superior to the imperishable soul, it is that I am known in this world as well as in the vedas as the supreme person"¹

To speak the truth, this inexhaustible *Avyaya* is the chief soul. He is the cause for bondage or liberation. When the mind turns toward the outward organisation, the soul of the inexhaustible takes the spirit and matter as primary things and bliss and knowledge act as auxiliary things. As a result all worldly things evolve in their varied fashions. So all substances are spiritual, and embodiments of bliss and knowledge. When the same mind turns toward the inward organisation, knowledge and bliss act as the primary things and liberation starts. As they develop more and more, the diversity of the world appears to be mean and worthless, and the feeling of oneness begins to blossom. Ultimately the state of single-soul will be obtained. This is the state of pure bliss that the individual enjoys after the disentanglement of all kinds of bondages, which is called liberation. In this process of liberation, though knowledge

1. "Yasmet kshahametatitoham Aksharadapichottamah - thosmi loke vede che pradhiteh purushottamah"

and bliss are the primary things, the spirit and matter would act as helpers. So knowledge and bliss of all worldly things come into our experience because of the action of spirit. Thus the unlimited mind that becomes limited by the wondrous power (*maya*) is the cause of bondage or liberation of the world. So saints said-

"Neither body, nor the individual soul, nor the sense organs but Mind only is the cause for bondage or liberation of men".¹

The Indestructible Akshara

The indestructible is the being that principally exists in the inexhaustible. As his Chief basis is the spirit of the inexhaustible, he is essentially spiritual in character, and always does some action or other. According to the distinction of his action, he is of three kinds 1. Brahma 2. Vishnu and 3. Indra.

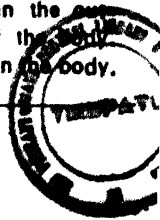
Brahma is the spirit that keeps a thing stable inspite of its deteriorating nature due to the loss of substance from it. This stability or essence of establishment is called Brahma. The spirit by which every atom is projected out every moment, is called the spirit of projection or Indra. The spirit that fills up the deficiency of the thing caused by Indra, by attracting food from without, is called the spirit of sacrifice (*Yajna sakthi*) or the spirit of attraction (*akarshana prana*) or the spirit of appetite (*asanaya*) or Vishnu. Thus we find these three types of spirits- projection, attraction

1. "Nachadeho na cha Jivatma nendriyani Paranthapa Manasyeva manushyanam keranam bandha mokshayoh"

and establishment in everything and we call them Indra, Vishnu and Brahma respectively. Indra who causes projection, will attract Brahma and Vishnu to a particular distance along with him. But their extension is not equal. As Brahma (matter) is gross, its extension stops at a short distance and we call this area of material expansion-the body (*sariram*). The extension of Vishnu will be completed with his three strides. So we call him, Trivikrama "Indra is the cause for the three strides of Vishnu"¹ The first stride of Vishnu will be upto the body the second one upto to space (*antariksha*) and the third one upto the Sun (*Dyuloka*). These three are called the triparite world. The vital spirit of Vishnu attracts the essence (*soma*) high above from the third world. This fall of essence into Vishnu is called sacrifice (*yajna*). So Vishnu is worshipped as the God of Sacrifice,

In the heart of the two - the body and sacrifice the three spirits-Brahma, Vishnu and Indra exist in the form of immanent spirit or indwelling self (*antaryami*). The body (*murti*) and the sacrifice which are the forms of Brahma and Vishnu respectively are called Fire. The fire related to the body is mortal (*martyagni*) and the sacrificial fire is immortal (*amrutagni*). Thus the spiritual Fire-the fourth spirit comes into existence. The essence (*soma*) attracted by the spiritual fire from all directions from the Heaven forms the fifth spirit. This essence enters and merges in the outgoing essence of Brahma and Creates hard body. The mortal bodily-fire creates the physical elements of the body. The essence that enters from without, and absolves in the outgoing soma of Vishnu, creates the dark rays of the body. The immortal fire of Vishnu governs the deities in the body.

1. "Yasmai Vishnu threenipada vichakrama
upamitresya dharmabhish."



The effects of all sense organs will born out of these deities. Thus Brahma, Vishnu, Indra, Agni and Soma are the five indestructibles that work in every object. The spirit endowed with these five organs is called the indestructible Akshara.

The Destructible Being (Kshara)

The destructible being is the material aspect of the inexhaustible Avyaya. As he is material in form, he will be the object of knowledge and action. This would imply that he enters the knowledge and stands a support for action. Matter has two states of existence 1. immortal and 2. mortal. The destructible being subsists in the material aspect of the inexhaustible in immortal form and is inseparable from the inexhaustible. But the second state of this immortal-destructible being is the mortal form that is produced on the material aspect of the inexhaustible according to the modification of matter. The inexhaustible principally relinquishes this second aspect after some period of time and manifests himself again creating modifications in himself like the foam from waters, rust from iron or cream from milk. Again he becomes pure after some time. This process of evolution and involution of Avyaya is natural, beginningless and endless and it is the root cause of creation or products of the world. Organisations (*chittis*) begin to form through the natural modifications that occur in the immortal destructible being who exists in the material aspect of the inexhaustible Avyaya. The organisations are of three categories, 1. the seed-order (*beejachiti*) 2. the divine order (*devachiti*) and 3. the physical and inorganic order (*bhuthachiti*). The nature of the destructible is the cause of the seed-order. The divine order is the cause of the physical and inorganic order.

The Seed Order (Beeja chitti)

Knowledge (*vidya*) and non-knowledge (*avidya*) are the two chief seeds. When they combine in equal proportion, a third one is produced. The seeds become three in number. Their production is as follows.

Mind, spirit and matter are the effects of the inexhaustible *Avyaya*. If the spirit accepts mind in abundance it is called knowledge, (*vidya*). If it accepts matter in abundance it is called non-knowledge (*avidya*). The third form that results when the spirit accepts mind and matter in equal proportions, will also be called non-knowledge. The two kinds of non-knowledge are called *mula*vidya and *fula*vidya respectively. Non-knowledge is the cause of bondage and knowledge is the cause of liberation. The second type of non-knowledge (*Tula*vidya) produces various states for the different worldly substances.

Non - knowledge (Avidya)

The state that springs upon the combination of plenty of matter with the spiritual aspect of the inexhaustible is called non-knowledge and it has five branches - 1. non-knowledge (*avidya*) 2. Identification of self with mind and body (*asmita*) 3. attachment (*raga*) 4. aversion (*dvesha*) and 5. Clinging to life and death (*abhinivesa*). Non-knowledge is the natural modification of the soul-a form of knowledge. This soul absorbs into it all external things. So knowledge assumes two forms 1. indeterminate (*nirvishayaka*) and 2. determinate (*savitshayaka*) The first one is the chief form of the soul and it is the undivided essence (*eka rasa*) but becomes divided when it allows the limitations into it. Thus the power by which the objects enter the knowledge is known as non-knowledge or *avidya*.

Desire (kama)

Desire means the illumination of the forms of objects in the Soul-the form of knowledge; because the desire to experience the object immediately follows the knowledge of that object, There can be no scope for desire or attraction or experience of the things, if they do not enter the knowledge (*jnana*). Similarly there can be no knowledge at all without the previous experience of the objects. All objects leave their mark in knowledge in the form of impressions or dispositions (*vasana samskaras*). The desire for the object, arises only after the impressions are formed. So the disposition itself is called desire. Born from knowledge, it forms the first layer on the soul-the form of knowledge. Desire is the next layer on non-knowledge. It combines the things entered in the form of impressions. So the desire is the cause of creation. The Soul becomes pure, liberated and absolute with the cessation of desire. So desire equally stands a cause to non-knowledge (*avidya*) in the fact of creation.

Action (karma)

The Soul (*Atma*) is the form of pure knowledge, distinct from action (*karma*). So it is inactive. Here it may be asked as to whether creation is possible from such a soul. But when the power of non-knowledge enters it, desire which is the cause of creation (*action*) starts in the soul. When the desire and attraction arise, the external objects begin to enter the soul. Just as the seed germinates and develops into a tree, with stem, branches, leaves flowers and fruits by absorbing the external things like heat, moisture, water and air, the external creation evolves from and absolves in, the soul of

the inexhaustible Avyaya of Isvara. So we consider all objects of the world as the modes that manifest in God's knowledge. Thus the soul activated by non-knowledge, desire and action, begins to create the world. So non-knowledge, desire and action as a whole is called seed order (*beeja chitti*) and this forms the first embodiment of the soul. As this is the cause of the world, it is called the causal body (*karana sarira*).

The Divine Order (Deva chitti)

According to the seed order, the destructible part of the soul begins to combine with destructible parts of different substances. The external destructibles are of two categories- 1. the divine and 2. the physical. As per the subtilty, first it combines with the divine part and next with the physical elements. The divine and the physical parts are relative things- one does not exist without the another one. But the material things only are perceptible to us everywhere.

The Earth-our abode is within the region of sun-light; the sun within the region of Parameshti, Parameshti within the region of the creator (*Brahma*) and Brahma is within the divine region of Isvara called the region of sat-chit-Ananda. Thus Isvara is installed in six forms-1. Creator (*Prajapathi*) 2 Parameshti 3. the Sun (*Surya*) 4. the Moon (*Chandra*) 5. the Fire (*Earth*) and 6 the human body (individual body) The destructible part of our soul located in our heart will always be related to the essences of the above six establishments. It means the synthesis of the six essences of those six establishments occur in our destructible soul (*ksharatma*) Here the divine and the physical orders take

place immediately one after another. We call these two types as the divine order because-

Those are all subtle things. Among these, those that seem to be functioning separately in our body are only five-1 Fire(Agni) 2. Air (vayu) 3. Sun (Surya) 4. Moon (chandra) and direction (Dik). All effects will be under their control. Yet the working of the five sense organs - (matter (vak). Vital consciousness (prana) eye (chaksu) Mind (manas) and ear srotram), is more apparent. These are the chief divine orders (deva chitris). The Moon and direction come from the world of Parameshti. The divine orders of the deities that come from Brahma Prajapathi and Isvara, being subtle are inexplicable things. But it is enough here if we know that the four vedas that emanate from the world of Brahma Prajapati and sat-chit-Ananda that emanate from Isvara will always have an intrinsic relation with our soul. These divine categories if analysed are 17 in number - 5organs of perception 5 organs of action, the 5 stimuli-sound, touch, form, taste and smell, - mind and intellect. These seventeen entities (tattvas) altogether form the subtle body or Linga Sarira, Which is the second embodiment of the soul. At the time of death, the soul leaves the gross body only. But the subtle and causal bodies remain attached to it. The real liberation of the soul is to leave these two bodies also, As the subtle and causal bodies get separated from the soul at the time of its complete liberation, we call them bodies but not the forms of soul. Whatever the soul leaves at any time is called 'body'.

The 5 aspects of the inexhaustible Avyaya + the 5 aspects of the indestructible Akshara + the 5 aspects of the destructible Kahara + the Supreme Being, are called the

16 Arts (*Kalas*). The 5 aspects of the inexhaustible + 3 aspects of the indestructible (*Brahma, Vishnu and Indra*) and the immortal part of the destructible being do not exist independently. We call them 'soul' as a whole. The remaining two Fire and essence of the indestructible and the five modifications of the destructible (the seed order, the divine order, the physical order, people and wealth) are altogether called the body of the soul. These are non-Atmic, hence are considered to be the forms of the soul,

The Physical Order (*Bhutha chitti*)

The essence that comes from our earth is the physical order. *Sruti* says "The Heaven is the father and the Earth is the mother to every being of the Earth", implies the fact that the body will be formed out of the combination of their essences. The divine order already discussed, is the essence of the Heaven (*dyu rasa*). Now let us deal with the earthly essence—the physical order (*bhuta chitti*). Generally speaking, the physical elements are five. But actually the elements needed for the individual to bear and enjoy the body are 7 — 1. Mind 2. Spirit 3. Sky (sound) 4. Air 5. Light 6. Water and 7. Earth.

The water we drink is eartheal (*prudoi chitti*). The splendour and heat we desire is *Tejaschiti*. The inspiration and expiration we do, is *vayu chiti*. The state of utter silence will be unbearable and terrific. So we wish to hear some sound or other. This is *vak chiti*. We cannot remain inactive. So we try to get strength by performing some action or other. This is *Prana chiti*. We always wish to know something through our sense organs. This is *Manas chiti*. Material body is the product of the earth. These seven phy-

scat orders are the cause of our life, without which the existence of the body is impossible. So all these physical things are essential for us as the divine things. Each one of these seven will again be subdivided into seven categories. For instance the food we eat transforms into fluids and substances of the body-essence (*rasa*)-blood (*rakta*) flesh (*mamsa*) - brain matter (*medha*) - bone (*asthi*) - marrow (*majja*) and genital fluid (*sukra*) in an order. But these things form in a reverse order on the divine order (*deva chiti*). The gross body is composed of the seven physical orders and it forms the third embodiment of the soul. Thus the soul is embodied in three bodies namely-1. the causal body (*karna sarira*) 2. the subtle body (*sukshma or linga sarira*) and 3. the gross body (*sthula sarira*), and it is installed in the centre (*heart*) of the three bodies. So Soul (*Atma*) means the central subtle point-a unified form of the three beings, the inexhaustible *Avyaya*, the indestructible *Akshara* and the destructible *kshara*. Though the soul is situated in the Core of the heart apart from the tripple body, its command seems to extend upto the skin, the seventh order. From this it is clear that the soul must have rays like the sun which pervade from the heart to all parts of the body.

Sruti holds—

“Atman extends to the tip of hair and nail”. But really it is seated in the heart”¹

“The Lord dwells in the heart of all beings who are mounted on the automation of this body, causing them by his illusive power to revolve” (*according to their actions*)²

1. “*Atmabyah anekhagrebyah*” (Sruthi)

2. “*Ivareh sarvabhutanam hriddeerjuna thistathi
Bremayan sarvabhuthani yantra rudani mayaya*” (Gita)

From these texts it is obvious that the soul situated in the heart must have rays that spread upto the skin of the gross body. Here the important question is if the rays are equal or not in all individuals. There are variations in the volume of the inexhaustible soul of different bodies. So the number of particles of the indestructible and destructible will either increase or decrease accordingly. Thus as the soul particles vary from individual to individual the tripple institutions (knowledge - action and matter) will be in remarkable degree in sme people and dull and passive in others. That is why one can become so powerful that he will command the whole earth while another one fails to feed his own stomach. This proves that there will be distinctions in the souls and their rays and at the same time confirms the fact that the rays of the soul will extend even beyond the body.

The soul through its rays will have its relation with two types of things-1. the material relations (*prakritic*) like wife and children on whom we show our love and affection. 2. Wealth such as servants, houses, wealth and food materials etc , which we acquire volunterily.

Thus the three-the inexhaustible, the indestructible and the destructible are called souls. The casual body, the subtle body, the gross body people and weath are the things accepted by the soul. These are the modifications related to the soul of rhe destructible, and are non-atmic. But we often call them soul in view of their relation with the soul just as we call lantern a light though 'light' really belongs to flame only, because of its existence in it.

Shodasi

The supreme being, the inexhaustible Avyaya, the indestructible Akshara and the destructible kshara are the

four modifications of Brahma. Brahma appears with these forms everywhere. All worldly things are composed of these four forms only. whatever thing we observe, we find no other entity than these four. So these are the material entities of all things.

Now we shall examine the things that help us to understand the four entities individually. The three beings already discribed - Avyaya, Akshara and kshara are interdependent for their existence. Each one of them depends for his existence on the other two The indestructible for the destructible, the inexhaustible for the indestructible will be the objects. But the supreme being is the basis of the inexhaustible Avyaya. So He is the basis of all (*sarvalambana*) The scripture holds-

"This basis is the best one and supreme knowing which one will become what he wills"¹

It is said so in the context of describing the soul. Though the term 'soul' (*Atma*) refers to kshara, Akshara and Avyaya in various places in sastras, it really pertains to the supreme Being (*paratpara*) because He is the chief soul of all souls. According to sruti 'AUM' is the soul (*Atma*) a name of the inexhaustible Avyaya. Yet it is justifiable to say that the greatness of Avyaya is due to his basis-the supreme Being. There can be no Avyaya without the supreme Being. All these four entitles always exist as a synthetic whole every where. Of them, the first perceptible one is the destructible being (*kshara*) inside this kshara, the indestructible, the inexhaustible and

1. "yetadalambanam srashtam yetadalambanam param yetadalambanam jnatva yoyacichchati tasya tat".

the supreme being lie one inside the other. The deepermost supreme Being is the most subtle form. He is the chief soul and it is due to him, Avyaya, Akshara and Kshara are described as souls, in sastras. All worldly things come into being with various forms by the combination of these four entities. "Everything is a complex of sixteen entities and hence is called Shodasi"¹. We shall deal with these entities latter on. Presently let us analyse the destructible.

Everything is subject to change and perishes in course of time. So any object of modification may be called the destructible (*kshara*). We find inherent differences in these modifications. Firstly they may be divided into two categories. 1. *Bhati Siddas* : are those that appear to be existing in things for our intellect only. They will have no independent existence of their own. They are-1. Direction (*Dik*) :- Anything will be at East, West, North or South, beneath or above to another thing. 2. Space :- Anything occupies a certain space and it does not exist out of it. 3. Time: Anything exists for a certain period of time and it does not exist before and after that period.

4. Number :- It appears with the plurality of things or individuals.
5. Size :- is a relative factor of things - small or big, short or long etc.
6. Separation ; of things caused by space and time.
7. Conjunction :- is the union of parts to form a whole.
8. Disjunction ; is the destruction of conjunction.
9. Distance :- A thing exists at a distance to another thing.

*. "Shodasa kalam va idam sarvam"
 "Shodasa kalo vai parushan".

10. Nearness : existence of a thing near to another thing. These qualities are not fixed ones but are relative. As they are subject to change, they are called modifications (*vikaras*).

The second category of modifications is *satta siddas*. They actually exist in things and are of three types.

1. Harmful things :- These are the things that enter the human body or another thing and causes loss of its form and hence are considered to be the enemies of the soul. Ex. : abnormal atmospheric conditions that cause diseases. Improper and untimely food habits also belong to this category. Sometimes they may remain in things. So they are called modifications.

2. Neutral things : These are harmless to the soul though they enter the body. Ex : normal winds, temperature and cold. But as they change in the body, they are called modifications. Though these two types of things enter the body, the soul does not accept them. So they are non-Atmic and are called defects (*doshas*).

3. Useful things - The soul accepts these things immediately When they enter the body. A bag of rice may be heavy for us to carry but If cooked and eaten, it becomes the part of the soul and we do not feel its weight. The body weight is not the weight of food we eat but it is the weight of things produced in course of its digestion. Similarly the satisfaction we get after eating food is the quality of the soul- the lightness of the body. The assumption of modern scientists that the soul has some weight is simply an illusion. Really soul is weightless and what ever is weighty is not soul. No machine can record the weight of the soul. Some scientists

think that the air is the soul. This is also an illusion, Air has weight as it is a physical thing.

But soul is distinct from all physical things. Weight is the effect of gravitation of the earth on things and it belongs to material things only. But the soul is immaterial and unattached (*Asamga*). Any kind of attraction (*akarshna*) does not act upon the soul. So it is weightless. Moreover any heavy substance becomes light depending on the degree of its acceptance by the soul. In the human body, there is a combination of two kinds of substances- 1. Atmic and 2. Non-Atmic. The weight of the non-atmic substances itself is the weight of the body. Their increase causes the increase of the body-weight. As the relation of soul increases we feel our body very light. The memory power also develops more. So we can confirm the fact that the food we eat becomes Atmic and weightless. In our body the food is of seven kinds. 1. Earth 2. Water 3. Light 4. Air 5. Sound 6. Energy and 7. Knowledge. Thus *Bruhaderanyakopanisad* categorised the seven kinds of food depending on the distinction of the beings (*prani bheda*). Rice, Wheat and Barley etc., are the general food of all beings. Mind, Spirit and Matter are food of the soul. Every soul is a synthetic whole of mind-spirit and matter, Milk itself is a kind of food for all animals. This categorisation of food does not mean that the living being has nothing to do with all the seven types of food - 1. the solid food materials, we eat chew or suck belong to earth, 2. Water is the liquid diet 3. heat and light of the sun is *tejonnam* 4. air we breath is a kind of food 5. sound or word we hear is necessary for us. 6. energy we get through the spiritual particles(*pranamatras*) of the air is a kind of food for us and 7. the knowledge we get through our sense organs is a kind of food.

In every living body there will be three parts 1. the soul part 2. the divine part and 3. the animal part. All the externally visible inanimate part is the animal part (*pasu bhaga*). This part will be under the control of the divine part. skin, genital fluids, flesh, brain-matter, marrow etc., are called animals. These will be regulated by the divine part.

Thus both the physical and divine orders are based on the soul. If the soul leaves them, they will decay and disintegrate. These three-the physical order, the divine order and the soul are the sacrificial forms. Their existence depends on nutrition. So sruti has shown them different kinds of food-knowledge, spirit and sound to the soul, air and light to the divine part; gross food to the physical part of the body. Water is the general food for the three parts of the body. The food stuffs that enter the body when accepted by the soul become atmic and begin to create modifications which help the existence of the soul and body. So these are called elements (*dhatu*). Mind, splendour genital fluids, marrow, bone, brain-matter, flesh skin etc., are the bodily elements. We find different modifications in plants and ores. All the modifications are produced from food and food enters the body from outside. The soul accepts and synthesises them and creates its own modifications. So they are atmic modifications (*upayamas*). These are of two kinds-1. the physical elements and 2. the elements of consciousness. The former will be accepted by the gross body and the later by the instruments of consciousness.

1. "Yet saptaññani medhaya tapasa janayat pita
ekamasya sadheranam-dve deva nabhajayat"

"Trinyatmane kurute pasubya ekam prayachchat Tasmin sarvam
pratishtitam yachcha praniti yachchana" (Bruhadaranyaka)

Thus all animate and inanimate things will be created out of these modifications.

Any object is composed of sixteen entities (*kaiaś*) - Five entities of the destructible *kshara* (people-wealth-physical order - divine order-seed order) + Five entities of the indestructible *Akshara* (*soma-agni-Indra-vishnu-brahma*) + Five entities of the inexhaustible *Avyaya* (*Ananda-Vijnana-Mana-Prana-Vak*) and the entity of the supreme being (*Paratpara*). The complex of these sixteen entities is called *Shodasi*. This supreme Being is the basis for the creation, sustenance and dissolution of other fifteen entities. The whole of these fifteen separable entities is called 'body' (*sariram*). The state of the supreme Being resembles the sixteenth state of the Moon (*Amavasya*). It is unlimited utter darkness and is beyond the world.

The God is described as *Bhaktanugraha vigraha* by the reason that He wears the garment of body according to the worship of His devotees. In this sense God who is the supreme Being—an entity beyond the world (*Asamsarin*) becomes a world-form (*samsarin*) with the assistance of other 15 entities, otherwise called the body. The *shodasi* (complex of sixteen entities) is of three kinds-1. The Supreme Lord (*Parameswara*) 2. the God (*Isvara*) and 3. the individual (*jiva*).

The Supreme Lord (*Parameswara*)

The supreme Lord means the infinite *shodasi*. He has no sixteen entities of his own but He is the totality of infinite number of *isvares* and individuals each with its own

16 entities (*shodasakalas*). From this view, He may be called *shodasi*. As He is boundless He has no centre (*kendra*). He is neither *Isvaras* nor individuals because He is the whole of *Isvaras* and Individuals who are limited. He is unlimited and single. So He is distinctly called the Supreme Lord (*parameswara*).

Just as *Isvaras* and Individuals (*jivas*) are infinite, the supreme Lord is also infinite. But there is difference in their infiniteness. Since *Isvaras* and individuals are limited they are not infinite by space. As they are subject to production and destruction, they are not infinite by time. They are infinite by number but finite by space and time. But the Supreme Lord is infinite by space and time though not by number.

Isvara

The Supreme Lord is a form of essence that contains within it innumerable powers. Of all these, the greatest is *Maya*, the wondrous power. The essence limited by this power is called *Isvara*. So *Maya* is the power that brings the infinite into finite. In other words, the Supreme Lord who is infinite, unlimited and undivided becomes, finite limited and divided through the power -*Maya*. The powers exist in the Supreme Lord but He is beyond *Maya* (*Mayatita*). But *Isvara* is one who is limited by *Maya*. So he is called the *Mayi* (*Mayavisishta*). All powers, small or great including *Maya* perform their own duties in the womb of *Isvara* who is limited by *Maya*. As *Maya* has supreme power on all other powers, it is called *Atishtava* which means that which excels all powers. Though it has a wide range, it has a centre. So He will be circular in form (*vrutta rupa*). The natural characteristic of power (*bal*) is to

perish immediately after its birth (*utpanna vinashta*). The essence (*rasa*) makes it a constant one. The thing that forms by the combination of constant essence and inconstant power, is neither permanent nor perishable soon. Its peculiar feature is to perish at every moment. The human body persists for hundred years but it changes at every moment and loses its previous form. The same principle applies to celestial bodies like the Earth, the Sun or Isvara. Of course they may subsist for a long period of time. All things undergo transformation at every moment. Existence and destruction depend on the essence (*Rasa*) and power (*bala*). Just as motion and rest are caused by the power in the essence of Isvara, the constancy of Maya arises because of the essence. Hence as long as Maya exists, so long the body of Isvara will exist. This fact leads to another conclusion that Isvara's life-period depends on the existence of Maya and His body spreads as far as Maya pervades. As the region of Maya is circular in form, the body of Isvara is also circular in form.

Sruti holds-

"Spreading everywhere He sits with hands everywhere, with feet everywhere, with eyes every where, with heads everywhere, and with faces every where".

As infinite number of powers dissolve and disappear at the centre of Maya, innumerable powers again emerge out from the same centre, according to a particular principle and order. Just as flame rises more as oil and curd are poured in the sacrificial Fire, So also new powers will be produced when all substances fall into the heart of Isvara.

1. "Sarvatah panipadam tat sarvataksht: siromukham
Sarvatah srutimalloke sarvamavrutya thistathi".

This evolution of flame of powers is called sacrifice-the cause of the life of Isvara. According to Rshis this sacrifice (*yajna*) itself is Isvara.

The Inexhaustible Being of Isvara

The essence (*Rasa*) is the basis of power (*bala*). No power emerges out from the centre (*kendra*) without essence. Now we shall examine these powers. Power with essence or essence with power is called Principle of the world (*pursha*). Encased in Maya he assumes a circular form. We may say that the first Maya converted into Purusha is the first purusha or the inexhaustible Avyaya. He becomes divided into five forms - Bliss - wisdom - mind - spirit and matter depending on the various powers that evolve from his own mind. In spite of these organs, he is devoid of action. So he is unconditioned. But he has the spirit (*prana*) the seat of all action. Hence He is the cause of creation, staying and destruction of the world. The seed loses its form to give rise to plant. But the seed of Avyaya does not lose its form though it creates innumerable worlds. That is why, the inexhaustible remains unchanged in various forms.

Creation (samsara)

When the inexhaustible Avyaya intends creation, the flow of his mind becomes less toward his inward order i. e. bliss and knowledge and turns toward his outward order-spirit and matter. Then three dispositions arise in Him. They are 1. Desire 2. Penitance and 3. Creative struggle. The creative power (*kriya*) that falls on the mind is called desire (*ichcha*). The creative power that inherently exists in the spirit is called penitance (*tapas*).

The creative power that pervades in matter is called the creative struggle (*srama*). Desire springs first. Then internal activity and external activity accompany it. These three belong to the mind spirit and matter respectively. So the three dispositions are the chief causes of creation without which we cannot do anything even in our daily life. Thus Mind-spirit and matter, - the later part of the inexhaustible are the cause for the regularity and adoption of the world. So Avyaya is the chief cause of the creation and existence.

Dissolution (Nisthara)

When the inexhaustible Avyaya wishes to dissolve the creation, His Mind turns back from spirit and matter towards knowledge and bliss. Knowledge destroys all the activities of the spirit and physical material form. The bond age of all powers will be cut off. The only essence-the form of pure bliss, remains.

The Indestructible Akshara of Isvara

But the inexhaustible Avyaya is inactive. So it is improper to say that He is the cause of creation-sustenance and dissolution. Sruti also says that He is beyond the cause and effect, because the destructible (*kshara*) is the transitory form of effect and material cause of the world. The indestructible is the efficient cause. But the inexhaustible is neither the cause nor the effect. Yet He is the cause in two ways. 1. as a witnessing cause 2. as a

combinational cause. 1. Avyaya is the witnessing cause of creation like a lamp for the eye in the act of seeing. The act of seeing is the work of the eye. The lamp has nothing to do with the eye. But the eye can not see without the lamp, likewise creation of the world is the task of the indestructible Akshara. He can not do it unless the inexhaustible combines with him. So Avyaya is the witnessing cause. 2. The inexhaustible nowhere exists as a pure self. The indestructible Akshara always exists in His spiritual aspect. It means that Avyaya and Akshara are relative beings. There will be no Avyaya without Akshara and vice versa. Really Akshara is the cause of the world, Avyaya also is said to be the cause only from the view point of Akshara,

Knowledge is the chief characteristic Feature of the inexhaustible Avyaya and creative activity is the essential quality of the indestructible. Avyaya is the scope (*avakasa*) of any action of every effect. All actions of any object take place within this scope and not outside. The range of all objects is fixed in different forms. The object exists in the centre of its range. The distance upto which it will be visible from its existing point is its range. (*ayatana*). The qualities of the object (*odour-taste-form-touch-sound-spirit and mind*) extend upto the boundary of its range. They can not transcend beyond it. If they do so they lose their form and return with a new form. For instance smoke transforms into air-spirit beyond a particular height. This perceptible range is called Avyaya appearance (*Avyaya darsana*). It is a kind of splendour. (*Tejas*). It is inactive and constant in its form. So we call it the form of knowledge (*jñānswarupam*). The extent of activity we find in it, is said to be the form of the indestructible. Knowledge and action are not one but separate entities. So the indestructible is quite distinct from the inexhaustible. The former is inconstant and active while

the later is constant and inactive. The indestructible is the cause for all modifications of the phenomenal things.

Sruti holds-

"The universe evolves from and absolves in the indestructible like the sparks from Fire or yarn from the spider or herbs from the Earth or nails and hair from the living being"

The inexhaustible and the indestructible have five aspects each. Two eternal aspects called knowledge and bliss and two mortal aspects called spirit and matter would evolve from the mind of the inexhaustible. Likewise, two immortal aspects called Indra and Vishnu and two mortal aspects called Agni and Soma would evolve from the chief characteristic Brahma of the indestructible Akshara.

Indra is the power of projection (*vikshepa sakti*). Vishnu is the power of attraction (*akarshna sakti*). Brahma is the power of establishment (*pratishta sakti*). Fire is the power of expansion (*vikasa sakti*). Essence (*soma*) is the power of contraction (*samko cha*). Anything certainly will have these five powers. Everything projects out substances from the centre of its body and attracts into it immediately the essence of external objects like the Earth, Moon and Sun to fill its deficiency. The function of Brahma Prana is to keep the outward and inward flow of substances constant for some time at a principal centre and create the form of the thing

-
1. "Yadha pava kadvispulingah sahasrasah prabhavante serupah
Yadurnanabhih srujate gruhnatecha-
tadha Prudhiviyah Oshedhayah Sambhavanti Yadha Satah
Purushakesalomeni, tadheksharettsambhavantiha visvam"

The projection starts and attraction ends at the point of establishment. Brahma projected out in his mortal form by Indra is called Fire (Agni) The bondage of infinite powers in the heart of Brahma is the cause for the formation of the thing. The state of disentanglement of the bondage of powers is called Fire. As long as the splendour continues in this process, it will be called Fire. When the powers get separated and the expansion and splendour come to an end, Fire loses its form and transforms itself into the form of essence (*soma*) This essence by its very nature is dependent and inactive. So it becomes a prey to Fire and enters it to the maximum extent of its contraction. It again begins to expand in the form of Fire from the centre, Where it finds no scope for further contraction. This process of mutual conversion of Fire and essence (*Agni and Soma*) is called 'life-cycle' (*samsara chakra*).

Brahma, Vishnu and Indra will be located in the centre (Heart) of every thing Outside this centre Fire divides into two orders. The first order (*chiti*) is called Body. The Second order (*chiti*) extends upto 21st plane Above this upto 33rd plane it is the seat of essence (*soma*). This essence falls into two kinds of Fire-*chityagni* and *chitenidhsyagni* and transforms again into Fire. This fall of essence into Fire is called sacrifice (*yajnom*). Vishnu is the God of sacrifice. The three indestructibles - Brahma, Vishnu and Indra are the deities located in the heart But their seats change in certain things For example, they exist in different places in the plant body. "In Aswatha tree, Brahma, Vishnu and Indra (*shiv*) are situated in the root - middlepart and upper part correspondingly"¹ In human body they exist in the centre

1. "Muleto Brahma rupeya, madyato vishnu rupeya
Agrato Siva rupeya, Asvathaya namo namah"

of chest cavity (*uroguha*)-subominal cavity (*udaraguha*) and skull cavity (*siruguha*) respectively. In the world - body of Isvara they are located one in the region of the other one. Brahma is situated just to the left of the inexhaustible Avyaya who is at the centre of All. He is called Avara Brahma or Prajapathi Brahma from whom appear the three vedas. Vishnu is situated in the centre of his region and is called Parameshti. Water-*(apah)*, air *(vayu)* and essence *(soma)* evolve from Him. These three substances are called *Brugus*. Indra is located in the region of Vishnu. He is called Sun, *(surya)* from whom three entities would evolve - illumination *(jyothi)*, spirit *(gau)* and life-span *(ayu)*. The Fire established its centre in his region and is called Earth, from which three entities would evolve-matter *(vak)*, spirit *(gau)* and Fire *(dyau)*. The Essence *(soma)* establishes its centre in the region of Earth and is called Moon *(chandra)*. Thus Soma, Agni, Indra, Vishnu and Brahma exist one in the womb of the other one, in the form of *chandra*, *prudvi*, *surya*, *parameshti* and *prajapathi*, creating their own places thus in the great cosmos of the inexhaustible, and performing their respective duties, are establishing the institution of the supreme God (*ekeswara samstha*).

The totality of their different causes and effects constitute action (*karma*) of the Supreme God. This is His cosmic Form. The Aswatha tree of the inexhaustible is described by Gita, in the following words-

"He who knows the Aswatha tree (*in the shape of creation*) which is said to be imperishable, with its roots in the Primal Being whose stem is represented by Brahma (the

creator) and whose leaves are the vedas, is a knower of the vedas"¹

This Avyayaswatha is thousand branched. Each branch will have five sub branches i.e. the five indestructibles. From the view point of parorajavyaya we get six divisions in an order (one in the womb of the other) - 1. Paroraja 2. Brahma 3. Vishnu (Parameshti) 4. Indra (Surya) 5. Agni (Prudoi) and 6. Soma (Chandra). Excluding the last one, each one of the other five consists of three entities.

1. Paroraja : Being hood, consciousness and Bliss,
2. Brahma RK-Yaju and sama.
3. Parameshti Water-Air and Essence.
4. Sun : illumination - spirit and life-span.
5. Earth : Matter - spirit and Fire.

Thus we get the fifteen entities, The individual (jiva) evolves with these entities. If we consider the Chief-soul of the individual to be the representative of Paroraja, it will also have five organic and sub-organic souls in the body. They exist in various centres keeping up their own life by obtaining the 15 entities of Isvara every moment with their own 15 entities.

As long as the individual self is not liberated the chief-soul (shodasi) will not be liberated from the bondage of the 15 entities for any number of births and deaths. But at the time of liberation the 15 entities come out of the individual

1. 'Urdvamula madhessekha Aswatham Prahuravyayam
cchamdama yasya parmani yastam veda sa vedavit'

self and merge in those of the soul of Isvara Shodasi like the reflection of the sun that merges in the original when the water is poured out of the pot.

Sruti says-

"At the time of liberation the 15 entities of the Individual reach their respective origins. The five indestructibles reach the five indestructibles of the lord (*Isvara*). The actions of the indestructibles of jivavya (*the inexhaustible of the individual*) and the soul of knowledge merge in the supreme - inexhaustible Avyaya, like the rivers into the sea. Paroraja is the root - of all these things. He is the ganglion form (*grandhi swarupa*) of being (*satta*) consciousness (*chetana*) and bliss (*ananda*). 'Being' means the united form of the trinity-Mind, spirit and matter. So these three - Bliss - Consciousness and Being are the forms of the five entities of the inexhaustible Avyaya. This is the chief form of Paroraja. The bright circular shape of the three forms that spread from the centre (*Heart*) is His cosmos and it is called the world body of Isvara. The world exists in His body. The remaining five indestructibles with their 15 entities exist in the womb of cosmos on the basis of the inexhaustible soul (*Avyayatma*). So the soul of the inexhaustible is called shodasi. Due to this reason the embodied form of Isvara is also called shodasi.

The indestructible Brahma (*matter*) that exist in the inexhaustible Avyaya is the form of Trayee veda (*RK-yajusama*). These three kinds of matter spread from Him and manifest in all celestial bodies and reflect through them variedly in all earthly beings. Everything appears and exists because of these three vedas. Else everything is non-existent. The second indestructible is Vishnu who is known as

Parameshti. He is the complex form of causal water-air and essence and this His region is called ocean of causal waters (*samudra*). Though the three constituents here are in equal proportion, Air and Essence being very subtle veda will be abundant in the causal water. So Parmeshti is called 'Ocean of causal waters (*Apomaya samudra*). Vishnu eternally exists in the centre of this Ocean of causal waters. So He is called *Narayana* (*the source of waters*).

The celestial bodies like the Earth, the Sun etc., produced from this ocean are the ratio essendi for the varied forms of the three entities - cosmic waters, Air and Essence. Existing in the centre of Parameshti, the Sun throws away the waters in all directions and getting the essence (*soma*) every moment produces Fire through Air. It is due to the sun, water is not enveloping the earth. But essence (*soma*) and air, existing around the earth, spread with highest force in all directions.

The third indestructible is the sun who is called Indra. sruti says "The earth is the solid form of Fire and the Sun is the form of electricity"¹ He is characteristic of three entities 1. illumination (*jyothi*) 2. spirit (*gau*) and 3. life-span (*ayu*) and spreads them all through the cosmos. These three entities that we find in all objects of the world, are the reflections of this Sun. His region is called *Rodasi*.

The fourth indestructible is the Earth. It is the form of three entities - 1. Matter (*vak*) 2. spirit (*gau*) and Fire (*dyau*). These three substances produced from the earth, spread all through the cosmos. The sound produced by conjunction

1. "Yadagni garbha pradvi tadha dyawindrenagarbhini"

or disjunction in any substance is nothing but earthly matter (*pradol vak*). The physical elements like water, found in any being are the forms of spirit (*gau*) that belong to the Earth. The Fire produced out of friction is *dyau* that belongs to the Earth.

The fifth indestructible is the Moon who is called *Soma*. He has no remarkable differences. Thus the regulation and adoption of all the world or creation done by these five indestructibles from various places on the support of the spirit of *Isvara* is also called *Isvara*. *Paroraja* exists deep at the centre of *Isvara shodasi*. It is not a solid-form. Around it on all sides, is the region of *veda* (*veda mandala*) which is otherwise called *Prājapathi* or the region of the creator (*Brahma mandala*). It is the solid form but imperceptible. It rotates around *Paroraja* from a distance. There may be so many other imperceptible bodies but we are not concerned with them. We are existing on vedic branch. So let us know its branches only.

Indra who is the form of electricity (*vidyut svarupa*) moves in the first orbit of *Brahma*. *Parmeshti* is in the second orbit. *Brugu* in the first and *Amgira* in the second orbits move around this *Parameshti*. *Brahmanaspathi* is in the third orbit. Electricity is in the fourth orbit. The Sun is in the fifth orbit. We are on this solar branch.

Mercury in the first orbit, *Venus* in the second, *Earth* in the third, *Mars* in the fourth orbits move around the Sun. Let us leave the other planets—*Jupiter*, *Saturn*, *Uranus*, *Neptune* and *Pluto* that move in other orbits. The Moon moves around the Earth.

The Destructible Being of *Isvara*

The five fold indestructible being performs various actions on the support of the inexhaustible *Avyaya*. Similar—

riy, the destructible soul produces its effects which envelop the indestructible Akshara and the inexhaustible Avyaya. Just as water is covered by its foam, the modifications enclose Akshara and Avyaya. All that we perceive through our sense organs are the destructible bodies. All their action is nothing but the action of the indestructible.

The chariot moves under the control of charioteer who follows the will of its owner. Either the owner or the charioteer does not actually move, but get movement with the motion of the chariot. So also, Akshara and Avyaya seated in the chariot of body, get movement with the motion caused by Akshara. The destructible soul (*ksharatma*) gets motion under the inspiration of Akshara who follows the will of Avyaya. Just as garments walk along with body, the actions of the indestructible falsely appear to be taking place in the destructible that encloses the indestructible.

As a man discarding worn-out clothes and take other new ones, the indestructible soul casts off his modifications and becomes free. But new ones are born again as usual from the destructible part of the soul and enclose the indestructible.

Isvara is the wide circular region that forms out of 16 entities (5 destructibles + 5 indestructibles + 5 inexhaustibles + the Supreme Being). This is the embodied form of Isvara. Not only the celestial bodies but every perceptible thing exists within this body of Isvara. Just as tiny creatures are born from the elements of human body, so also innumerable individuals such of us, born and perish from the elements of Isvara's body (Earth, sun etc) We, the organs of Isvara, are both different and non-different from Him. He has different kinds of souls in His body as we have in our bodies. They are 1. Mental soul (*chidatma*) 2. Material soul (*vedatma*)

3. sacrificial soul (*yajnatma*) 4. Wise-soul (*Vijnanatma*) 5. cosmic intelligence (*sutratma*) 6. cosmic soul (*mahadatma*) and 7. physical soul (*bhutatma*). Peroraja, Brahma, Parameshti, Surya, Vayu, Chandra and Prudvi are their respective organs. We should imagine the human form of Isvara through this description.

The Physical soul (*Bhutatma*) has three forms. 1 cosmic form (*virat*) 2. Reflection of Brahman (*Hirnyagarbha*) and 3 Allknowing (*sarvajna*). These are respectively called Fire (*Agni*) 2. Air (*vayu*) and 3 knowledge (*Indra*). These three are nothing but the forms of Fire. So we call them by the term 'Physical Soul' (*Bhutatma*).

Shodasi of the Individual

Just as the living cells multiply immunerably in our body as per the body temperature, Fire divides into a number of bits with the projection of different air - limitations. Each bit of Fire will be surrounded by a bit of essence (*soma*) and thus it creates its own body. Brahma, Vishnu, Indra and Avyaya pervade them selves in this body. Exactly in the same way, the projection of air causes Fire limitations in the body of God and each limitation becomes the inexhaustible Avyaya. The same is the evolutionary process of infinite individuals at any time. The same is the case with regard to the evolution of celestial bodies like Parameshti, Sun and Moon etc, Yajurveda that manifests from Brahma Prjapathi is a kind of air, which spreads all through the great sky in the body of Isvara. This air by its very nature is of two kinds. 1. Mortal Air and 2. Immortal Air. The celestial bodies evolve from the mortal one. The Immortal air enters those bodies. These two kinds of air are unique in each body. Thus in each body, various types of Fire evolve due to the friction caused by the combination

of these are in various bodies. This Fire of each body is its distinct Annual Fire (*samvatsaragni*). It is the root cause of all creation. The fire generated in the body of Parameshi is called varuna, the god of rain. The fire generated in the body of the Sun is called indra. The fire of the earth is called Amgira. A new type of Fire will be produced by the combination of Indra and Amgira. Though it is produced in the Sun, let us analyse its manifestation on our earth.

If there is sun-light on one side there will be shadow on another side of the earth. The dawn and the dusk are the two meeting - points of light and shadow. In the dawn, light occupies the place of shadow. In the dusk, shadow occupies the place of light. This occupation is the root of creation. In the dawn, the friction of shadow with coming sun-light causes a kind of fire called Kumaragni. Actually it evolves from the Annual Fire. Due to the distinction of air-combination, it brings about elements and substances-Soul, Sun, Moon, Sky Air, Light, Water and Earth. These ten are the modifications of Kumaragni.

This Kumaragni is called Rudra-the Lord of animal entity (*posu*). As it transforms into above said eight forms it is called by another name chitragni. The eight forms again combine one another to give rise to another kind of Fire called Animal Fire (*Posukagni*) which is of two kinds. 1. Vairaja and 2. Vaiswanara, vairaja or chityagni. It creates the body. It is the mortal fire. It is the cause for the evolution of bodily entities-bone, flesh etc. Vaiswanara keeps up the body temperature. This is the immortal Fire. (*chitenidheyagni* or *sarirakegni*).

The vaiswanaragni is so called because it is generated by a kind of air called Marut. (Nara - Marut) which belongs to the triparite world. Vairaja is so called because it is produced by the association of the ten indestructibles (*virat* - ten indestructibles). Thus four kinds of Fire- 1. Samvatsaragni 2. Kumaragni 3. Chitragni and 4. Pasukagni evolve from the same single Fire. The evolution of individuals is much related to this Pasukagni. To speak otherwise, the material self of the individual itself is Pasukagni. This Pasukagni (*Amgira*) spreads out from the centre of the earth, upto the 9th plane it is called Fire (*Agni*), from 9th to 15th plane. It is called Air (*vayu*), from 15th to 21st plane it is called Sun or Indra. These three deities-Fire, Air and Indra are the spiritual forms and they give rise to three kinds of individuals (*jivas*). If only Fire enters the body, non-conscious objects like pearls and stones would evolve. If Air follows Fire, inner-conscious plant life would evolve. if Fire is accompanied by Air and Indra conscious beings such as insects, creatures, animals, birds and human beings et., would evolve. In these three kinds of beings we find a progressive development of physical soul (*badly self*) and hence one class of beings will be superior to the other one. The physical soul is of three forms - 1. Fire (*Agni*) 2. Air (*vayu*) and 3. Indra. These are respectively called vaiswanara, Taijasa and Prajna. The reason for its division into these three forms is-

The Animal Fire is not self-existent, It depends on some substance or other such as blood, earth etc. So it undergoes three states of existence. The five entities of the destructible soul come into existence by themselves with the evolution of conscious beings which are endowed with three types of souls. It means the three orders - seed, divine and physical and people and wealth, are related to the intellectual self (*Prajnanatma*) which is called Indra and it is

a part of the physical soul. The five organs of the destructible soul would evolve with the evolution of these things,

The indestructible soul appears itself immediately after the destructible soul since the physical soul (*bhuthatma*) is the form of Fire. It will not exist without essence (*soma*). Embryo forms due to the embodiment of essence. Moreover the Animal Fire (*Pasukagni*) of the individual body is the modification of Brahman Just as Fire (*Agni*) and Essence (*soma*) exist on one side of Brahman, Vishnu and Indra will principally exist on another side. If one indestructible evolves, the other indestructibles will also certainly evolve after him. Thus when the five entities of indestructible evolve, the inexhaustible *Avyaya*-their substratum, will also evolve with his entities. Thus the 15 entities + the supreme Being (*paratpara*) their basis, form the *jiva Shodasi*.

The five entities of the inexhaustible *Avyaya* are said to be the five sheathes of soul 1. *Annamaya kosa* (material sheathe) in which the physical soul exists. It is related to the physical order (*bhutha chiti*) 2. *Pranamaya kosa* (spiritual sheathe) in which the intellectual self exists. It is related to the divine order (*deva chiti*) 3. *Manomaya kosa* (mental sheathe). The cosmic soul exists in it. It is related to the seed order (*beeja chiti*). 4. *Vijnanamaya kosa* (sheathe of wisdom) in which the individual self (*kshetrajnatma*) exists. 5. *Anandamaya kosa* (the sheathe of Bliss) in which the Absolute self (*suddha chidatma*) exists.

Thus the five entities of the inexhaustible transform into the five kinds of sheathes and wear five different types of souls-the form of the indestructible *Akshara*. These souls create and transform different kinds of destructible modes exhibiting the wonders of creation. The indestructible being sometimes, casts off these modifications and shines in his pure form.

CHAPTER - III

"All this world is Brahman"¹

The creator (*Brahma*) is distinguished into two broad divisions 1, *Pratyakku* which is known as *Atma* (soul) or *Purusha* (principle of the world) and 2 *Parakku* which is known as *Vigraha* or *Puram* (body). All this world is the association of these two things. Here the soul is of three types 1. the unconditioned Being (*Nirvishesa*) 2. the Supreme Being (*Paratpara*) 3. the creator (*Prajapathi*). Body conceals the creator.

1. The unconditioned Being

The eternal aspect - Non being (*sat*) and perishable aspect Being (*Asat*) constitute *Brahma*. The essence (*Rasa*) is Non-being, eternal, stable, universal, and unlimited. It is one without a second. The power (*bala*) is Being, non-eternal, changeable, variedly distinguishable and momentary. The essence is the pure bliss, and an ultimate entity. Differentiation pertains to embodied things only. But the essence is non-qualified and indivisible. So it is beyond all differentiation. The Power (*bala*) is also called *nirvishesha* in the sense it ceases to nothing if it is not supported by the essence. The essence itself is the unconditioned being (*nirvishesha*). It is infinite, non-qualified and indivisible by time and space. It is indefinable. As it is immaterial, non-qualified and inactive, without any kind of difference internal or external, "It can not be expressed in terms of words nor can be thought of by the mind"² "He who says that he

1. "Sarvam khalvidam Brahma"

2. "Yatho vaco Nivarthante aprapy manasa saha"

knows it, does not know- He who says that he does not know it, really knows it."1 Thus sruti asserts its indefinability and unknowability. In spite of the existence of Powers, there can be no contradiction to the non-dualistic nature of the essence since the powers acquire their non-being-hood because of the essence.

The Supreme Being (Paratpara)

The Supreme Being is the soul of essence that includes all powers. It is Omnipotent.

Sruti holds-

"Where from all Names and Forms are Created"2

"It is the infinite entity, where no other thing is perceived, heard or known"3

"All action, All desire, All-odours and All - Essence"4

From the above scriptural statements it is evident that the Supreme (Paratpara) includes all seed forces and the essence unlimited by time and space. As it is unconditioned, it is called indetermined Mind.

When we intend to know the essence (Rasa) as a separate entity from all its powers, we call it the unconditioned being (Nirvisesha) When we wish to say that it is Omnipotent, we call it, the Supreme Being (Paratpara). As infinite powers incessantly evolve and absorb in Nirvisesha

1. "Avijñātam vijñātam vijñātamavijñātam."

2. "Sarvam rūpam vichintya dheerah namani
Krutabhavadan yadhaathe"

3. "Yatra nanyat paśyathi, nanyat śruṇothi nanyat
dviḥjanathi sa bhūma"

4. Sarva karma-sarvakamah-sarva gandhah sarve Rasah"

there can be no dispute with its Omnipotency. So we have to consider the unconditioned and the supreme being to be the modes of one and the same entity.

Any object of any place is the effect of power-friction on the support of essence. The distinction among the powers causes variation of knowledge of things. So the objects are not omnipotent. Every object, huge or small will be formed due to the distinction of powers. All objects are tripple being Prajapatis (*thrīpuruṣha prajāpathis*).

The Tripple Being Prajapati

Though the powers are innumerable, the chief power that brings the infinite into finite is called the great wondrous power (*Maya*). As a result of this limitation that occurs in the Mind of the Supreme (*Paratpara*), the indweller who is unlimited by time and space, will evolve "Each one of the diversified objects we perceive, is the creator (*Prajapati*)"¹ From this indweller of this Supreme Being, three beings 1- the inexhaustible *Avyaya* 2, the indestructible *Akshara* and 3. the destructible *kshara* will evolve with the rise of *yoga maya*.

The Lord in Bhagavad Gita says-

"In this world there are two kinds of *puruṣas* (entities) perishable and non-perishable, the bodies of all beings are perishable and the individual Soul (*Jīvatma*) within is said to be non-perishable"²

1. "Yadvai Kincha prāṇi sa Prajapathi" (*aruti*)

2. "Dwaviṃśau Puruṣauloke kṣara Akshara eva cha
Kṣarah Sarvaṇi bhūtaṇi kutasthokṣara uchyate"

The Supreme Person (*Isvaravyaya*) is indistinct from both, who interpenetrating the three worlds sustains all and is designated as universal soul and imperishable Lord"¹

The assertion that the inexhaustible being of *Isvara* is the pervader of the three worlds, indicates his acceptance of limitations. The limitation is not his attribute and hence his inexhaustibility and unlimitedness is undisputable. The five entities 1. Ananda 2. Vijnana 3. Mana 4. Prana 5. Vak are his inherent qualities, So limitation is attributed to him in spite of his unlimitedness, in view of his relation with the indestructible and the destructible beings.

Prajapati (creator), is a unit of three beings 1, the inexhaustible 2. the indestructible and³ the destructible, who pervade equally one in another and they will have relative existence. They assume the form of thing with mutual co-operation.

The destructible is the material cause and the indestructible is the efficient cause of every thing. The inexhaustible is neither the cause nor the effect but a support to both of them

The destructible is that which is limited by time and space and subject to annihilation. It is unreal. But it is the basis of knowledge and action. The indestructible is eternal, real, unattached and inseparable from knowledge. The inexhaustible is a fearless, eternal and real entity unlimited by time and space. It is pure knowledge and inactive. The destructible is the lower mode of *Brahma*

1. Uttamah Purushastvanyeh Paramatmetyudahrtah
Yo lokatreya mayisyah bhikharthyavyaya Isvarah "

(*Avara Brahma*). The indestructible is the higher mode of Brahma (*Parvara Brahma*). The inexhaustible is the highest mode of Brahma (*Para Brahma*). The indestructible is the source for us to examine the destructibles in the inexhaustible Avyaya.

"If the knot of Heart is opened-all doubts about the world will disappear-all action ceases, through the indestructible"¹

The soul of the inexhaustible Avyaya is five-organed 1. Bliss (*Ananda*) 2. Knowledge (*vijñana*) 3. Mind (*manas*) 4. Spirit (*Prana*) and Matter (*vak*). It is embodied in these five sheathes. The spirit and matter are the means of creation and knowledge and bliss are the means of liberation. Mind is evidence of All (*sarva sakshi*). According to Gita, the inexhaustible has twelve qualities.

"I am the Supreme goal, Supporter, Lord, witness, refuge, disinterested friend, origin and end, the resting place, the store-house, in which all beings are merged at the time of universal destruction) and imperishable seed"²

The Monism of the Inexhaustible Avyaya

The inexhaustible is a single soul without any kind of difference-similar (*sojatiya bheda*), or dissimilar (*vijatiya bheda*). Here the question arises, if Avyaya is not diversified from the view of his five entities and his relation with the indestructible Akshara and destructible kshara. Never we

1. "Bhidyate Hrudaya grandhith-chidyante sarva samasyah
Kahiyanthe esya karmeni tasmin drushte paravare"

2. "Gotirbharta Prabhu sakshi nivesah saranam suhrut
Prabhaveh pralayah athenam aidanam bijamavyayam" (Gita)

should consider it as a difference at all, because it is only its internal difference (*swagata bheda*). In the view of those who do not accept even *swagata bheda* of Brahman, the soul is unconditioned. Particularity (*visheshata*) is the principal nature of the inexhaustible who is the origin of All. In spite of his internal difference, he is devoid of destruction. So there is no contradiction with his oneness.

The Supreme Personality Causation and Infallibility of the Inexhaustible

The inexhaustible is called by several names such as *Purusha* (the indwelling self), *Aja* (un-born entity) and *Para* (higher mode).

Regarding His Supreme Personality Gita says-

"Since I am beyond perishable matter and superior to imperishable soul, I am known in the world as well as in veda as the Supreme Person"¹

The Courageous only can see the inexhaustible
Avyaya"²

The above statements prove that the inexhaustible Being limited by the indestructible Akshara, is omnipotent and cause of All, but should be known as an entity of essence beyond cause and effect.

"He is neither the cause nor the effect"³

1. "Yasmat kshara matitoham Aksharadapi chottamah
Athosmi leke vede cha pradhithah purushettamah".
2. "Tadavyayam tadbhuta yonim peripasyanti dheerah" (sruti)
3. "Na thesya karyam karanam cha vidyate"

"The powers of the Supreme are heard in different ways-Natural (*swabhaviki*), Knowledge (*jnana*), Power (*bala*) and Creative force (*Kriya*)"¹

"The inexhaustible *Avyaya* is soundless, unattached, formless, impressionless, beginningless and endless"²

"He is the sole God in all Creatures, immanent and all-pervading, the inner self of all beings, the indweller of All, Non-qualified and only an inner evidence of all Action"³

The above scriptural statements tell us that the Supreme the All-pervading and unlimited becomes the inexhaustible, limited by the illusive power *Maya*. Though he is not the cause, he is attributed causation because of his relation with the indestructible as an existential cause. *Gita* also says :-

"Not knowing My unsurpassable and undecaying Supreme nature, the unintelligent think me the Supreme Spirit beyond the reach of mind and senses, the embodiment of Truth-knowledge and Bliss to have assumed a visible (*human*) form"⁴

Though the soul of *Avyaya* becomes limited by the adjuncts, it is untornished by the impurity of the body. It is devoid of birth, death, appetite, thirst, miseries, and passions, caste and sex difference. Even a sinner will become pure in this inexhaustible soul since it is an unattached one.

1. "Parasya saktirvividaisva srutyate swabhavikijnana - bala-kriya cha"

2. "Asabdham asparsham arupamevyayam, agandham Anadyanantam"

3. "Eko devam sarvabhuteshu gudhah sarva vyapi sa bhuthantaratma Karmadyakshah sarvabhuthadhi vasaah sakshi cheta kevalo nirgunascha"

4. "Avyaktam vyaktirmapannam manyante mamabuddeyah
Param bhava majanantah mamavyaya manutitam"

Contrast between the Inexhaustible Being and the Supreme Being

The inexhaustible is limited by Maya where as the supreme is not. The existence of Maya on the basis of the Supreme, is mere co-existence but not as chiti Rupa. So the three forms of the Supreme 1. Bliss (Ananda) 2. Spirituality chetana and 3. Reality (satya) that evolve according to the contact of Maya, may not be considered as limitations. Their differences are not known. So Bliss will only be the common characteristic of all cosmic objects. The single eternal Reality, spreading in all objects large, small or minute, appears to be limited according to their size. This is merely a delusion because the eternal Reality is infinite. We should understand the other two forms of the Supreme in the same way.

As the Supreme is beyond all limitations, it can not be called as the indwelling self (Purusha). The embodied self may be called so since it dwells in the body. There is no scope for manhood (Purushatva) where there is no adjunct. Sruti says-

"Just as the rivers merge in the sea, leaving their names and forms, the wise people merge in the Supreme Person, relinquishing their names and forms"¹

Here the Supreme is called by the term 'Purusha', only to denote the fact that the inexhaustible Avyaya is the

1. "Yadha nadyah syandamanah samudrestam gacchanti Nama Rupa Vihaya

Tadha vidvan Nama Rupa vimuktah Paratparam Purusham upaiti divyam".

source to obtain the supreme or to denote that the world becomes one with the divine inexhaustible of isvara (*Isvara-avyaya*) after becoming one with the inexhaustible of the individual (*Jivavyaya*). As the two inexhaustibles are identical, there is no contradiction at all.

The indivisible supreme becomes divided by the penetration of Maya in two forms 1. Maha Maya and 2. Yoga Maya. Yoga Maya divides the Mind of the Supreme into four entities; internal 1. Bliss and 2. Knowledge and external 3. spirit and 4. Matter. Thus the supreme becomes the five organed entity and assumes the form of the inexhaustible Avyaya, who is again limited by Mahamaya. As a result, the creator (*Prajapathi*) manifests with name (*nama*), form (*rupa*) and action (*karma*). The destructible kshara and the indestructible Akshara are also the products of Maha Maya. The same Maha Maya that divides the inexhaustible, also divides the creator (*Prajaputi*). *Prajapati* is no other one than the inexhaustible who includes the destructible kshara and the indestructible Akshara. *Smriti* accepts the word *Prajapathi* to the tripple Being (*Avyaya + Akshara + Kshara* who are inseparable). But finally, the Atmic Nature and creative activity are attributed to the inexhaustible. So *smriti* says-

"Though I am its doer, know Me who is the inexhaustible Avyaya as not the doer"¹

The inexhaustible Avyaya when united with the indestructible Akshara, becomes the Omnipotent and hence His doer-ship. In His pure form, the inexhaustible is inactive and so He is not the doer. The Sky limited by a jar

1. "Tasya kartaramapi mam vidyate kartaramavyayam"

(*ghatakasa*) becomes the unlimited sky (*mahakasa*) when the jar is destroyed. Similarly the creator (*Prajapati*) becomes the supreme (*Paratpara*) with the cessation of *Maya* either by itself or by superior knowledge.

The Inexhaustible-the form of *sat-chit Ananda* : The higher form of the inexhaustible includes three aspects 1. Bliss (*Ananda*) 2. knowledge (*Vijnana*) and 3. existence (*satta*). Existence means the state of contraction or expansion of mind - spirit and matter or the complex of these three entities may be called *satta* (existence). "*Artha kriya karikatvam sattvam*" (*Artha-matter, Kriya = spirit, Karitvam = mind*). So the inexhaustible *Avyaya* is *sat-chidananda*. It is the ultimate Reality, therefore *SAT*; It is consciousness, therefore *CHIT*; It is the state of absence of pain and pleasure, therefore *ANANDA*.

Avyaya - the Bodyless and Boundless Entity

The inexhaustible *Avyaya* has no fixed boundary or adjunct. But we accept his limitation as per the size of objects such as creatures, insects, birds, human beings etc., just as we accept the limitation of mind that assumes the form of objects it cognises. *Sruti* holds-

"*Atman is present as atom in atom and universe in universe*"¹

The soul inspite of its unlimitedness, becomes big in big-bodies and small in small-bodies. But it remains in its infinite state with the abolition of all particular limitations. Then we call the soul-the supreme Lord (*parameswara*).

1. "*Anoreniyah mahato mahiyanastrasya jantornihito guhayam
Tamakratuh paryati vitasakah dhatuh prasadanrahimananstrasuh*"

The creator (*Brahma*) is tri-fold according to the kind of body in which he reflects. The resplendent amazing brilliance of the sun varies in the reflected images. Similarly the inexhaustible Avyaya in his unlimited splendour is called 1. the Supreme Lord (*Parameswara*). His reflected image in the world around us is called *Isvara*. His reflected image in particular limitation is called the individual soul (*jivat*).

The Identity of Jiveswara and Parameswara

Though there are some distinctive properties of the bodies, the individual soul (*jivatma*) is the same as the universal soul (*Isvaratma*). The quintuplication (*Ananda - Vijnana-Mana-Prana-Vak*) of the inexhaustible Avyaya who is ever connected with the indestructible being (*Akshara*) and the destructible being (*kshara*) is common to *jivatma* and *Isvaratma*.

The bodies are mortal things. He who sees mortality will be dragged towards the death. His immortal soul also will be connected to death. The difference between the individual and God Pertains to their bodies only and it has no place in the eternal soul. So we should divert our attention from diversity to unity and worship the undifferentiated soul. We can achieve this non-duality through our mind. If any duality remains, it belongs to non-atmic part and hence to be discarded, because the creator is both mortal and immortal. *Sruti* holds-

"Above this All, is the creator (*Prajapathi*) who is both mortal and immortal. His vital spirit (*Prana*) is also immortal. But His body is mortal"

1. "Ubheyam haitadhre Prajapatiresh martyam chaivamrutam cha Tasya prana evamruta asuh sariram martyam"

He who sees this creator in diversity can only know the mortal nature of mortal things and fails to comprehend the immortal soul, (*Amrutatma*).

The immortal inexhaustible soul is the part (*amsa*) of *Isvara*. So it establishes itself in the body of the individual like the smokeless fire and pervading althrough the body from hair to the tip of nails, controls all properties-present, future etc. It controls, nutrition, excretion and modification of bodily elements. It is the light of consciousness (*Chaitanya Jyothi*) that emanates from the Supreme Light of God, and exist in the heart in thumb size and pervades all through the body making the inanimate organs conscious, like the rain that falls on mountains wets the distant dry lands. Thus the universal soul spreads in the individual body in the form of individual self (*Jivatma*).

The Distinction Between the Individual self and the supreme self

If impure water is mixed with pure water, the pollution will be apparent. But if pure water is mixed with pure water it makes no difference. Likewise, the individual soul polluted by mortal qualities like ignorance (*Avidya*), desire (*kama*) and action (*karma*) etc., though merges in the supreme self of God cannot become one with it. When the individual self relinquishes its mortal qualities and the knowledge of the Absolute, it becomes one with the Brahman. Sruti says—

“The knower of Brahman becomes Brahman himself”¹

1. “*Brahma vid Brahmaiva bhavethi*”

The distinction between the individual self and the supreme self is limitational and it vanishes with the disappearance of limitations, resulting in metaphysical oneness. So indifference with the adjunctless supreme lord (*parameswara*) can also be achieved.

Thus the tripple being and five fold soul is of three kinds 1. the Supreme Lord (*Parameswara*) 2. the soul reflected in Maya tinged with the subtle impressions of all creatures (*iswara*) and 3. the intelligence reflected in manas (*jiva*). Similarly the tripple being Prajapati (creator) may be distinguished into two types 1. Atma and 2. Atmanvi. The inexhaustible Avyaya assisted by the indestructible Akshara and destructible kshara is called Atma. Though it is subject to different kinds of limitation like unlimitedness, superior limitation and inferior limitation, it is free from all limitations and its oneness is not affected like the oneness of the Sun which is not affected by his innumerable images. But the creators (*Prajapathis*) who are Atmanvis, are of three types, according to different adjuncts- 1. the Supreme Lord (*Parameswara*) 2. the God (*iswara*) and 3. the individual (*jiva*). As long as they are in embodied state, they are deprived of oneness.

The Indestructible Akshara

The complex of Avyaya, Akshara and Kshara is called 'soul' (*Atma*). The soul and the body as whole is termed as Atmanvi. The body is made up of destructible souls and it evolves from the indestructible Akshara. So we are able to know about this indestructible.

The Indestructible Akshara, is full of action (*karma Mayam*) - Omnipotent and the cause of the world. It is of

two kinds according to its state of existence 1. unevolved and unmanifested all powerful phase which is called principal entity (*Pradhana*) and 2, evolved and manifested all-powerful phase called the supreme (*Mahat*). It is from this supreme, all people evolve with respective forms, natures, and self-sense (*Akuruti-Prakruti-and Ahamkruti*). It is the ratio essendi for the evolution of different bodies - 1. Gross body 2. Subtle body and 3. Causal body and for all modifications the physical (*Adhibhautika*), the divine (*Adhidaivika*), the spiritual (*Adyatmika*) and the unmanifest divinity (*Adhiyajna*). It has the qualities of Avyaya the eternity and identical relation So sometimes it is called Avyaya. The following srutis attribute the qualities of Avyaya to this supreme indestructible (*Mahadakasharam*).

"Imperishable-incomprehensible- soundless-colourless-eye-less-earless-footless-handless-always a knower-all-attainable-the most subtle origin who the courageous people only can cognise"

The universe manifests from the indestructible Akshara, like yarn from spider's mouth, or herbs from the Earth, or hair and nails from the individual"²
In Gita the Lord says.

"My prakrti or nature in her primordial undeveloped state is the womb of all creatures, in that I place the seed (of consciousness). The birth of all beings follows from this combination of matter and spirit.

1. "Adruyamaagrahyam agotra avarnamachakshuh asrotam tadapanipadam Nityam vibhram sarvagatam susukshmam tadbhutanonim peripesyanti dhruv"

2. Yadhornaabhih srujate gruhate cha yadhaprudhivya oshadheyah sambhavanthi"
Yadhe satah purushat kasaloman, tadhaksharat sambhavatih viswam"

Of all the bodies that take birth from different wombs, this primordial matter is the mother, and I am the procreating Father"¹

The Inexhaustible that has no internal difference becomes differentiated into three aspects 1. Mind 2. Spirit and 3. Matter because of its contact with the indestructible. So sruti holds-

"It is spirit, matter and mind"²

In the body of Isvara, there is sky called Barhaspatya sahasra in which our triparite world exists. Again the same sky along with varuna samudra will be under the control of the indestructible of the self-evolving Brahma-the Supreme Light.

This indestructible of Isvara is the goal of 'All' above which there is nothing else. It extends to the three worlds as in the tripple being Prajapati.

It is due to the indestructible Akshara that belongs to the spiritual aspect of the inexhaustible, the commanding action (sasana karma) continues. So it will be appropriate to call the indestructible as the efficient cause. But the indestructible of the individual, being very limited is not so powerful as in the indestructible of Isvara. Yet its all commanding nature exists every where

1. Mama yonimahadbrahma tesmin garbham dadhamyasham.
SamLhavah sarvabhuthanam tatho bhavethi Bharata
Sarveyonishu kaunteya murtayah sambhavantiya
Tasnam Brahma mahadyoniraham bijapradah pita"

2. "Sa pranastadu vagmanah"

The Eternity of the Indestructible Akshara

Though the indestructible is different from the inexhaustible Avyaya, he is the product of his entities-Mind-Spirit and Matter. Sruti says-

"The single indestructible Akshara only is 'vauk'. It is 'All-Fire', 'That' is 'this'. It is the past and future. That only single indestructible is the Supreme Brahman (*Mahad Brahma*). This indestructible only is all-gods and all beings"¹ The above hymn means-

Etimologically the word 'vauk = va + O + AK, 'O' includes two letters 'A' and 'U' that correspondingly signify the two entities 'Mind' and spirit (*Manas and Prana*). Hence vauk is the Matter (*oak*) that embodies mind and spirit in its womb.

The indestructible evolves in the form of Fire-a Form of all worldly substances. "It is the supreme Brahman means, the Brahman is that what all has happened and what is going to happen"² All deities are the forms of chitenidhey-agni, an eternal Fire. All the physical beings are the forms of chityagni the mortal Fire. The world is the product of Fire and the form of the Supreme Brahman. All destructibles are the forms of the indestructible, Sruthi says-

"It (*the Indestructible*) is both Brahma and Kshatram (*that which saves from destruction*). Fire (*Agni*) is Brahma and Indra is Kshatram, Indra and Agni are the universal gods. Vid (*vaishya*) is universal god 'It is-Brahma Kshatra and Vid"

1. Tadekamevaksharam vaugiti Tadeva sarvognirabhisampadyante
Taddaitat pusyan Reshirahyanuvaade

"Bhutham bhavishyat prasteumi Mahad Brahmaikameksharam
Etadyevaksharam sarve devah sarvani bhutani abhisampadyante"

2. Bhutam bhavishyatprasteumi, Mahad Brahmaika naksharam bahu
Brahmaikameksharam."

Savakayana Syaparna who realised this hymn said "This (this indestructible is wealth (*sree*), this is fame (*yasas*), and this is the eater of food (*annada*)" Here Kshatra is wealth, Brahma is Fame; Vid (*valsya*) is Annada"¹.

The Activities of Brahma, Vishnu and Indra

The activities of Brahma are tranquility (*santhi*) 2. establishment (*Pratishtha*) 3 harmonisation (*vidharana*) and expansion (*vikshepa*); of Indra are 1. occupation (*Parakramana*) 2. command (*sasanam*) and projection (*vikshepa*); of Vishnu are 1. to do strides (*vikrama*) 2. appetite (*asanaya*) 3 Sacrifice (*yajna*) and 4. attraction (*akarshana*). Indra and Vishnu depend on Brahma (*Prajapati*) to discharge their respective duties. So their activity will have disturbance (*kshobha*). Brahma doesn't depend on any other thing. So its quality is tranquility Establishment means the co-existence of beinghood (*satta* - Consciousness (*chetana*)) and bliss (*ananda*) - the elements of essence and the co-existence of Name and Form (*Nama, Rupa*) - the products of Power (*Bala*). The standardisation of other things in the parts of the body is also called establishment. Vidharana is the internal harmonisation of qualities. The destruction of the form or creation of an entirely new substance is called expansion. The auxiliary product that results after the merging of Name and form in the essence of Brahma or Knowledge, may also be called 'Expansion' The means by which Paraprajapati is brought into one's own power and control is called parakrama. The prevention of other qualities into soul is called *vrutra*

Tadatet Brahma kshatram cha. Agniriva Brahma - Indrah Kshatram,
Indragni vai viswedevah; vid viswedevah. Tadatet Brahma
Kshatram vid"

vadha. The principle by which the other power becomes the follower of one's own power is called command (*sasanam*). The action that throws out the properties of Brahman without disturbing its quality of establishment is called Projection (*vikshepa*). These are the activities of Indra,

Vikramana is to make strides and occupy other places unmoved from own seat. The mental activity that appoints the flame of appetite (*Arka*) to get food is called command or order (*sasanam*). When the form of food is destroyed with its fall into Brahmic Fire, the transformation of fire into *urk* (a kind of essence) is called sacrifice. Here fire and essence are the modified forms of Brahma. There will be no sacrifice without Fire. "Fire itself is Brahma which has the quality of penance (*Tapas*)" It is the way (*yonir*) of the sacrifice. Various kinds of substances will always be attracted from different places-sacrificial fire from cosmos (*virat*); animal bondage from animal (*pasu*); *dasapurnamasas* from space; *chaturmayas* from the day; essence (*Rasa*) and Matter (*Adharva*) from all sides (*Dik*); These are the activities of Vishnu.

All these actions which are applicable to every object, work in them with variation in their powers. Everything wearing itself, exists getting certain substances from without. The doubles 1. birth and death 2. appetite and thirst 3. miseries and joys arise due to attraction (*akarshana*) and projection (*vikshepa*). When infatuation (*moha*) conceals the original form of the self, it acquires a different form. This leads to indiscrimination and attachment with the forms. Respiration is a resulting process of attraction and projection and it belongs to the destructible and *purusha* but not to the inexhaustible *Avyaya*-the abode of the indestructible. This implies the fact that the inexhaustible

is devoid of birth and death; appetite and thirst; and miseries and joys since it is the 'Real desire' (*Satyakama*) and Real will (*stya samkalpa*).

The three indestructibles are spirits (*Pranas*). "The splendour (*mahima*) of spirits in matter makes the indestructible shine with full of matter"¹ This splendour of the indestructible Akshara evolves from the two indestructibles- Indra and Vishnu.

The process is as follows :

Vrutra vadha (*Prevention of undesirable qualities into soul*) is one of the actions of Indra. The spirits of Varuna stops the expansion of Brahma. So they are called vrutras. To prevent the expanding nature of substances with inanimate nature is the quality of varuna. *Soma* (a kind of air), *apas* (water) and *brugus* (air water and chandrama) spreading from varuna pervades in Sun-light and covers every substance. At the same time every substance, from all sides ventures to disclose itself and shine in its original form. Here in this fight, Indra and Vishnu conquer the evil spirits in the tripartite world (Heaven, Earth and Atmosphere). These three worlds are the worlds of Fire where the spirits of Angirasa-Agni, Yama and Aditya which are the enemies of evil spirits spread gradually one after another. The fourth world above these three worlds is full of water-vapour (*Apa*), essence (*soma*) and air (*vayu*). Here essence and air and brugus, the friends of deans, pervade with mutual co-operation. In this world the impression of the substance remains. But its Form doesn't shine.

1. "Vagva aya swamahima"

"Swam Mahimsa mavaha"

"As far as Brahma extends so far matter exists"¹

From this hymn it is clear that the three worlds and vedas are material. Indra, supported by Vishnu creates the three material regions called 'sahasras' and manifests himself in them. Thus he manifests himself with a Form. Aitareya sruti says-

"What is that 'sahasra'? - These worlds, these vedas and this Matter"²

The worlds are the parts (*amsa*) of Matter (*adharvana*) which exists in trayee veda (RK-Yaju-Sama) - the vedas of Fire. The *sahasra* limited by hydrated matter (*Apomaya vak*) is called *Lokasahasra*; limited by the matter of *Rasa*, *vitana*, and *chandha* is called *veda sahasra*; limited by the matter of *Rushi*, *Pitru*, *Deva* and physical elements is called *Deva sahasra*. Thus the three kinds of *sahasras* are the greatness (*Mahima*) of the indestructible *Akshara*. Being evolved from the indestructible, they are also indestructibles. As Fire (*Agni*) is produced from the indestructible, it is also called indestructible. That is why it transforms into essence (*soma*) but it will never perish. Fire (*Agni*) and essence (*soma*) are called *Mahima*. The three indestructibles (*Brahma-Vishnu-Indra*) are called 'Heart' (*Hidayam*). Thus the three indestructibles with *Mahima* will become five. In this way the indestructible which will be divided into *Hridayam* and *Mahima* is five-fold.

Vishnu-the god of sacrifice makes strides. Arka is the spirit that eats food. The food offered to it in the form of

.. "Yavedbrahma Vishtitam tavateervak"

2 "Kim tat sahasramiti, ime lokah, ime vedah, Adhovegithi bruyat"

havis, pasu, soma or chityagni will be transformed into uruk and acquires the form of spirit (*prana*). This is called sacrifice (*yajna*). Brahma creates another Brahma called Fire (*Agni*) for sacrificial purpose. This Fire makes three strides and soma falls into it from the fourth world. Thus while the sacrifice continues, the fire of appetite (*annadagni*) becomes four-faced Brahma. These faces are called 1. Bhargaha 2. Mahaha 3. Yasah and 4. Sarvam.

Bhargha is the gross form of physical matter of Brahma, Mahaha is the subtle form of Brahma, Yasah is the most subtle form and the common unconditioned form of Brahma is sarvam. The Earth (*pruthvi* sky (*Antariksham*) and Heaven (*dyau*) are born from the first three faces 'Apas', the fourth one is the fourth world. The three worlds will have their mutual existence in the fourth world. The four vedas 1. R K 2. Yaju 3. Sama and Adharvana have emanated from the four faces of the creator (*Brahma*). The first three vedas are inherent in the fourth veda, namely Adharva veda. Similarly the first three are symbolic representations of three kinds of deities called 1. Fire (*Agni*) 2. Air (*vyayu*) and 3. Sun (*Aditya*) and the fourth one is the Moon (*chandra*).

"All the world is sahasram. All this world is four-fold"¹ So 'sahasra' is the term used to denote 1. the world 2. the veda and 3. the four deities. The four stated virat with ten organs which is evolved from the creator (*Brahma*) consists of forty indestructibles. As it is born from the navel (*nabhi*) of vishnu and is a reflection of Brahma, some people call it 'Sree Brahmar' 'Sree-Virat'. Food (*annam*) is virat. Sacrifice is the food of gods. As Vishnu is the god of sacrifice, he is

1. "Sarvam vai sahasram. chatusteyam va idam sarvam"

called *virat* (cosmic) *Purusha*. This *virat* or *sahasra* is called the destructible Being (*Kshara Purusha*). "Sahasra is formed out of Fire (*Agni*)"¹ Above this is the essence (*soma*). Though essence (*soma*) is external to *sahasra*, it incessantly flows into *sahasra*. If there is no flow of essence, there will be no life at all to the Fire. Similarly the indestructible *Akshara* (triple-Being) flows into the world of the destructible *kshara*. As far as there is *Indra's* rule, it is the wise soul (*viijnanatma*) or immanent spirit (*Anataryami*). As far as there is sacrificial soul (*vishnu*), it is universe (*virat*). The Air produced by the creator (*Brahma*) Fire (*Agni*) and essence (*soma*) is the link (*sutram*). The indestructible of the heart regulates all the deities through this Air-link (*vayu-sutra*). This Air revolves all planets around the sun. It is responsible for the bondage of soul with the body. It is the cause for the mutual attraction of living beings, creators (*Brahmas*) or individuals. The immanent spirit (*Anataryami*), the universe (*virat*) and the link-soul (*sutratma*) are the three indestructibles of heart (*Hridayaksharas*). When we count them separately the first one (*Anataryami*) will be the ultimate one (*Turiyam*). Thus everything is the unit of the five indestructibles-1. 1. *Brahma* 2. *Vishnu* 3. *Indra* 4. *Agni* and 5. *Soma*.

Creation of the Body

Now we shall know about the creation of the body that ascribes limitational differences like godliness and individuality to the inexhaustible *Avyaya* who we call by various names such as the Supreme Lord; the Oneness or the Creator (*Prajapathi*). When the indestructible accepts various destructibles, it assumes the form of body (*vigraha*).

1 *gni sahasra mapushyet (Taittiriyaopanisad)**

the vital force (*prana*) of the inexhaustible is the cause for bondage of powers. The combination of powers takes the form of a gland (*grandhi*) or otherwise called 'Heart'. The flexible powers become constant on their association with essence (*Rasa*) which is the basis of existence. The ultimate product of this process is Matter (*vak*). The powers unite in various ways to assume the material form. In this course, various creations take place. These are called elements (*bhutas*). The term 'bhutha' is derived from the word 'bhu' which means 'plurality'. So 'bhu' denotes the conglomeration of powers. The word *vak* (matter) is used to denote the initial state of elements (*bhuthas*). This matter is of two kinds 1. the immortal Matter and 2. the mortal Matter. The veda—the form of *sahasra* is the immortal matter, (*Amruta vak*) It is eternal and always follows the inexhaustible. The space (*Akasa*) too is so called because it gives scope (*avakasa*) for all modifications of mortal matter (*martya vak*). This mortal matter according to the variation of power-bond (*Bala grandhi*), is of four categories namely 1. *Rshis* 2. *Pitras* 3. *Abhassas* and 4. *Bhuthas*. *Rshis* who are the forms of rudimental spirit are of different kinds. *Pitras* who evolve from them belong to various sects. *Abhassas* who evolve from *Pitras* of various sects are of four types namely 1. gods (*devatas*) 2. demons (*asuras*) 3. celestial singers (*gandharvas*) and 4. the human beings (*manavas*).

In *Taittiriya Upanishad*, the human beings are called *Pitras* by the reason that they exist in the Moon (mind) close to *Pitras* (*fore-fathers*). We call these four categories of people by the name 'Ambha'. The gods, demons, and celestial singers move in the sky with their abstract forms. So they are denoted by the word 'Air' (*vayu*).

The physical gross elements evolve out of the mutual friction of gods and demons. These elements are 1. splendour (*Tejas*) 2. water (*Apas*) and 3. food materials (*annam*). The Supreme form that exists in these elements is called Earth (*bhumi*). Innumerable powers meet in this element of Earth. This primordial matter is unavoidable to all other elements or Beings. So every element or Being will have its own kind of matter. As all Beings evolve from the mutual creative activity of powers, their evolution is called creation. Though the powers are momentary, they are supported by the essence (*Rasa*) for their existence (*satta*). The Spirits (*pranas*) which are the cause of the creation are of infinite variety. Thus the spirit is the cause of the creation and the creation is the fruition of Matter.

As against to this evolutionary process, there is a process of liberation. The association of power and essence results in creation. Their dissociation is called liberation. Intelligence (*vijñana*) is a kind of essence that destroys the creation by dissolving the powers in essence. Intelligence (*vijñana*) and knowledge (*jñana*) are one and the same. Knowledge is the means of liberation from all kinds of bondage. Intelligence is a kind of essence that separates the powers from the essence and this state of essence is called Nirvana. The cessation of powers from the essence leads to liberation (*Moksha*). The essence (*Rasa*) of the inexhaustible *Avyaya* thus is the cause of bondage as well as liberation. The result of ultimate liberation is Bliss (*Ananda*) and tranquillity (*santhi*). The world we perceive, is subject to this continuous process of bondage and liberation.

CHAPTER - IV

"All the world is veda"¹

"Brahman has created all vedas"²

The above scriptural statements accept that Brahman is the first cause of the universe. The Indian mind has been traditionally exercised over the questions of the form of Brahman, the process of His creation, the Source, the beginning, and purpose of creation, and the original form of the individual and universe. So let us now reflect our attention to the leading question of sruti.

On what basis and with what substance, the creator (*Prajapathi*) creates the Earth and spreads the Heaven very wide?³

"In which garden, which tree He carved and made the Earth and Heaven? What is that pillar of sacrifice - the basis for the existence of the six worlds? "⁴

The confirmed vedic hypothesis is that the universe has evolved from the creator (*Brahma*). The vedic seers concentrated their attention on this point.

1. "sa evedam sarvam"

2. "Prajapatiṣṭhve vedam sarvamasrujats yadidaṁ kimcha"

3. "Kim swedasi dadhistanemarambhanam katameswit kadhasoot
Yatho bhumim janayan viwakarma vidya maurnanmahina viwa
chakshh"

4. "Kimewidyaam, ka u savruksha asah,
Yatho dyavi Prudhiva nistatakshuh

Manashino manasa Pruchchetadu tadyadadya
tistad bhuvanan; dharayan"

Brahma is compared to the potter. The Earth is His seat. The Fire-stick is the formal cause. Matter is the material cause.

Clay is formed into different shapes only so long as it is guided by the potter. The potter, clay, stick, moving wheel, and rope are all the causes to produce the effect of pot and exactly in the same way the universe is created. The creation is the effect. Any effect must have a cause. So there must be a conscious director (*karta*) for all this creation.

It implied the co-operation of several causes for one end- the end being the creation. The origin and basis of the world is omnipotential essence which is both mortal and immortal. It is all pervading with infinite number of gods in its womb. This is called the supreme entity or the supreme Lord (*Parameswara*). The part of this entity limited by the wondrous power (*maya*) assumes the form of the inexhaustible *Avyaya*. The grace of the indestructible, *Akshara*, the heart of the Inexhaustible, paves way for the evolution of five entities. Bliss-knowledge and Mind are the cause of stability. Mind, Spirit and Matter are the cause of motion. The Inexhaustible with these five entities will be the basic cause of the world. The indestructible and the destructible will appear after the inexhaustible, with their respective five entities. When we consider the inexhaustible as the basic cause, the indestructible will be the formal cause, and the destructible will be the material cause of the world. The Inexhaustible *Avyaya* - the embodiment of bliss, knowledge and mind is the basis of creation. He may be compared to the unmoved earth. The same inexhaustible with his Mind, Spirit and Matter will be the moving wheel. The destructible *Kshara* with his five entities will be the

material cause of the universe. The middle indestructible Akshara with his five entities will be the formal cause or creator of the universe. He is the heart in which the mind of the inexhaustible is established. The relation of spirit with mind, and matter is eternal. So the indestructible is related with mind, spirit and matter. He is all-knower with the mind of the inexhaustible. He is All-mighty with His spiritual aspect and all-substance with His Material aspect. Thus he exists everywhere as the creator of the world and its chief commander, terrorising all with his stick of regularity. The 'will' of the inexhaustible is his 'will' Esha is the function of the spirit, 'upaya' is the function of matter.

Thus the indestructible Akshara who is the embodiment of knowledge, action and matter sits on the stable part of the inexhaustible Avyaya and creates the entire universe from the destructible on the wheel of the moving part (*mind + spirit + matter*) of the inexhaustible.

Rshi questions as from which tree, situated in which garden the pillar of universe is carved and erected,

Tittiri answers-

The supreme Being (*Paratpara*) is the garden (*Brahma Vanam*). Brahma is the inexhaustible Avyaya, an embodiment of SAT-CHIT-ANANDA. There are infinite number of powers in the all-pervading Supreme Being. each power (*Maya*) gives rise to an inexhaustible Avyaya. The number of the inexhaustible creators (*Brahmas*) correspond to the number of illusive powers. In this sense, the supreme Being is called Brahma vanam. The inexhaustible Avyaya Brahma is the great tree in that garden. It consists of thousand branches. Each branch consists five sub-branches called, 1. swayambhu 2. Parameshthi 3. Surya 4. Chandra and 5. Prudvi. This

great tree staves like a fig tree (*Aswattha*) or a horse. So it is called *Aswattha*. Such trees are innumerable in the garden of the supreme being.

Śruti describes the tree in the following words—

"The *Aswattha* tree with its roots upward is very ancient. It is the germ (*sukrom*). It is *Brahma* and it is eternal"¹

Gītā describes—

"He who knows the fig tree (in the shape of creation) which is said to be imperishable with its roots in the primordial being whose stem is represented by *Brahma* (creator) and whose leaves are *vedas*, is a knower of *vedas*"²

The perishable part of this tree is carved into the mundane shape of universe. "The inexhaustible, created the universe and entered it as its basis"³

In Gītā the Lord says-

"The supremem person is distinct from both perishable and non-perishable who interpenetrating the three worlds, sustains all and is designated as the universal soul and imperishable Lord"⁴

We shall hear what *kenopanishad* speaks of *Brahma vanam*- the form of the supreme Being.

1. "Urdva mūle vāśakhe ashaswatthah sanatanah
Tadeva sukram tadbrahma tadevamūta muchyate"
2. "Urdvamulamadhasekha Aswattham prahurvyayam
Chandasi yasya parmani yastam veda sa veda vit."
3. "Tat sruštva tadevanupraviśat"
4. "Uttamah puruṣastvanyah paramatmetyudahrutah
Va lokatrayamevīya bhībhartyevya; a tavarah"

"It is to be worshipped in the name of garden." Where each tree represents the tripartite world- Bhu (Rodesj), Bhuvah (krandasi) and suvah (samyathi) It pervades the seven worlds. The inexhaustible Avyaya is the ultimate goal, supporter, lord, witness, abode, refuge, disinterested friend, origin and end, the resting place the store-house (in which all beings are merged at the time of universal destruction) and the imperishable seed of each universe. Each inexhaustible is a product of the wondrous power of the supreme. Each wondrous power is a hair follicle of the supreme being. Each hair follicle is a cosmos. In each cosmos there are innumerable worlds like the Sun and Parameshji etc.,

Not the entire tree but its perishable part or otherwise the insentient nature of the inexhaustible Avyaya transforms into cosmos, by the action of the indestructible Akshara. According to Adharvana veda, the cosmos is a skambha where Isvara is installed. All inanimate and animate things are placed on this skambha.

"All is established on the skambha"

The skambha is the form of the destructible. It is the creator in the form of the indestructible. It is the substratum in the form of the inexhaustible.

Gita says-

"Know matter and spirit to be both without beginning and know all modifications and qualities also to be nature-born."2

1. "skambha sarvam Pratishtitam"

2. "Prakrutim Purusham chaiva vidyasedi ubhavespi
Vikramascha gunam schariva Viddi Prakruti Sambhavam"

The above statement of the Gita implies that the inexhaustible Avyaya is inseparable from the indestructible as well as the destructible which are his inherent Nature. Each one of the three will have his five entities. So the total entities are 15. These are called kalas (Arts). Above these, the sixteenth kala is the supreme Being (Paratpara) which is ontologically called Akala (Non-Art) and empirically called Ekakala (single art). The creator with all these sixteen entities (shodasi) is the ruler of all individuals of the universe. The shodasi is the soul of the universe. It is eternal and immortal. The destructible is subject to transformation. So it is non-eternal and mortal. As the Soul (shodasi) is hidden inside the mortal and physical cosmos, it is called 'the secret self' (Gudhotma).

Shruti describes this soul-

This secret self does not shine in all these physical beings. But it will be perceived by the keen observers through their subtle intellect"¹

This entity of the light of knowledge, in spite of its all pervading nature, has become dark and unknowable to us, having been concealed by the wonderful Power Maya. Keeping in view this dark entity of the inexhaustible Avyaya Lord Krishna in Gita says-

"Veiled by yogamaya (divine potency) I am not manifest to all. Hence these ignorant folk do not recognise Me as the unborn and Imperishable supreme spirit (I e. take Me to be Subject to birth and death)"² This eternal soul, *gudhotma* or *shodasi*, is the first incarnation of the Supreme Being.

1. "Esha Sarveshu bhuteshugudhotma na prakasate
Drusyate Iva griya buddya sukshmaye sukshma darsibhih"

2. "Naham Prakasa sarvasya yogamaya samavrutah
Muddhoyam nabhi:aneti toka mama:emavyayam."

TABLE No. 1

S.No.	Name of the Being	No. of entities	Entities	Attributes of the Being
	Unconditioned Being (Nirvisesha)	—	—	un-modified; Pure essence
1.	The Supreme Being (Paratpara)	1.	All potential and all pervading essence	Brahma vanam
2.	The Inexhaustible Being (Avyaya)	5.	Bliss-Knowledge Mind-Spirit Matter	Brahma vanam
3.	The Indestructible Being (Akshara)	5.	Brahma-Vishnu- Indra-Agni-Soma which are immortal	Transcendent Nature (Para prakruti)
4.	The Destructible Being (Kshara)	5.	Brahma-Vishnu- Indra-Agni-Soma which are mortal	Cosmic Nature (Apara Prakruti)

"All this world is sixteen entitled"¹

"All this world is four-fold"²

The five entities of the destructible, correspondingly produce the five modifications 1. Prana (spirit) 2. Apa (water) 3. Vak (matter) 4. Anna (food) 5. Annada (eater) which are called the destructible modifications. They form

1. "Shodasakalam va idam sarvam"

2. "Chatustayam va idam sarvam"

the basis for the transformable universe. From the view point of universe we call them Natural things though they are modifications. The spirit (*Prana*) is an entity that does not occupy place. Sound, touch form, essence and smell are the five spirits which are established in shodasi. The five modifications are also permanently established in the same. These modifications by quintuplication gradually transform into viswasrut, Panchajana, and Puramjana and ultimately assume the form of body (*Puram*). The quintuplicated spiritual body is swayambhu (the self - evolving world). vaporous body is Parameshti. The body of sound is the Sun. The eating body is the earth. The body of food is the Moon. These five bodies (*swayambhu - Parameshti - Surya - Prudvi-Chandra*) are substantial bodies with their own centres (Hearts) "A thing with a body and heart is called satyam (Real)"¹ As these substantial and material bodies exist in the eternal soul of shodasi, they are called Brahma Satyam. (Reality of creator). AUM exists in the region of the higher one from the Moon to Swayambhu. Shodasi is the first incarnation of the Supreme Being. Brahma Satyam is the Second incarnation. Sukram is the third incarnation. By the grace of Maya, the Supreme Being assumes three forms 1. Immortal shodasi 2. Brahma (*swayambhu*) and 3. Sukra.

Though the Moon is the lowest Brahma, from our existential order, the Earth is the lowest Brahma and the Moon next. But in the order of creation, the Earth is next to the Moon. The order is 1. Prana (*swayambu*) 2. Ape (*Parameshti*) 3. Vak (*sun*) 4. Anna (*Moon*) and Annada (*Earth*). The Earth is the Real spirit (*satya Prana*) of the creator (*Brahma*). It is full of Fire (*Annada*) So the Earth is the solid form of Fire.

1. "Sahrudayam sasariram satyam"

The entity of Fire is of two kinds- 1. immortal Fire (*chitenidheyagni*) and mortal Fire (*chityagni*). The later one is the cause for the formation of the earth. The spiritual fire (*Pranagni*) emanates from the centre of the earth and spreads far around the earth and constructs its own region. The immortal Fire assumes three forms 1. Fire (*Agni*) 2. Air (*vayu*) and 3. Sun (*Aditya*). These three entities merge one in another. As a result three deities - *vaiswanara*, *Hiranyagarbha* and All-knower would evolve. Fire is the chief constituent of *vaiswanara*; air or *Hiranyagarbha* and Solar entity of All knower. *Vaiswanara* extends upto 9th level; *Hiranyagarbha* upto 15th level and All-knower upto 21st level. So *vaiswanara*, *Hiranyagarbha* and All knower are the three divine realities that manifest between *Annamaya chandra* and *Annadamaya Prudvi* on the basis of spiritual eternal earth. The immortal soul of the Lord (*Isvara*) along with these three divine, Realities becomes *Dasakshara virat*, (ten indestructible cosmos). Actually the indestructibles are nine only (*Immortal soul, swayambhu, Parameshti, Surya, Chandra, Prudvi, Vaiswanara, Hiranyagarbha, sarvajna*). "One indestructible Form is All this world. He is the totality of embodied souls (*Adyatma*) as well as the field of matter (*Adhibhuta*). All this universe is the perfect kingdom of the perfect Lord. His adyatmic indestructibles are 1. eternity 2. unmanifest 3. Magnanimity 4. intellect 5. Super-Conscious mind 6. *Vaiswanara (the fire in the bodies of living beings)* 7. Internal consciousness (*Tajasa*) 8. knowledge and 9. the body (*sariram*). The supreme entity above these nine aspects, is the unlimited soul (*akhandatma*).

"The Supreme entity can not be expressed in terms of words nor can be thought of by the mind"²

TABLE No. 2
UNIVERSE AND INDIVIDUAL

	GOD (Spiritual Institution)	INDIVIDUAL (Psychical Institution)	
C O S M O S V I R A T.	1. Shodasi	1. Shodasi-immortal soul	
	2. Swayambhu	2. Unmanifested soul	The Supreme reality
	3. Parameshtr	3. Cosmic soul	
	4. Surya	4. Wise-soul	
	5. Chandra	5. Intellectual self	
	6. Servajna	6. All-knowing self	The Divine reality
	7. Hiranyagarbha	7. The vital self	
	8. Vaiswanara	8. Bodily self	The Supreme reality
	9. Prudvi	9. Body	

2. "Samvidanthitrayam veda, vishnurvedaneva vidhih
Yathe vache niverthante aprapya manasa sah"

CHAPTER - V

What is the origin of creation? The answer is 'Matter that includes bliss - knowledge - mind and spirit' Bliss is the deepest one of all these five things. In proceeding direction, Bliss and knowledge will be the secondary factors while mind, spirit and matter will be the principle causes. To the next question what is the cause of liberation? The answer is 'Bliss' that includes matter spirit mind and knowledge within its womb. At the time of liberation, mind, spirit and matter will be the secondary factors while Bliss and knowledge will be principle causes. The creation is the proceeding direction and is called the path of wisdom (*Vijnana margam*). Liberation leads to identity Brahme with the world.

Wisdom and knowledge independently by themselves are invalid. The synthetic whole of the two will be the real and perfect knowledge of the creator (*Brahmam*). In Geeta Lord says-

"I shall unfold to you in its entirety this wisdom along with the real knowledge of manifest divinity having known which nothing else remains still to be known in this world"¹

The three principle entities are mind, spirit and matter. Here mind belongs to the inexhaustible *Avyaya* and is called *Sovaseeya Manas*. It is unlimited whether it is in contact with matter or not. The 'spirit' (*Prana*) is both limited and unlimited, It is unlimited in its absolute state but becomes

1. "Jnanam vijnane sahite midam vakshyamyaseshatah
vedjmatva neha bhuyonyat jnatavyamavasishyate"

limited when it comes into contact with matter. Matter is always limited and its limitation is the seed of creation.

Matter is the basis of creation. Mind and spirit will be the auxiliary factors like bliss and knowledge. The material cause of the limited creation should necessarily be the limited matter. So sruti holds- "All this world is matter"¹

The aphorism "It is harmonised (*Tat Samanvayat*)" indicates that the creation is impossible without the harmonisation of the three entities- mind, spirit and matter. So it is asserted that matter which consists spirit and mind is the root of all creation. There can be no mind without knowledge and knowledge without bliss. So the four entities- Bliss, knowledge, mind and spirit are the subordinate entities to matter.

Desire starts first in the mind. Immediately the spirit begins to act. Then a disturbance is created in the calm sea of matter. This disturbance transforms matter into the form of creation. Due to the variation in the relation of spirit two things will occur. 1. Organisation (*Chiti*) and vibration (*Kampanam*). vibration causes the creation of sound. Organisation causes the creation of matter. The material entity is the basis of sound and matter. So we get the knowledge of the manifested Brahma through word or sound (*Sabda*) and vice versa.

The blow of spirit on the sea of matter causes waves and they touch our auditory sense organs and get organised by the spirit of Indra who will be there in the form of intellect (*Prajna*) The transformed sound limitations will be

1. "Adho vage vedam Sarvam"

the origin of alphabets like ka, cha, ta tha, pa etc. The sound limitations mingle one another with severe blow of spirit and this association is of five kinds 1. internal (Antaryama) 2. external (bahiryama) 3. auxiliary (upayama) 4. ejected (Yatayama) and 5. that which does not belong to the above four categories

The creation belongs to the first type of relation antar-yama. By this, organisation takes place Here two things chemically combine to form a new thing which is quite different from the two

The two statements, 1. The inexhaustible Avyaya is the basis and 2. his material aspect is the material cause are not self contradictory because-

The material cause of the creation is the material aspect of the self evolving Brahma. It is the origin for the evolution of the material aspect of the inexhaustible Avyaya. This material aspect of the self evolving entity (swayambhu) is called by various names such as 'satya' 'veda' etc. This vedic matter is of three kinds 1. RK 2. Yaju and 3. Sama. Ruk and Sama are independent things. Yajus consists of two parts 1. Yat means spirit (Prana and ju means matter (vak). It is from this matter water will be produced by the action of spirit and this world is called the supreme world (Parameshti). Here water will be in the form of vapour. This material aspect of the self evolving Brahma which is transformed into water is designated by two names 1. Bhargavi and 2. Angirasa.

The waters of the supreme world (Parameshti) are the synthetic form of essence (brugu) and fire (amgira). These two entities are of the same kind. The first one is called

ambiruni vak. It is the origin for the creation of physical matter. The second one is called saraswathi vak. It is the origin for creation of sound which we worship in the form of goddess saraswathi. Thus the basic cause for the creation of sound and matter is one and the same i.e. the material aspect of the self-evolving Brahma (Swayambhu).

Earth, water, light, air and ether are the entities full of both substance and sound. So it is evident that matter and sound are indifferent. Swayambhu is called Brahma. Parmeshti is called subrahma. The compound form of both the things is called sukram, and this is the material cause of the creation. Yet the source of our material world is the material aspect of the inexhaustible Avyaya. From this view point, we call the inexhaustible Avyaya as the material cause of the world. Keeping in view the absolute form of matter it is said-

"Know that 'It' is neither the cause nor the effect"¹
keeping in view the inherent relation of primordial Matter
Gita says-

"There is nothing else beside me, Arjuna. Like clusters of yarn - beads formed by knots on a thread, all this is threaded on me"²

The material aspect of the inexhaustible Avyaya is the material as well as the formal cause of creation. If vibrations occur in the material aspect, with the action of spirit, sound will be produced. If dissimilar sounds combine, matter will

1. "Na tasya karyam karanam cha Vidyathe"

2. 'Matteh parataram nanyat Kimchidasti Chanamjaya
Mayi sarvamidam protham sutha manigena iva"

be created. The knowledge of one of the two leads to the attainment of the other one. 'Sound' is called *sabde* Brahma and 'Matter' is called *Ardha*, Brahma or *Para* Brahma.

Ardha Brahma is of two types 1. non-qualified and 2. Qualified In sastras the non-qualified Brahma is described by various names- *Niranjana*, *Nishkala*, above the doubles, unlimited, unconditioned and non-qualified etc. This non qualified Brahma is nothing but pure essence (*Kevala Rasa rupam*). The qualified Brahma is of three types cosmos (*Viswam*) 2. the moving principle of the cosmos (*ulsua chara*) and 3 that which is beyond the cosmos (*ulsua-teetha*) The Supreme Being (*Paratpara*) an entity that lies beyond the cosmos is called *Abhaya*. Sound or mind can not reach it. The *Shodasi* itself is the moving Principle of the cosmos. The totality of the five natural souls (*swayambu*, *Parameshti*, *Surya*, *chandra* and *Prudai*) is called cosmos. As cosmos and its Moving principle are limited, they are within the reach of Sastras.

According to scriptural statement "All this world is four fold". The only one entity i.e. Brahma has transformed himself into four types- 1. the unconditioned Being (*Nirvesesha*), the Supreme Being (*Paratpara*) 3. the moving principle of cosmos (*shodasi*) and 4. the cosmos (*ulswam*). The first two are unthinkable and sastra (science) can not touch them as they are beyond sound and substance. So the scriptures describe their unknowability in the following words-

"He who says that he knows it is not a knower
He who says that he does not know it is a knower"

"Where from sound and even mind returns being
unable to reach it"¹

The other two aspects- the cosmic principle and the cosmos are well established in sastras. Samhita and Brahmanas deal with cosmic Brahma and aim at the soul. The Aranyakas and upanishads deal with the cosmic principle and aim at the cosmos. The cosmos and the cosmic self are inseparable.

"It creates it and enter it"²

The difference between the two kinds of sastras 1. Samhita and Brahmanas and 2. Aranyakas and upanishads lies in their theme. One gives importance to the Cosms - the world of action and the other one to the cosmic soul - the world of knowledge. The Cosmos is the product of three qualities - sattva, Raja-thamas which are the modes of Nature (Prakriti). The action supplemented by the qualities is the cause of bondage. So the God warns-

"The vedas deal with the three gunas or modes of Prakriti and their evolutes in the form of worldly enjoyments as well as the means of attaining such enjoyments; be thou indifferent to these enjoyments and means, rising above the pairs of opposites like pleasure and pain etc., established in the External Existence (God) absolutely unconcerned about the supply of wants and the preservation of what has already been attained and with the mind completely under control"³

1. "Yetho vecho niverthante aprapyo manaso saha"

2. "Tat Sruatve tadevanupavisat"

3. "Traigunya vishaya veda nistraigunyo bhavarjuna Nirdvandvo nitya sattvastho nir yogakshama Atmaven"

To the question what do the upanishads deal with, we find the answer in Isopanishad that begins with the statement "To prove the form of knowledge of the soul"¹ The soul and cosmos are relative things.

The soul without cosmos is like a father without a son or a teacher without a disciple. So upanishads take the cosmos as the basis to prove the soul. Showing the cosmos, they teach us that the object of our worship is not the cosmos but cosmic self,- its basis. The ritual portion of the vedas lead us from the soul to the cosmos while upanishads lead us from the cosmos to the soul. Undoubtedly upanishads prove the existence of Isvara. Isvara is of two types. 1. the inner principle of all the beings who is all pervading and limited by the world - body and the individual self (jeeva). upanishads lay stress on individual self and so asks us-

"Identify your form which you have forgotten
and become a spiritual Being"

All upanishads show the means to attain the soul. Their introductions, conclusions and themes may differ but the aim is same i.e the individual self which has to be enlightened with its cosmic form. Isvara is the synthetic whole of three beings 1. the inexhaustible Avyaya 2. the indestructible Akshara and 3 the destructible kshara. The Cosmos is the totality of Swayambhu, Parameshti, Surya, chandra and Prudvi, within the individual these five worlds are called 1. the unmanifested soul (Auyaktatma) 2. the great All Soul (Mahadatma) 3. the wise soul (Vijnanatma) 4. the Intellectual self (Prajnatma) and 5 the enjoying self

1. "Atma vidya swarupa nirupanam"

(*Bhoktatma*) respectively. The body (*Sariram*) is the basis of all these souls. The enjoying self exists in the body in the form of *Vaiswanara*, *Taijasa* and *Prajna*. Above this, the wise soul (*Vijnana*), the cosmic soul (*Mahat*) and *shodasi* lie one above the other. *Shodasi* is called immortal self. These five souls as a whole are called the Reality of *Brahma* (*Brahma Satyam*). The body itself is sacrificial Reality (*Yajna Satyam*) and it is established on *Brahma Satyam* which is established on the eternal reality (*Atma*). This eternal reality has to be attained. The duty of *upanishads* is to place the five indestructibles, the body and the worlds on the immortal entity. The cosmos is multi-organed. All *upanishads* do not assert their relation with immortal soul. The souls are of many Kinds. Each *upanishad* will start with one of them - *Isopanishad* with cosmic soul, *Keropanishad* with Intellectual self, *Mundaka* with wise soul, *Mendukya* with the enjoying self, and *Prasnoparishad* with all the five souls. But the destination of all *upanishads* is the eternal soul.

Mandukyopaniṣad

" 'AUM' is all this world, Past, present and future are its range of expansion. All this world is 'AUM' only. That which is beyond time is also AUM"¹ Now we shall examine the reality of this hymn.

The reality of the *upanishad* is soul. *Shodasi* is the soul. To speak the truth, the indestructible *Akshara* is immortal. Neither the unmanifested inexhaustible *Avyaya*, nor

1. 'AUM' ityetedaksharam Sarvam, tasya upakyanam bhutham -
bhavead-bhaviṣhyadithi, Sarvam Omkara eva, Yachchanyat
trikalaleetam. tadapi Omkara eva"

destructible kshara is the cause of creation. The indestructible Akshara is only the cause since without his existence, the destructible kshara can not be the material cause or the inexhaustible Avyaya a formal cause. The indestructible Akshara creates the world with the destructible kshara on the basis of inexhaustible Avyaya. He establishes the destructible part of the inexhaustible in the universe. The indestructible includes shodasi Prajapathi also. 'AUM' is the name of shodasi. This eternal shodasi is the way of the soul. The body (*bhuthatma*), intellect (*Prajnana*) and wisdom (*Vijnana*) are called souls (the physical soul, intellectual soul, and wise soul) be cause of their relation with the eternal self (*amrutatma*). This eternal self relates itself with the cosmic soul, the wise soul, the intellectual soul, and lastly with the physical soul. The statement "The one only has become all this world"¹ indicates the eternal soul that pervades everywhere. Sruti likes the univesality of the soul. So it has mentioned the indestructible Akshara and this is soul. As it is a relative thing we should necessarily accept the universe. We must know both the soul and universe through the indestructible which is the form of 'AUM'. The universe is the part (*amga*) and is time limited. The soul that enters it is its subject (*amgi*). This universe was not there in the beginning It is now at present. But it will not be there in future. Geeta asserts this fact in the following words-

"All beings were unmainfest before they were born and will become unmainfest again when they are dead; they are unmainfest only in the internaldiate stage"²

1. "Ekam va idam Vibabhuvu sarvam"

2. "Avyaktadani bhutani ayskte mvydyanī bharathe Avyakte nidhananyeva thetra ka parivedane"

So the universe is a composite of unmanifest, manifest and unmanifest forms. So, certainly there will be a relation of the three aspects- the past, present and future with the universe and its substances and aspects are mortals. The universal soul (*Viswatma*) is unlimited by time and forms a basis for mortal things. It is the eternal and immortal soul.

The universe constitutes the three aspects- $A + U + M$ = universe. The fourth aspect is the immortal soul which is beyond space and time. The totality of the two is **AUM**.

- | | | |
|----------------------------------|-------------------------|--|
| 1. The Eternal soul - Beyond the | space and time | } "Past Present and Future is 'A U M' That which is beyond the three is also 'AUM' " |
| 2. A = Future | } Universe (time bound) | |
| U = Present | | |
| M = Past | | |

The Five Categories of 'AUM' (Om)

The manifested eternal soul is of five types - 1) the unmanifested soul (*Avyaktatma*) 2) the Cosmic soul (*Mahadatma*) 3) the wise soul (*Vijnanatma*) 4) the Intellectual soul (*Prajnanatma*) and 5) the Physical soul (*Bhutatma*). The universe has five - branches - 1) the self evolving swayambhu 2) Parameshti 3) Surya (the Sun) 4) Chandra (the Moon) 5) Prudvi (the Earth).

AUM is a single entity, from the view point of the totality of modes. But it is of five types from the view point of modes.

1. The Unmanifested AUM (Avyaktomkara)

1. The unmanifest soul along with shodasi.....Beyond time limitation

- | | | |
|-----------------------|-----|------------------|
| 2. the Cosmic soul | — A | } Time - limited |
| 3. the wise soul | | |
| the Intellectual soul | — U | |
| 4. the physical soul | — M | |

2. The Cosmic AUM (Mahadomkara)

1. The Cosmic soul along with
Shodasi and unmanifest Beyond time limitation
 2. The wise soul — A
 3. The Intellectual soul — U
 4. The Physical soul — M
- } Time limited

3. The Wise AUM (Vijnananomkara)

1. The wise soul along with the
Cosmic soul, shodasi and the
unmanifest Beyond time limitation
 2. The Intellectual soul — A
 3. The Physical soul — U
 4. The Body — M
- } Time - limited

4. The Intellectual AUM (Prajnanomkara)

1. The Intellectual soul along with
Shodasi, the unmanifest, the
Cosmic soul and the wise soul... Beyond time limitation
 2. Vaiswanara — A
 3. Taijasa — U
 4. Prajna — M
- } Time - limited

5. The Enjoyer AUM (Bhoktatmokara)

- | | | |
|--|---|--------------|
| 1. The Enjoying soul along with
Shodasi, the unmanifest, the
Cosmic soul, the wise soul
and Intellectual soul Beyond time limitation | | |
| 2. The sense organs — A | } | Time limited |
| 3. The things of enjoyment — U | | |
| 4. The basis of enjoyment (Body) — M | | |

The unmanifest, cosmos, wisdom, Intellect and Enjoyer are the five Brahmas. Each Brahma will have four states, three of which are parts (*Amga*) and the other, the whole (*amgi*) AUM is the composite form of the two-Amga and Amgi. Such AUMs are infinite in number. Each and every atom is Brahma.

“ ‘This’ is ‘All’ ” (*Idam sarvam*) So Rsi confirmed the name ‘indestructible Aksara’ to the soul and ‘Past - present and Future’ to the Universe. The mortal states of any Brahma are time.limited and His soul portion is the indestructible Aksara.

“All this world is That single indestructible ‘AUM’ Intellect, wisdom and cosmos and all are nothing, but the Indestructible only”

so it teaches us-

“If you wish to know the soul and become All-knower, worship the indestructible Akshara, After recognising the fact that the indestructible exists independently in spite of its transformation into all Forms, You will remain unattached to all bondages, though you are involved in all actions”.

Brahman is the perfect and the highest Reality. It is a living dynamic spirit, the source and container of the infinitely varied forms of reality. The distinctions will be transfigured into the highest reality. The syllable 'AUM' is generally employed to represent the nature of Brahman. It represents concreteness as well as completeness.

So Rsi says-

"All this world is Brahma; this soul is Brahma; this Brahma is four - fold" ¹

Now we shall analyse the cosmic form of Brahma (*Pravista Brahma*) It has four conditions 1, the inexhaustible 2, the indestructible and the remaining destructible soul (*Atmakara*) is of two kinds 3. Brahma and 4. Subrahma. The spiritual part of the destructible soul transforms into the three vedas. This is called Brahma from which Subrahma evolves. This subrahma is called germ (*Sukram*) the root cause of creation. It is known as the unmanifest. If it is not supported by wisdom (*Vijnana*) it is utter darkness "There is utter darkness before the beginnings of all creation. It is unmanifest - Non conscious and non - qualified" ²

Pure Brahma is the material cause of the Creation. subrahma (*Sukram*) is the cause of creation of the doubles' Because of its relation to wisdom, it is called Mahat - the tripple qualified Nature. So it may be concluded that Brahma and subrahma are the material cause of the creation and because of these two the pure Brahma also will get the four conditions. Soul (1 Condition) + Universe (3 Conditions) = AUM, Just as we call the indestructible as

1. "Sarvam hyetad Br. hma, ayamatma Brahma Soyamatma chatushpat"

2. Tama asat tamasa Gudamagre, asedidam tama bhutamapra; natamalekshanam"

immortal being, we call the destructible as *Brahma* on the plea that it has evolved from the indestructible. In the hymn *Rsi* said, "The Indestructible *Akshara* is all this world¹ But in reality, the material cause of the world is the destructible *kshara* but not the indestructible *Akshara*. So in the second hymn he said, "The world is *Brahma*"² But the indestructible *Akshara* will never exist without the destructible *kshara*. The ways are different but the existence (*Satta*) is same. The Indestructible soul itself is the destructible *Brahma*. His immortal part is indestructible, and mortal part is destructible. The association of the two is *Brahma* (*Prajapathi*). Empirically soul (*Akshara*) and Matter (*Kshara*) are quite different. Substantially the indestructible is *Brahma*. "All this is *Brahma*" Hence he said "This soul is *Brahma*"³

It is the material, formal as well as basic cause. As to the question How? *Rsi* replies "This soul is four fold"⁴
 1. the inexhaustible *Avyaya* 2. the indestructible *Akshara*
 3. the destructible *Brahma* and 4. *Subrahma*. *Avyaya* is the basic cause of the creation, *Akshara* is the formal cause. *Brahma* and *subrahma* are the material cause. From the view point of *Kshara*, the universe is the soul, From the view point of *Akshara*, the soul is the creator of the universe. From the view point of *Avyaya*, the soul is the basic cause of the universe and at the same time it is neither the cause nor effect nor material basis. The soul is not the cause, though it is the cause through the intervention of the

1 "Aksaram idam Sarvam"

2. "Sarvam hyetad *Brahma*"

3 "Ayamatma *Brahma*"

4 "Soyamatma chatushet"

Indestructible From the view point of the destructible kshara "All this is Brahma only"¹

We can also say that this second hymn proves the involutionary order (*Pratisam chara*). The evolutionary order is from oneness to plurality. This is the path of wisdom (*Vijnana Margam*). The statements "All this is the indestructible"², "All this evolved from oneness"; prove this order. To reach oneness from plurality is the involutionary order (*Pratisamchara*). This is the path of knowledge (*jnanamargam*). The second hymn "All this world is Brahma"³ proves this order.

Here the world means the destructible universe. Its ultimate end is Brahma which is destructible. Above this is the soul (*Akshara*). This soul becomes four fold and All.

Plurality is the cause of difference. Difference is internal. The internal is the cause of fear. Fear is the form of suffering and it is the root of unrest. How can there be happiness for a man of unrest? certainly there will be no happiness.

Oneness is the cause of non - duality. It has no internal difference. Pointing out the involutionary and evolutionary processes, sruti says-

"There is not even a fragment of plurality in the plurality apparent to you. The only one entity has spread every where. When you recognise this single eternal entity through knowledge and wisdom, you will attain it"

1. "Brahmaivedam Sarvam"

2. "Akaramidam Sarvam"

3. "Sarvamhyetad Brahma"

This is the explanation of the second hymn. Any kind of Brahma whether *srustopahita Pravista Brahma* or *srustivishihta Pravista Brahma* (*transcendent or cosmic*) has four states. For example we shall analyse a state of Brahma. The nearest one is the enjoying self (*Bhoktatma*). Above this, the intellectual soul (*Prajnana*), the wise soul, the unmanifest (*Avyaktam*) and *shodasi* lie one above the other. The common people can recognise the enjoying soul and intellectual soul is the ego (*Iness* of the individual. All people are aware of the intellectual soul along with the enjoying soul which is very familiar to all people. Intellect is Brahma. The enjoying soul has three aspects 1. *Vaiswanara* 2. *Tajasa* and 3. *Prajna* which will evolve from *chitenidheyagni*. This is called the divine Reality. The intellectual soul wears this Reality. Due to its relation with the deeper things, it is called soul. It includes wisdom (*Vijnana*) magnanimity (*Mahat*) unmanifest (*AVyaktam*) and *shodasi*. *Vaiswanara* is the god of Fire that dwells in the bodies of living beings. *Tajasa* is a kind of Air, the god of the principle of cosmic activity (*Kriya sakti*). *Prajna* who is otherwise known as *Indra* is the god of the principle of cosmic intelligence (*Jnana sakti*). Thus even physically, we find the kingdom of three deities 1. Fire (*Agni*) 2. Air (*Vayu*) and 3. *Indra*. They are the rulers of matter - action and knowledge respectively in the gross body (*sariram*). But we should worship the creator (*Brahma*) by whose power the three deities become powerful and great. For the present it will be enough if we recognise that the intellect (*super consciousness*) is the soul and the deities are its organs. The Synthetic whole of the four is called *Prajnana Brahma*. *Vaiswanara* is the first, *Tajasa*-the second and *Prajna* - the third states of *Prajnana Brahma*. *Prajna* itself is the fourth state. The knowledge of God (*Sivajnana*) is non - dualistic and the real indestructible who we ought to worship. *Vaiswanara* is the gross one of all the three

aspects of the enjoying soul (*Bhoktatma*). Upanishad declares this fact in the following words.

"Vaiswanara, Taijasa and Prajna are called *stulabhuk*, *Pravivikta bhuk* and *Anandabhuk* respectively. Vaiswanara is the external consciousness, Seven limbed with nineteen faces. The waking state is his seat. Taijasa is the inner consciousness, seven limbed with nineteen faces. His seat is the dream state. Prajna is the stuff of pure consciousness (*Prajnana ghana*). His seat is dreamless sleep. "According to the upanishad, Vaiswanara, Taijasa and Prajnana are the rulers of the three states of consciousness (*Waking dreaming and dreamless sleep*) respectively. But substantially we may accept or deny this theory. In such case how do the contradictory qualities occur here? For the answer to this question we should know what Katopanishad says about the three states of existence. According to katopanishad- The conscious state of Great (*Mahat*) wisdom (*Vijnana*) and intellect (*Prajnana*) is called the waking state. Non-conscious state of intellect is called dream state. The conscious state of Great (*Mahat*) and dreamless sleep of wisdom and intellect is called deep sleep (*sushupti*). If Great (*Mahat*) also sleeps, it is death.

In waking state, mind works on the objects of the external world, through sense organs. When there is no Contact with the objects the intellect turns inside but the impressions of ideas and actions experienced with the objects in waking state remain attached to it and wisdom (*Vijnana*) Comprehends them. When Prajnana of Great merges in wisdom, it is the state of dreamless sleep. Thus Consciousness has three states of existence.

Prajnana that depends on the outward impressions will be the ruler of the state of consciousness. Prajnana

that recedes from objects and merges in wisdom (*Vijnana*) will be the ruler of the dream state. *Prajnana* that merges in the great indestructible (*Mahadaksara*) which is also called non-knowable entity will be the ruler of the state of deep sleep. It is said that in this state we will have an objectless consciousness. This state is described in the following words.

"Where a man sleeps and does not wish anything"¹ Though wisdom exists it being submerged in *Prajnana*, will not perceive the objects. In this hymn, Mahat and wisdom are the things of eternal consciousness. *Prajnana* is the mind that acts on all the sense organs. This mind experiences the three states. It belongs to the Moon. Below this *Prajna*, *Tajasa* and *Vaiswanara* exist one below the other. The last one is *Vaiswanara*.

The synthetic whole of these three is called the Divine Reality or individual soul (*Jivatma*). The intellectual soul (*Prajnanatma*) resting at its psychic centres (*heart and centre of - brows*) pervades all through the body and also to the extent of relations i.e upto the essence only. So there can be no experience in the chaotic condition.

There are seven earthly substances in the body called essence, blood, flesh, brain, bone, marrow and genital fluid. They form out of the organisation of Fire and hence are called *Chityagni*. The bearer exists in them and he is called *Vaiswanaragni* or *chitenidheyagni*. The seven substances along with their bearer (*garbhi*) are a kind of Fire. This is the physical world, inside which there is a spiritual entity in the form of Air. Body is the Earth, It is the mother.

1. "Yatra Suptena Kamahana Kamam Kamayate"

The spiritual entity that pervades in it in the form of air is called *Matariswa*. It is the cause for the movement of bodily organs. This air is otherwise called *Taijasa*. Though it is a single entity, it divides into seven parts according to the order of physical elements, or five parts according to the spiritual Fire. So it is also called the seven organed entity from the view point of *Vaiswanara*. Inside *Taijasa*, is *Prajna* or *Indra* who is the god or pure knowledge. He will be in the form of knowledge. So *Prajna* is the god of knowledge, *Taijasa* the god of action; *Vaiswanara* is the god of Matter. The intellect extends upto *Vaiswanara*. Consciousness spreads into all the three beings. *Prajna*, *Taijasa* and *Vaiswanara*. *Vaiswanara* is the Matter that includes knowledge. *Taijasa* is the action that includes knowledge. *Prajna* is the knowledge that includes action. Though *Prajna* is the enjoyer, *Taijasa* and *Vaiswanara* will help him. *Vaiswanara* is the means to enjoy the physical objects. *Taijasa* is the means to enjoy the world of impressions. *Prajnana* will be related to the external objects through the sense organs. This is his physical enjoyment. At this time he extends upto *Vaiswanara*. Here he enjoys with the help of *Vaiswanara* only. This is the state of consciousness. So *Rsi* says that *Vaiswanara* is the enjoyer of external objects but really he is not. *Prajnana* limited by *Vaiswanara* is the enjoyer. The soul that enjoys the external objects through the sense organs belongs to the state of consciousness. But the aim of *Rsi* is to lead us to the indestructible who is not the enjoyer. So he called *Vaiswanara* the physical enjoyer (*stuiabluk*). But here there is an element of *Prajnana*, or else enjoyment is impossible. *Rsi's* statement "Vaiswanara is the first state of *Brahma*" proves this fact. All material objects of the world are the things of enjoyment. The 5 organs of perception + 5 organs of action + the five subtle elements (*Prana udna* etc) + mind, intellect (*Buddhi*),

ego (*Ahankara*) and consciousness are the means of enjoyment. The impressions (*samskaras*) form in two ways. The enjoyment of external physical objects through the sense organs cause the formation of impressions of ideas (*bhava samskaras*). The enjoyment of the same through the the organs of action cause the formation of impressions of action (*Vasana Samskaras*). Impression is the product and process of making. It means that it is the pure and impure action or 'will Force' that determines the new existence. The dream state occurs out of these two kinds of impressions. But the sense organs etc are the faces of *Prajnana* but not of *Vaiswanara*. In waking state, it enjoys through the nineteen means, with the help of *Vaiswanara*. So they are considered to be the faces of *Vaiswanara*. As consciousness includes *Vaiswanara*, *Vaiswanara* is said to be the external consciousness. It always acts towards the external world through the sense organs. *Prajnana* of the state of consciousness, is the first state of *Brahma*. But *Rsi* doesn't speak so since our path is from *Vaiswanara* to *Prajnana*; not from *Prajnana* to *Vaiswanara*. Our purpose is to reach the cause, from grossness to subtilty. This is the explanation of the third hymn. Inside the material phenomena, there is *Taijasa*, the spiritual form. He is also seven organed with nineteen faces.

In the dream state the spirit *Prajnana* leaves the bonds of worldly objects and enjoys the impressions only. Now the contact of *Vaiswanara* will be cut off and *Prajnana* merges in *Taijasa*. Here consciousness is internal and *Prajna* with his nineteen faces limited by *Taijasa*, will enjoy the impressions, deposited in *Pravivikta*, with the assistance of *Taijasa*. *Taijasa* is a kind of air which has the quality of motion. So dreams come in uncorrelated manner. Here also there will be nineteen means of enjoyment. Or else enjoyment

is impossible. The dream state is the seat of Taijasa. This is the explanation of the following fourth hymn.

"There is inner Psychic being (*Antah Prajna*) in dream state; with seven organs and nineteen faces. He is the enjoyer of impressions (*Praviviktabhuk*). Taijasa - the second state"¹ Above Taijasa is Indra who is the form of Prajna. Prajnana is his substratum. It is an entity of consciousness. Its first relation is with Indra (*Prajna*). Consciousness first springs in Prajna and latter in Taijasa and Vaiswamena. In kenopainshad, they are called Fire (*Agni*) Air (*vayu*) and Indra, in reverse way.

It is said "Fire and Air Could not know the great indestructible. When Indra reached it, it has disappeared" This means Taijasa the form of action, and Vaiswanara the form of Matter are dissimilar things to knowledge. Prajna whose chief characteristic is knowledge is similar. So it absolves in knowledge (*Prajnana*). The dreaming state continues as long as there is the action of Taijasa. It disappears when Prajnana merges and becomes one with Prajna. Here in this dreamless sleep, there will be no distinction between Prajna and Prajnana. Both will merge in the great indestructible. Here all sense organs become completely inactive but actionless consciousness remains. This is the state of deep sleep (*sushupti*) where desire vanishes. In this state Prajnana limited by Prajna gets separated from the impressions. Then it is neither internal consciousness and Bliss.

1. Swapnaetano antah Prajnah Saptanga ekonavimsathi
Mukheh Praviviktabhuk Taijaseh - dvittee; apadah.

The inexhaustible Avyaya has five aspects 1. Bliss 2. Knowledge 3. Mind 4. Spirit and 5. Matter (*Ananda - vijñana - mana - prana - vak.*). The mind evolves in the form of *Prajñana*, the enjoyer. It transforms into *Prajna*, *Taijasa* and *Vaiswanara* and enjoys matter, spirit and bliss. Matter is the sheathe of food (*annamayakosam*). The material world is its expansion (*vikasa*). *Prajñana* enjoys this through his aspect *Vaiswanara*. There is spirit inside the food. The world of impressions is the form of spirit. This is the spiritual sheathe (*Pranamaya kosam*) As it is a distinct thing from food, it is called *Praviviktam* *Prajñana* enjoys this with his aspect *Taijasa*. Third one is the sheathe of mind (*Manomayakosam*). *Prajñana* the real enjoyer is its evolved form. The fourth one is the sheathe of knowledge (*Vijnana-maya kosam*). Knowledge is the means of enjoyment. Then the remaining part is bliss. *Prajna* enjoys it in his pure form. *Rsi* describes this state in the follows words-

"Where none can desire the desire, nor perceives dream; it is dreamless sleep; all will become one in this state. It is all pure bliss. Bliss itself is the enjoyer of bliss- *Prajna* is the third state"¹

In the world - body of *Iswara*, *Vaiswanara*, *Taijasa* and *Prajna* are respectively called *Vaiswanara*, *Hiranyagarbha* and *Sarvajna* (*Indra*). The chief of the three is *Indra*. He is the basic cause of the universe and ruler of all beings. He is the cause of creation -staying and dissolution. *Indra* is the material aspect of the self evolving *Brahma* (*Swayambhu Brahma*) from whom the universe has evolved. *Vak* means

1. Yatah suptona Kamchena Kamam Kamayate Kamchena. Swapnem paayati, tat Susuptam, Susupta stana eki bhutah, Prajñanaghana eva anandamayo, anandabhuk. chetomukha - Prajñah - trutiyapadah.

the indestructible Indra (*Indra ksharam*). Brahma is related to the destructible being and Vishnu to the inexhaustible. Indra is related to both Brahma and Vishnu. So the indestructible includes three indestructibles Brahma, Vishnu and Indra. So sruti holds "Vak(Matter) is a single indestructible"¹ "The indestructible is three indestructibles"² The formation of embryo takes place by Fire and essence (*Agni and soma*). The action of the indestructible is to control it from its centre (Heart) Adharvaka Bandhu calls this indestructible Indra, "the inner ruler"(Antaryami). This inner ruler is called Prajna in the individual. It has forgotten its all knowing form due to non - knowledge (Avidya) So Rshi enlightens us in the following words-

"Prajna who you think an ordinary one is All - knower, the supreme Lord, the inner ruler and the cause of creation-staying and destruction. Recognise the nearest being for your own welfare"³

Prajna is the supreme Lord in the totality of embodied souls. Action (*Kriya*) and matter (*artha*) are established on this power of Knowledge. So we call Him, Omnipresent (*Sarve Sarva*). Rshi Says.

"He is the supreme Lord - All - Knower and the inner ruler. He is the way for the evolution of the world and its objects"³

1. "Vagityekameksharam"

2. "Aksharamithi trayeksharam"

3. "Esha sarvevarah - esha sarvejnah - eshantaryami
esha yonih sarvasya prabhavapyayuh; bhutanam"

VII HYMN

It is neither internal consciousness nor external Consciousness nor both, It is neither conscious nor non-conscious. It is unperceivable, non-phenomenal, unknowable non-qualified and unthinkable. It is the essence of the single soul, an abode for the salvation of the world; the tranquillity the power of siva (*śivam*); Non-duality-Thus the wise will comprehend the soul - the last state (*Turiya*)”¹

The four entities 1. the unmanifest (*Avyaktam*) 2. the Great (*Mahat*) 3. the wisdom (*Vijñana*) and 4. the knower (*Prajñana*) belong to one group. *Prajña* - *Vaiswanara* - *Taijasa* and body belong to another group. The totality of the two groups is the universe into which the immortal soul will be released. The unmanifest is *Brahma*, *Mahat* is *subrahma*. They are relative things. The composite from of these two is called *sukram*. *Mahat* includes the unmanifest. The soul reflects first in *mahat*. In Upanishadic terminology we call the soul, the indestructible (*Akshara*). So the great Indestructible is the soul. Then it reflects in wisdom (*Vijñana*) From wisdom it reflects in *Prajñana*, From *Prajñana* in *Prajña*, *Taijasa* and *Vaiswanara*. This is the process of manifestation of mind (*Chittam*). *Vaiswanara*, *Taijasa* and *Prajña* are permanent in their respective states of existence but not temporary occupant. *Prajñana* is the temporary occupant of the three states of existence waking, dreaming and deep sleep. when *Vaiswanara* combines with *Prajña* it is the waking state (*Jagradavasta*). There will be no waking state at all without the two. All physical

1. "Nentah prajnam na bahiprajnam na ubhayatah prajnam prajñanaghanam
Na prajnam na aprajnam, adruṣṭamevaveharyam agraḥyamaśleṣhanam
Achintyamavyapedeeyam ekatma pratyaya saram prapanchopasameram
Samtham sivaṁ adveitam caturdhamanyamte sa Atma Savijñeyah"

things are the forms of Vaiswanara. First they will be related with Vaiswanara, because of their similarity (*sajateeyata*). Then Prajnana will be able to enjoy them through Vaiswanara. If it recedes from the external world, it becomes more clear and the world of impressions it enjoys will also become more clear. The objects of this state (*dream state*) are very subtle spiritual forms.

Taijasa is also a spiritual form. Due to this similarity, Taijasa will come into contact with these subtle objects. Then Prajnana will be able to enjoy them. If Prajnana leaves this state and merges in the great indestructible, there is no need of Taijasa. Then pure consciousness (*Prajna*) which is full of knowledge remains in Prajnana due to its similarity. In this state there will be no distinction between Prajna and Prajnana, when Prajna merges in Prajnana, it will be transformed into Prajnana. This condition occurs when Prajnana combines with the great indestructible, and falls into dreamless sleep. Up to this moment, there will be the combination of Taijasa and Vaiswanara.

If Prajna leaves Taijasa and Vaiswanara, he shines in his original form. This pure Prajna becomes one with the pure Prajnana who is the form of pure knowledge. This condition happens in deep sleep (*sushupti*). In this state since the consciousness (*chit*) will have no contact with a thing of different race, Prajnanaprajna is called *chetanmukha*.

The synthetic whole of Vaiswanara, Taijasa and Prajna is the enjoying soul (*Bhoktatma*). Prajnana is the organ of Brahmic Reality (*Brahmasatyam*). The enjoyment is impossible without mind and sense organs. So they are accepted as the part of the divine reality-the enjoying soul. So all things belong to the divine reality. Apart from inner consciousness (*Antah Prajna*) external consciousness (*beh-*

prajna) and both and *Prajnana*, there is another separate entity called the Intellectual soul (*Prajnatma*). It is devoid of any kind of enjoyment, and is distinct from *Vaiswanara* and *Taijasa* or both. So It is called *aprajna*. The former part of the hymn deals with *Prajnana* and the later part with the great indestructible, because *Prajnana* includes the two things - *Prajnana* and the indestructible. After *Prajnana* there are many entities-wisdom, *Mahat*, unmanifest, destructible soul, the indestructible, and the inexhaustible etc. Among all these, wisdom (*vinana*) has its place in *Prajnana*. It is divisible into two parts 1. immortal and 2. mortal. The mortal wisdom belongs to *Prajnana* and the immortal wisdom belongs to Great (*Mahat*). The indestructible pervades upto *Mahat*. The destructible part described in the hymn is the lower mode of *Brahma*, and the indestructible part is the higher mode of *Brahma*.

The Modes of *Brahma*

The inexhaustible	— the Inexhaustible	} Eternal
The Indestructible	— the Indestructible	
The Destructible soul	— the Destructible soul	
The Unmanifest	—	<i>Swayambhu</i>
The Great (<i>Mahat</i>)	—	<i>Parameshti</i>
The Immortal wisdom	—	the Immortal sun
The Mortal wisdom	—	the mortal sun
<i>Prajnana</i>	—	<i>Indra</i>
<i>Prajna</i>	—	All - knower
<i>Taijasa</i>	—	<i>Hiranyagarbha</i>
<i>Vaiswanara</i>	—	<i>Vaiswanara</i>
Body	—	Earth
(<i>Adyatma</i>)	—	(<i>Adhidaivata</i>)

The terms - unperceptible, indefinable, beyond the sense organs, without the sense organs, and unthinkable indicate the indestructible Aksara of the Absolute (*Para Brahma*). 'The single soul' indicates the inexhaustible Avyaya. The Origin of evolution Sustenance and destruction indicates the destructible part of the soul. 'Sivam' (*Which is the cause of life by its relation with essence*) indicates Mahat. The term 'Non-duality' shows the state of indifference.

The indestructible is imperceptible. The senses stop with the dream state and cannot touch Him. Beyond the dream state is the state of dreamless sleep. Beyond this is Prajnana. The indestructible established indestructible is established in this Prajnana, and this is the ultimate reality (*Turiyam*). It is incomprehensible by the sense organs. This means It is devoid of mind, intellect, Consciousness and self sense. Mind is Prajnana, Intellect is wisdom. Consciousness is Reality, self-sense is Great (*Mahat*). The indestructible is external to all these things. He is calm, indefinable and incomprehensible by senses and He has no sense organs.

The inexhaustible is eternal, all pervading, most subtle and unthinkable. It pervades equally in all embodied souls in the form of oneness. The world includes Earth, Moon, sun, Parameshti and swayambhu. The material cause of the world is the destructible soul. We call this as Prapanchopasama - the cause of creation - staying and dissolution.

The unmanifest - the self evolving Brahman is 'Real' and is different from the six worlds which are subject to motion and rest. They cling to the unmanifest. Mahat is sivam. The spirit of Rodasi is a fiery one and is called Rudra.

The spirit of Parameshti is the essence and is called sambasada siva Parameshti itself is Mahat So we call it 'sivam' Due to this reason, we call the cosmic soul, the form of siva 'Mahadeva' This Mahat pervades in wisdom and consciousness. Consciousness is impossible without Mahat. Non-duality' is stressed to expose the secret that the inexhaustible, the indestructible, the destructible, the unmanifest and Mahat are different-souls but the same entity pervades them all. Its substance is same but expansion varies. This is the unity in difference.

The inexhaustible, the indestructible, the destructible, the self - evolving and sivam form a soul. This is the ultimate Reality. This is the fourth state of Prajnana Brahma. The first three states are vaiswanara, Taijasa and Prajna. Vaiswanara is a physical entity Taijasa is a spacial entity. Prajna is a solar entity, The fourth one is Parameshti (the world above the sun) This is called Great (Mahat). From the view of the worlds Mahat is the ultimate one. The great indestructible is the fourth one above the three states of consciousness. So it is the ultimate one. Mundaka calls this "unperceptible" one.

This fourth state will be released by merging the other three states in it, The Highest includes the rest while transcending them. Prapanchopasamam means merging of world in Brahman and not its denial. when we reach the fourth state we will comprehend the Reality from another side-the Absolute. Then we will be able to identify that the reality of the world is Brahman itself.

- | | |
|------------------------------|--|
| 1. Adresyam | — Beyond matter, spirit, eyes, ears and mind |
| 2. Agotram | — indefinable and non physical |
| 3. Agrahyam | — incomprehensible by internal senses |
| 4. Achakshusrotramapanipadam | — devoid of eyes, ears, hands and feet. |
| 5. Sukshmam . Nityam | — unthinkable eternity, unknowable and beyond the mind |
| 6. Vibhum | — indefinable |
| 7. Sarvagatam | — All - Pervading in the embodied souls |
| 8. Bhutayonim | — Origin of evolution-staying and dissolution of beings |
| 9. Santam | — Beyond the six worlds |
| 13. Sivam | — the form of siva due to its relation with the essence of Parameshti. |

Classification according to souls

- | | | |
|---------------------|-----------------|--|
| 1. Unperceptible | } Beyond senses | } The indestructible Soul (Aksharatma) |
| 2. Incomprehensible | | |
| 3. Indefinable | | |
| 4. devoid of senses | | |
| 5. Unthinkable | | } The inexhaustible Soul (Anuyatma) |
| 6. Indefinable | | |
| 7. All-pervading | | |

- | | |
|---|--|
| 8. Origin of evolution staying
and dissolution | — The destructible soul
(Ksharatma) |
| 9. Beyond the six worlds | — Soul of Tranquillity
(Santatma) |
| 10. Sivam | — The Cosmic soul
(Mahadatma) |

We notice a change in the order of the three beings. The actual order is the inexhaustible, the indestructible and the destructible. Rsi changed this order as, the indestructible - the inexhaustible and the destructible. The reason is .

The root cause of all this analysis is the indestructible being. In his absence, either the unmanifest Avyaya or non-intelligent destructible cannot do anything. More over upanishad proves the individual self, which is related to the indestructible of the supreme Reality so the indestructible is placed first. The chief aim of upanishad is Prajnana Brahma. Its indestructible is the ultimate one. So Mahat is called siva. What we need here is not Mahat but the great indestructible. It is established in Prajnana by wisdom. We can comprehend it through the word siva. Mahat, Prajnana and wisdom are also siva. But Prajnana siva is famous by the name siva. The nature of Fire is called Rudra. The Fire combines with the essence of consciousness and becomes siva. So siva has two bodies Fire (Agni) and Essence (Soma). If the chief aspect is Fire, the indestructible becomes Rudra, and if it is essence, he becomes siva.

As there is essence in Parameshti, the Amgira spirit conjoins with the indestructible and becomes siva. Previous

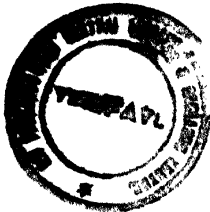
sly we have said that the destructible is the cause of creation, staying and dissolution. The unmanifest is *santa* and *Mahat* is *siva*. Now let us think that these three are *Mahat*, *Vijnana* and *Prajna* respectively. The order of creation stops with the great indestructible.

The great indestructible is the cause for the evolution, sustenance and dissolution of the world of doubles. We say, so from the view point of creation. *Amgira* of *Parameshti* is essentially Fire. It combines with essence and becomes *sivam*, which is the cause of the world. Below the *Mahat* is the sun. The essence (*Soma*) will continuously fall from *Parameshti* into the sun (*Agni*). Thus the sun is also *siva*. He is the life giver and destroyer. He changes into the form of Time and is called *Kalapurusha*.

The Third one is *Prajnana siva*. *Rsi* attributed the term 'siva' to *Prajnana*. *Vijnana Siva* is the cause of liberation from the lower mode (*Aparamukti*) and the great indestructible *siva* is the cause of liberation from the higher mode (*paramukti*). *Prajnana siva* is the means of liberation and fosterer of life. So we must worship *Prajnana Siva* as he is very near to us, than *Vijnana* and *Mahat*. There is the Absolute Knowledge after *Siva* and the great Indestructible after the Absolute. Empirically these three are different but belong to the same entity. The worship with differential view is the cause of bondage. Non-duality leads to liberation. The forehead is the seat of *Prajnana siva*. The *upani* shads call this place *Varanasi*. The skull is the thousand petaled lotus. *Siva* shines with his power in its centre. *Prajnana* is the form of *Indra*. It is three eyed by its relation with Fire (*Agni*) and essence (*Soma*). *Soma* is the Moon. This is *Prajna*. *Vaiswanara*, *Prajnana* and *Aditya* are called Fire (*Agni*), Moon (*Chandra*) and Sun (*Surya*) respec-

ctively. These three are the three eyes of Lord siva. When the essence Combines with sun-light it becomes gold in colour. This is called Hymavathi or Uma-the first wondrous Power (*Maya*). It always Co-exists with Lord siva and hence is described as His Consort. She is His power. We need her grace to worship the Lord.

"He who knows the soul will never return"





S. T. V. Raghava Charyulu,

M. A. (Phil) M. Ed.

Date of Birth : 4-7-1947

Place : Pentapadu - West Godavari

PUBLICATIONS

Poetry : 1. **The Songs Divine**

2. **The Dead Body Speaks**

Translations : 3. **The Heaven of Tears (Poetry)**

4. **The Mirror of Life (Poetry)**

5. **Brahma Vijnana Parichayam (Prose)**