

CHAPTER TWO
PART-I
THE CONCEPT OF ĀTMĀ

We have dealt with the basics of nature of self in the first introducing chapter.¹ We propose to shed some more light on the concept of *ātmā* in this chapter.

The word *ātmā* has been used in different senses in different contexts. There are systems of philosophy which do not believe in *ātmā* at all. It is not relevant in the present context to talk about them. What is relevant is this that we must understand that there are two aspects of reality—the permanent aspect and the changeable aspect.

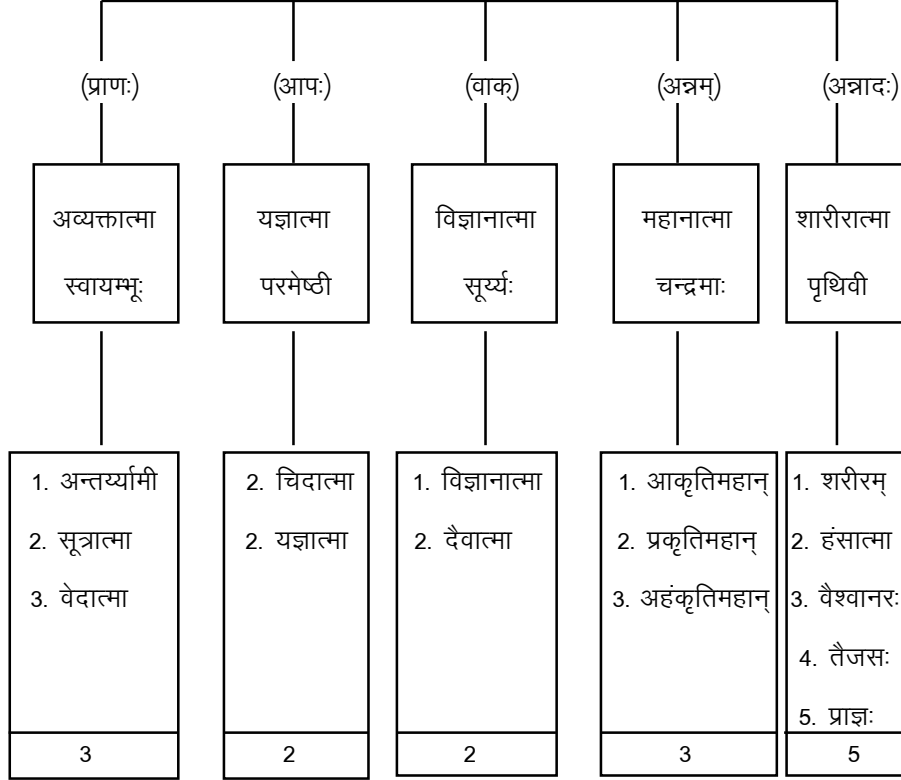
BEING AND BECOMING : We see that things change every moment, but still are recognisable at the same. The changeable aspect is known as *abhva* or *bala*. The permanent aspect is known as *ābhu* or *rasa*. They may be called as Becoming and Being respectively.

FIFTEEN FACETS OF ĀTMĀ : The Being in its pure form is without anything but when it comes in contact with Becoming, it assumes fifteen forms. *Svayambhū* has three forms, *Parameṣṭhī* and sun have two forms each, moon has three forms, *bhūmi* and atmosphere have one form each and *Prthvī* has three forms.² These fifteen forms of the macro are represented in the micro also. At the micro level they represent the different aspects of the self. These fifteen forms are again grouped into five groups as shown in the following chart.

1 Infra pp. 9-13.

2. For Svayambhu stc. see Infra pp. 21-23

अमृतात्मा



- Quoted on page 103 of Śrāddhaviñāna by Pt. Motilal Shastri Part I

AMṚTĀTMĀ : THE BASIS

We shall deal with above *ātmās* in detail, but first of all we have to deal with the *amṛtātmā* which is the basis of all these fifteen *ātmās*.

When being and becoming are static they cannot be described; it is the state before creation. When they become dynamic, it is the creation. In the static position there is no duality. Therefore this position can not be described in words. This is the *amṛtātmā*.

BRAHMĀ, VIṢṆU AND INDRA :

In the process of creation there is a trinity of *brahmā*, *viṣṇu*, and *indra*. *Brahmā* creates, *viṣṇu* nourishes and *indra* destroys. Of these *brahmā* is predominated by activities,

viṣṇu by matter and *indra* by knowledge. Therefore, in the *Kenopaniṣad* it was *indra* who could have the knowledge of *brahman*.¹

Three forms of brahman : *Brahman* assumes three forms. The one is beyond the universe, the other pervades the universe and the third one itself becomes the universe. The transcendental *brahman* is nothing to do with the universe. The *brahman* which pervades the universe is immortal, whereas *brahman* in the form of creation is mortal. His mortality, of course, is apparent and not real. Therefore there is no real duality.

SIXTEEN BALAS : Being is classified into sixteen categories.

1. *vidyā*, 2. *māyā*, 3. *jāyā*, 4. *dhārā*, 5. *āpaḥ*, 6. *hṛdaya*, 7. *bhūti*, 8. *yajña*, 9. *sūtra*, 10. *satya*, 11. *yakṣa*, 12. *abhva*, 13. *maha*, 14. *vaya*, 15. *vayonādha*, 16. *vayuna*. Of these the first force of knowledge leads to liberation, the other forces lead to creation. The second force of *māyā* plays the most important part in creation.

BIRTH OF DESIRE : *Brahman* par excellence is without limit and has, therefore, no center. *Māyā* limits the limitless and creates a center which is the heart and seat of mind. This mind has desire. Thus *brahman* become *puruṣa*, as soon as desires arise in him. This mind has piling of *rasa* on one side and piling of *bala* on the other side. Piling of *rasa* is *antaściti* and piling of *bala* is *bahiściti*. *Antaściti* again has predomination of *rasa* where *bala* is inactive. This is called *ānanda*. But, when *rasa* involves *bala* it is called *viññāna*. Similarly in *bahiściti* when *bala* predominates and *rasa* disappears, it is called *vāk*, but when *bala* involves *rasa*, it is called *prāṇa*. *Antaściti* gives birth to *akṣara*, *bahiściti* gives birth to *kṣara*. *Akṣara* is the subject matter of *parāvidyā*, *kṣara* is the subject matter of a *aparāvidyā*. If mind makes *antaściti* it leads to liberation. If mind makes *bahiściti* it leads to creation.

MOVEMENT AND STATIS : Just as there are five positions in the case of *rasa* and *bala*, similarly there are five positions in the case of movements and statis. When there is all round movement, it results into statis which is *brahmā*. When there is centripetal movement, it is *viṣṇu*. When it is centrifugal movement, it is *indra*. When it is centripetal movement involving statis, it is *soma*. When it is centrifugal movement

1. Kenopaniṣad 3.24

involving stasis, it is *agni*. All these five are *akṣara* if immortal and *kṣara* if mortal. *Akṣara* is the *parā prakṛti*, *kṣara* is the *aprā prakṛti*. Of these *akṣara* is the creator which becomes omniscient through *manas*, omnipotent through *prāṇa* and possessed of everything through *Vāk*.

THREE PURUṢAS : *Avyaya* is predominated by knowledge. *Akṣara* is predominated by activity and *kṣara* is predominated by matter. Of these *akṣara*, lying between the two, is the most important.

Avyaya is the substratum, *akṣara* is the instrumental cause and *kṣara* is the material cause.

The syllable *aum* represents the four *kalās* of *brahman*; 'a' represents *avyaya*, 'u' represents *akṣara*, and 'm' represents *kṣara*. The fourth is the silence which represents *parātpara*. These four letters represent *parā*, *paśyantī*, *madhyamā* and *vaikharā vāk* also.

Kṣara represents *ṛk*, *akṣara* represents *yajus* and *avyaya* represents *sāma*. *Brahman* par-excellence is beyond the *Vedas*. *Kṣara* is associated with *karma*, *akṣara* with *upāsanā* and *avyaya* with knowledge.

Thus we have a harmony amongst *manas*, *prāṇa* and *vāk*; *avyaya*, *akṣara* and *kṣara*; *sāma*, *yajus* and *ṛk* and knowledge, *upāsanā* and *karma*.

QUINTUPLICATION

We have seen that there are five positions of movement and stasis—*brahmā*, *indra*, *viṣṇu*, *agni* and *soma*. Out of these five, *prāṇa* is modified form of *brahmā*, *āpaḥ* is the modified form of *viṣṇu*, *vāk* is the modified form of *indra*, *annāda* is the modified form of *agni* and *anna* is the modified form of *soma*. These five constitute the universe and are called *viśvasṛṣṭ*. There is quintuplication between these five and thus these five are known as *pañcājana*. Out of these *pañcājana* arise *purañjana*. The *purañjana* out of *prāṇa* is *veda*, out of *āpaḥ* it is *loka*, out of *vāk* it is *deva*, out of *anna* it is *paśu* and out *annāda* it is *bhūta*.

THE FIRST LAYER OF COSMOS : SVAYAMBHŪ. Out of *veda purañjana*, arise *svayambhū*. *Svayambhū* is *brahmā* which has four faces—*prāṇa*, *āpaḥ*, *vāk* and *annāda*

(which includes *anna*).¹ From *prāṇa mukha* arise *vedasṛṣṭi*, from *āpaḥmukha* arise *lokasṛṣṭi*, from *vāṇmukha* arise *devasṛṣṭi* and from *annādamukha* arise *bhūtasṛṣṭi*.

THREE FACETS OF SVAYAMBHŪ : *Svayambhū* develops into three forms. The first development is that of *antaryāmī* which controls the nature of objects. It is because of this that the fire goes up and water goes down. The second development is that of *Sūtrātmā*. It is of the form of *Vāyu* which contains together all the objects of the world.² The third development is that of knowledge which is the work of *veda*.

In *adhidaivata* it is *svyambhū*, in *adhyātma* it is *avyakta* and *śāntātmā*, in *adhibhūta* it is *guhā*.

At the time of death this *avyaktātmā* submerges into space.

THE SECOND LAYER OF COSMOS : PARAMEṢṬHĪ - If *svayambhū* is presided over by *prāṇa* predominated *brahmā*, *parmeṣṭhī* is presided over by *āp*-predominated *Viṣṇu*. In *adhyātma* it is known as *mahān*. The relationship of *adhidaiva*, *adhyātma* and *adhibhūta* is shown below :]

1— 1— पुरुषः षोडशी (अमृतात्मा)	1— 1— पुरुषः षोडशी (अमृतात्मा)	1— 1— पुरुषः षोडशी (अमृतात्मा)
2— 1— स्वयम्भूः (प्राणमयः)	2— 1— अव्यक्तात्मा (प्रा०)	2— 1— गुहा (प्रा०)
3— 2— परमेष्ठी (आपोमयः)	3— 2— महानात्मा (आ०)	3— 2— आपः (आ०)
4— 3— सूर्यः (वाङ्मयः)	4— 3— विज्ञानात्मा (वा०)	4— 3— ज्योतिः (वा०)
5— 4— चन्द्रमाः (अन्नमयः)	5— 4— प्रज्ञानात्मा (अ०)	5— 4— अमृतम् (अ०)
6— 5— महापृथिवी (प्राणाग्निः)	6— 5— प्राणात्मा (प्रा०)	6— 5— रसः (प्रा०)
7— 1— भूपिण्डः (भूताग्निमयः)	7— 1— शरीरम् (भू०)	7— 1— पिण्डः (भू०)
आधिदैविकप्रपञ्च	आध्यात्मिकप्रपञ्च	आधिभौतिकप्रपञ्च
1	2	3

- quoted from Page 170 of opcit ?

1. तद्यदोभयं समागच्छति, अत्तैवाख्यायते नाद्यम् । स वै यः सोऽत्ता अग्निरेव सः — शतपथ ब्राह्मण 10.6.3.1.2
2. वायुर्वै गौतम तत्सूत्रम् । वायुना वै गौतम सूत्रेण अयञ्च लोकः, परश्च लोकः, सर्वाणि च भूतानि संदृब्धानि भवन्ति ।

(44)

Integral World-View of the Vedas

The *Yajña* is dependent on the duality of *agni* and *Soma*. This duality of *agni* and *soma* is represented differently at different places as shown below :

1-रसः	}	परात्परो विश्वातीतो निर्धर्मकः
2-बलम्		
1-विद्या	}	षोडशीपुरुषो विश्वेश्वरः सर्वधर्मोपपन्नः
2-अविद्या		
1-स्थितिः	}	अव्यक्तात्मा बलेश्वरः प्राकृतात्मा
2-आगतिः		
1-स्नेहः	}	यज्ञात्मा प्रतिमेश्वरः प्राकृतात्मा
2-तेजः		

At the *paramēsthī* level this duality is represented by *bhṛgu* and *aṅgiras* both of which together make *āpaḥ*¹ This is why *paramēsthī* is known as *āpoloka*. It is here that the duality, necessary for *yajña*, takes place.

THE THIRD LAYER OF COSMOS : THE SUN

The sun is the most important part of the universe. It is the development of *aṅgirā* element of *parāmeṣṭhī*. *Svayambhū* is unmanifest, *parāmeṣṭhī* is semi-manifest, it is only the sun which is fully manifest. It removes darkness and inspires wisdom, it represent intelligence in the individual.

THREE CONSTITUENTS OF SUN

Sun has three major constituents. In the first place the body of the sun is *soma* element, its light is *indra* and its power of knowledge is *cit*. By the association of this *cit*, *indra* also become conscious.

1. आपो भृग्वङ्गिरो रूपमापो भृग्वङ्गिरोमयम् अन्तरैते त्रयो वेदा भृगूनङ्गिरसः श्रिताः

Indra develops in the form of *jyoti*, *soma* in the form of *gau* and *cit* in the form of *āyu*. From *jyotiṣṭoma* develops *devasṛṣṭi* from *goṣṭoma* evolves *bhūtasṛṣṭi* and from *āyuṣṭoma* evolves *ātmā*.

The sun in itself is black. The *soma* which comes from *parameṣṭhī* is poured into it as an oblation. This burning *soma* gives light. Therefore, sun is said to be *agnihotra*.¹

Agnihotra is concerned with day and night, *darśa- paurṇamāsa* with fort-night, *caturmāsa* with seasons, *paśubandha* with *āyana* and *jyotiṣṭoma* with *samvatsara*.

When an oblation of *soma* is offered in *agni*, the *agni* becomes the consumer which is known as *kam*. The *soma* becomes food which is known as *ram* and the space which is the *āvapana* becomes *kham*. As long as there is oblation of food, *soma*, in the eater, *agni*, there is peace *śam*. *Rudra* is the name of *agni* which demands food.²

TWO SUBSTRATUM

On the one side *svayambhū* is the *āvapana* at the top. On the other hand *pṛthavī* is the *āvapana* at the bottom.

Paremeṣṭhī and *candramā* on both sides of sun are the food and sun in between the two is the eater.

The eater *agni* in the form of sun is *ādhidivika*, in the form of terrestrial *agni* it is *ādhibhautika* and it is *adhyātmika* in the physical body. The basis of all these is *vedāgni* of *svayambhū*.

The *agni* of *svayambhū* is predominated by *prāṇa*, solar fire is predominated by *jyoti*, terrestrial fire is predominated by *gau* and physical fire is predominated by *āyuṣ*.³

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1. सूर्यो ह वा अग्निहोत्रम्—शतपथब्राह्मण 2.3.1.1
 2. अग्निर्वा रुद्रः—Quoted on Page 199 of Śrāddhavijñāna Part I
 1. अग्निविवर्त्त—
 - 1—1—मूलप्रतिष्ठाग्निः—चित्तेनिधेयः—प्राणप्रधानः—स्वायम्भुवः
 - 2—2—आधिदैविकाग्निः—चित्यः —ज्योतिःप्रधानःसौरः
 - 3—3—आधिभैतिकाग्निः— " —गौप्रधानः—पार्थिवः
 - 4—4—आध्यात्मिकाग्निः— " —आयुःप्रधानः—षरीरिकः

Quoted on Page 202 of Op Cit.

Sun is predominated by divinity. This divinity is connected with man in a superfluous manner. The purpose of *yajña* is to establish an intimate relationship of the terrestrial *prāṇa* with the divinity, which means attainment of heaven after death.

THE FOUR DIVINE PRIESTS

The natural *yajña* is being performed at *pr̥thavī*, *antarikṣa* and *dyau*. Therefore we have *gārhapatya*, *dakṣiṇāgni* and *āhavanīya agni* in the *yajñas*. *Yūpa* is sun in the natural *yajña*. *Agni* is the *hotā*, *vāyu* is the *adhvaryu*, *āditya* is the *udgāta*, *candramā* is the *brahmā*.¹

Of these, *hotā* establishes *vāk* by *śastrakarma*, *adhvaryu* established *prāṇa* by *grahakarma*, *udgātā* forms halo by *stotra karma* and *brahmā* establishes *manas*. Thus *devātmā* is born. It is the case only with those who perform *śrautayāga*.

VIJÑĀNĀTMĀ

The second function of sun is to create *vijñānātmā*. *Vijñāna* is *buddhi*. *Buddhi* is the *ukthta*. When it makes some object its subject then it is called *manīṣā*. In case intellect predominates, the person is led to right path, otherwise if mind predominates he is misled. When knowledge predominates, it is *dhiṣṇā*. *Dhī* is the ray arising out of intellect. Mind together with intellect is *mati*.

Mind is common to all but intellect differs from person to person.

When knowledge predominates we have *dharma*, *jñāna*, *vairāgya* and *aiśvarya*. When *prāṇa* predominates, we have *abhiniveśa*, *avidyā*, *rāga*, *dveṣa* and *asmitā*.

THE MOON : THE FOURTH LAYER OF COSMOS

Mahat, which belongs to moon, is the most important part of personality. On *mahānātmā* depends the survival of the person. This *mahānātmā* can be considered as subconscious and unconscious mind. It forms the shape in association with the gross body which is terrestrial. It forms nature in association with the atmospheric subtle body. In association with celestial *kāraṇaśarīra*, it forms the personality.

1. Śrāddhavijñāna Part I Page 205

This *mahān* is contained in the semen. The conscious mind knows things by the help of the senses. The *mahat* works without the help of the senses. It is the knower. How the food that we take changes into blood and flesh etc. is the work of *mahat*.

We have seen that the *puruṣa*, predominated by knowledge and *sattva*, is *avyaya*. The *puruṣa*, predominated by action and *rajas*, is *akṣara*. *Puruṣa* predominated, by matter and *tamasa*, is *kṣara*. Similarly the *prakṛti* is also *triguṇātmaka*. Personality is related to *sattva*, nature is related to *rajas* and *ākṛti* is related to *tamas*. When knowledge predominates it is God, when activity predominates it is *jīva* which is also known as *parāprakṛti* and when matter predominates it is world, also known as *aparāprakṛti*.

The difference between the shape, nature and personality is due to *mahat*. The desire which arises due to *mahān* is natural and faultless. The desire of the conscious mind is sometimes unnatural and, therefore, cause of bondage.

Conscious mind works when we are awake. *Mahān* and intelligence work in dreaming state. In sleeping state only *mahān* works. Death means that *mahān* also has ceased to work. We can, therefore, say that it is *mahān*, which inspires our activities.

THREE GUṆAS

These activities are either *śātvika* or *rājāsī* or *tāmsī*. There is triplication even in these three types of activities. The minerals and some lower type of animals are the result of worst type of *tamoguṇa*, the average type of *tamoguṇa* leads to higher type of animal life. The superior quality of *tamoguṇa* leads to the life of demons.

Similarly the worst type of *rajoguṇa* leads to the life of bad characters. The average type of *rajoguṇa* make a man royal. The superior quality of *rajoguṇa* makes a man expert. The worst type of *satvaguṇa* make a man ascetic. The average *satvaguṇa* makes a *ṛṣi* and best type of *sattva guṇa* make him *brahmā* etc.

As we have said, *mahān* depends on semen which is the essence of the food that we take. The terrestrial part of the food make the shape of the body, the atmospheric part form the nature and the celestial part makes the personality.

The conscious mind is also related to moon. *Mahān* is established in semen whereas mind is established in heart. *Soma* forms mind. Just as moon is illuminated by sun, mind is illuminated by intelligence.

Thus, we have one mind belonging to *avyaya* which is *śvovasiyasa*. The second is *mahat* which is subconscious and unconscious mind. The third is *prajñāna* which works with senses. The fourth is *prajñā* which feels pain and pleasure.

JĪVA AND ĪŚVARA

For understanding the concept of *jīva* we have to understand the concept of *īśvara* also. The term *prajāpati* is used in so many senses that almost everything having a soul, life and food is called *prajāpati*. In *tantra* soul is enjoyer or *paśupati*. Life is the means of enjoyment or *pāśa*. Food is the object of enjoyment or *paśu*.

PRAJĀPATI

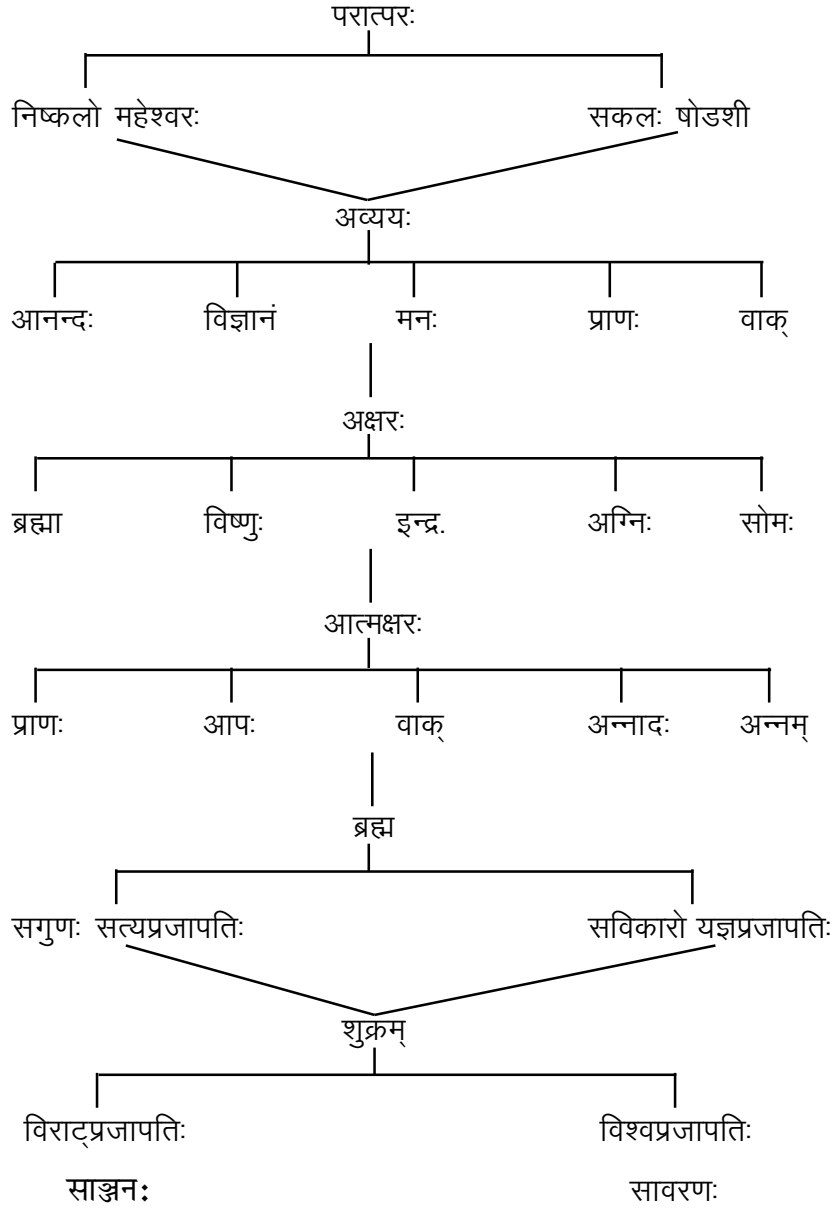
Prajāpati has mainly four implications. This cosmos consists of group of many universes and each universe has five bodies. The lord of cosmos is *maheśvara*, Lord of the five-fold universe is *viśveśvara*, Lord of each body of the universe is *upeśvara* and Lord of *virāṭ*, *hiraṇyagarbha* and *sarvajña* is *īśvara*. *Parameśvara* is beyond the universe and is not the subject matter of scriptures.¹

One *ātmā* assumes these five forms because of *parigraha*. There are six *parigrahas* (i) *māyā*, (ii) *kalā*, (iii) *guṇa*, (iv) *vikāra*, (v) *añjana*, (vi) *āvaraṇa*. Of these the first two are *amṛta* the next two are *brahma* and the last two are *śukra*.

Māyā has no *kalā*. It puts limit to *parāṭpara*. There is no diversity here. There is no modification. It is, therefore, called *avyaya*.

1. Ibid p. 247

On this *avyaya* arise the *kalās*. The *puruṣa* becomes *ṣoḍaśī*. The sixteen *Kalās* are given in the following chart.



-- Quoted from Op cit page 252.

This chart also shows that by association with *guṇas* arise *satya prajāpati* and by association with *vikāra* arises *yajñaprajāpati*.

After *guṇa* and *vikāra* come *āvaraṇa* and *añjana*. *Añjana* is a clear cover whereas *āvaraṇa* is a dirty cover. *Āvaraṇa* makes things unconscious. *Añjana* gives birth to *īśvara* and *jīva*. If the *añjana* is *sāttvika*, *īśvara* is the result. If *añjana* is *tamas*, the result is *jīva*. *Īśvara* and *jīva* can be compared like the following.

JĪVA**ĪŚVARA**

- | | |
|---|---|
| 1. It is some times bound
and some times liberated | 1. It is always liberated |
| 2. It has hunger, thirst, grief,
delusion, old age and disease. | 2. It is free from all
modifications. |
| 3. It has impressions of
emotion and passion | 3. It is free from all
impressions. |
| 4. It has six stages :
awakening, dreaming, sleeping,
delusion, unconsciousness and
death. | 4. It is free from all
stages of <i>jīva</i> . |
| 5. It has ignorance, ego,
attachment, aversion
and fear of death. | 5. It has none of the
<i>kleśas</i> . |
| 6. It performs good and
bad actions | 6. It also performs actions but does
not get attached to them. |
| 7. It bears the fruit of action in the
form of birth, age and enjoyment. | 7. It bears no fruit of
action. |

In other words, *añjana* with *vibhūti* relationship forms *Īśvara*, whereas *añjana*, which pollutes, forms *jīva* and *āvaraṇa* forms the universe and the body. We have thus the universe, the body, *yajña prajāpati*, *satya prajāpati*, *ṣodaśī puruṣa* and *māyī maheśvara*. *Parātpara* is beyond all these. *Parātpara* is only soul. Universe is only body, the rest of them are soul with body (known as *ātmānvī*). In case *maheśvara* is *ātmā*, the rest of them are body, if *ṣodaśī* is *ātmā*, *satya*, *yajña*, *virāṭ* and *viśva* is body. If *satya* is *ātmā*, *yajña*, *virāṭ* and *viśva* are body. If *yajña* is *ātmā*, *virāṭa* and *viśva* is body. If *virāṭ* is *ātmā*, *viśva* is the body.

Maheśvara and *ṣodaśī* are *amṛta*, *satya* and *yajña* are *brahma*, *virāṭ* and *viśva* are *śukra*. They are respectively predominated by *avyaya*, *akṣara* and *kṣara*.

These different facets of *ātmā* are the object of worship of different sects. The *Gītā* worships *parātpara*, the *vedāntists* worships *avyaya*, *sāṃhya* worships *akṣara*, *vaisesika* worship *kṣara*, *sects* worships *virāḍātmā* and *materialist* worships *viśva*.¹

Agni, *vāyu* and *āditya* are known to all of us. *Avyaktātmā*, *yajñātmā*, *vijñānatmā*, *mahadātmā* and *bhūtātmā* are known only to those who have read scriptures. The former are known as *devasatyātmā*. The latter are known as *brahma satyātmā*. Both of them depend on *ṣodaśī puruṣa* which is predominated by *avyaya* whereas *brahma satya* is predominated by *akṣara* and *deva satya* is predominated by *kṣara*. *Ṣodaśī puruṣa* is *maheśvara*, *brahmā satya* is *visveśvara*, each constituent of which is *upeśvara* and *deva satya* is *Īśvara*.

There is a parallelism between *parabrahma* and *śabda brahma*. *Mahān* is *sphoṭa*, *sūrya* is *Īśvara* and *prthavī* is *varṇa*.¹

VARĀHA VĀYU

The *bhūmi* is surrounded by *varāha vāyu*. This *vāyu* belongs to the earth, whereas the *vāyu* belonging to atmosphere is known as *graha*. One part of our personality is derived from the *bhūmi* and the other part by the *varāha vāyu*.

In fact every heavenly body is surrounded by *vāyu*.

1. Ibid P. 260

Soyambhū is surrounded by *ādivarāha*, *parāmeṣṭhī* by *yajña varāha*, *sūrya pīṇḍa* by *śveta varāha*, *candra* by *brahma varāha* and *bhū* by *emuṣa varāha*.

In *Purāṇas*, it is said that earth was merged in water. *Varāha* or boar brought it up. It refers to a fact when the terrestrial atoms were merged in water. The *vāyu* collected them together to form the solid earth. This fact has been referred to in the *Brāhmaṇas* - इयमग्रे पृथिव्यास प्रादेशमात्री । तामेमूष इति वराह उज्जिघान । सोऽस्याः पतिः - शतपथब्राह्मण 14/1/2/11

Bhūmi is the eater of food as it is presided over by *agni*. When water enters into *agni* the *varāha vāyu* forms eight objects : water, foam, clay, sand, pebbles, stones, iron and gold. Since there are eight letters in *gāyatrī* meter, *ṛthavī* is also known as *gāyatrī*. The aura of *bhūmi* is known as *ṛthavī*. *Agni* and *soma* of *bhūmi* are mortal and of *ṛthavī* they are immortal.

The *soma* of *candra* is eaten by terrestrial *agni*. The *agni* of *bhū* is *annāda*. The *agni* of *ṛthavī* is *ukhya*. The former is the black skin of the deer and the latter is *puṣkaraparṇa*.

PILING OF AGNI

The solar *agni* comes towards earth and the terrestrial *agni* goes towards sun. When they come together, terrestrial *agni* becomes strong by consuming solar *agni*. This is piling of *agni* on *agni* (=cayana).

OUR PERSONALITY

That part of our personality which comes from *ṛthavī* has two aspects. The one is *pratyagātmā* which is beyond pollution and the other is *bhūtātmā* which enjoys the fruit of actions. It is called *suparṇa* because it moves in the universe to enjoy the fruit of its actions.

Vaiśvānara hirṇyagarbha and *sarvajña* are the three facets of *pratyagātmā*. *Vaiśvānara*, *taijasa* and *prājña* are three facts of *bhūtātmā*.

It may be noted that *avyaya* is the object of knowledge, *akṣara* is the object of *upāsanā* and *kṣara* is the object of *karma*. The three *devas* of the three regions assume nine forms by triplication. They assume different names in different regions as shown below :

<u>Name on Earth</u>	<u>Name in atmosphere</u>	<u>Name in heaven</u>
<i>Agni</i>	<i>Pāvaka</i>	<i>Śuci</i>
<i>Mātriśvā</i>	<i>Vāyu</i>	<i>Pavitra</i>
<i>Vāsava</i>	<i>Marutvān</i>	<i>Āditya</i>

It means that the three cannot exist independent of each other. *Vaiśvānara* is formed when *vāyu* and *āditya* are offered as oblation in *agni*. The heat in the body is because of this *vaiśvānara*. The metals are predominated by *vaiśvānara*. The action-predominated *taijasa* and knowledge-predominated *prājña* lie dormant in them.

Action- predominated *taijasa* becomes active in plant life and knowledge-predominated *prājña* becomes active in animal kingdom. *Vāyu* plays the major role in *taijasa*. In *prājña* the major role is that of *āditya*. *Āditya* is knowledge- predominated. Therefore it enjoys the fruits of action.

HAMŚĀTMĀ

This is the role of *ṛthavī* in our personality. The *vāyu* which encircles the *bhūmi* has also a role to play as *hamśātmā*. This *hamśātmā* is related to body. Therefore even after death it encircles the body as long as the body is not destroyed. This *hamśātmā* is awake even when we are sleeping.

The five elements which constitute the body come from the five constituents of *ātmakṣara*. From *prāṇa* comes *ākāśa*, from *āpaḥ vāyu*, from *vāk agni*, from *anna jala* and from *annāda ṛthavī*. These five constitute the physical body.

This is how different constitutents of our personality are related to different constituents of the cosmos. This is why it is said : यथा पिण्डे तथा ब्रह्माण्डे ।

