

principles. In fact, such of those attributes as under the influence of supreme consciousness has from eternity reached their acme-like omniscience and omnipotence, are Godly attributes. Yogins desirous of spiritual attainment concentrate only on such pure and perfect aspects of God and practise special devotion to *Īśvara*.

(2) The three forms of bondage are *Prākṛtika*, *Vaikārika* and *Dākṣhiṇa*. In the case of those who dissolve into elemental principles the bondage is *Prākṛtika*. In the case of the Discarnate, the bondage is *Vaikārika* or to evolved matter, because they cannot go up to the main constituent principles. Their minds when they reappear are concerned only with the modifications of the elemental principles. The third is bondage to sacrificial gifts because such souls are attached to objects of enjoyment here and hereafter.

(3) It is known that *Ṛṣis* like *Kapila* and others were not free before but were liberated afterwards ; some *Prakṛtileena* beings who are now apparently liberated will have to reappear with superior attributes. It is quite different in the case of *Īśvara*, as He has no such bondage and will never have any. In the past or future, as far as we can see or think of, the Being in respect of whom we can trace no bondage is *Īśvara*.

(4) God is most sublime and has unsurpassable excellence. On account of His eternal discriminative knowledge he has the eternal attribute of omniscience and omnipresence. We can only conjecture the existence of God but we know from the *Śāstras* that in the beginning some one propounded the spiritual knowledge. *Ṛṣis* like *Kapila* were the original teachers of the religion of salvation. These *Ṛṣis* got their knowledge from *Īśvara* as we know from the *Upaniṣad*. *Ṛṣis* propounded the *Śāstras* ; they have thus been derived from God. From *Īśvara* came the *Śāstras* and from *Śāstras* the knowledge of *Īśvara* ; this cycle of cause and effect goes on eternally.

(5) The pre-eminence such as eternal liberation, omniscience, etc. present in the mind of *Īśvara* and that excellent religion of salvation are related to each other like cause and effect. In other words, as there is an eternally free *Īśvara*, so is there an eternal religion of salvation.