

in the sparks, while its action in the smoke. Technically put, the smoke is the *taṭastha lakṣhanam*—accidental definition of the fire and the spark, the *svarūpa lakṣhanam*—innate definition. Knowing of the spark is equivalent to knowing of the fire. Pure Consciousness which is the Paramatman is inherent in the *Jivatman* also. The spark is that which has separated itself from the fire. But the *Jivatman* is not and cannot be dissociated from the Paramatman. As a wave in the ocean, the individual soul is ever in the Cosmic Soul, though with its limiting adjuncts.

The *Jiva-prakṛiti* or the *kṣhetrajña* is utilizing the *Jada-prakṛiti* or the *kṣhetra* as its body and upholding it too. This act of the conscious principle is like the Akasa containing in itself all the other four elements.

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।

अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६

एतद्-योनीनि भू-तानि सर्वाणि इति उप-धारय ।

अहम् कृत्स्नस्य जगतः प्र-भव- प्र-लयः तथा ॥

*etad yonīni bhūtāni sarvāni 'ty upadhāraya ।*

*aham kṛtsnasya jagataḥ prabhavaḥ pralayas tathā ॥*

एतद्योनीनि *etad yonīni* those of which these two (Prakritis) are the womb भूतानि *bhūtāni* beings सर्वाणि *sarvāni* all इति *iti* thus उपधारय *upadhāraya* know अहम् *aham* I कृत्स्नस्य *kṛtsnasya* of the whole जगतः *jagataḥ* of the world प्रभवः *prabhavaḥ* source प्रलयः *pralayaḥ* dissolution तथा *tathā* also