

Lord's own mind, and they together constitute the MATERIAL and the EFFICIENT causes of the world, since it is stated here "FROM THEM ARE THESE CREATURES IN THE WORLD" born.

THE SEVEN *RISHIS* --- The personified representation of the Seven Seers, as found in the *Puranas*, when understood "subjectively," are nothing but one's intellect, ego and the five sense stimuli, which, together, constitute the world experienced by each one of us (X-2).

Subjectively analysed, it is very easy for us to perceive the implication of this allegory provided by the Seven-*Rishis* picture. We know that when thoughts rise in us, they, in their individual manifestations, are incapable of disturbing us. At a certain moment, some desire in us gets concentrated, and, identifying with it, we maintain it in a steady stream of dynamic thoughts. Thus dynamised, the initial thought becomes mighty and powerful enough to destroy our peace and tranquillity, and projecting itself, creates the perceptions of and our reactions to the world of the five sense objects. The thought-stream and its projections together supply us with both the MATERIAL and the EFFICIENT causes for our own tiny world of joys and sorrows, victories and failures, yearning and fulfilments.

THE FOUR ANCIENTS AND THE *MANUS* --- Sri Shankaracharya, in his commentary, reads the stanza as 'THE ANCIENTS, AND THE FOUR *MANUS*,' in the