

insentient by themselves, they get their distinctiveness by their clinging to the sentient. This fact may be clarified through two examples. In articulation, the part that the consonant plays clinging to the vowel, is analogous to the function of the elements. Again the origin and function of the skin of a fruit are analogous to the part that the elements play in the phenomenon. It is with the aid of the elements the sentient is revealing itself. Beings require the elements for their embodiment.

*Purusha* is a word pregnant with etymological meaning. Literally it means 'that by which everything is filled.' It comes from the root *pri*, to fill. Again, *Pura* or *Puri* means a city or fortress. He who resides in a *Puri* is *Purusha*. He is designated as *Adhidaivata*. He is Hiranyagarbha or the Cosmic Soul whose rays are the individual souls. All the beings in the universe are controlled by Hiranyagarbha.

Vishnu is identified with *Yajna*. His designation as *Adhiyajna* is therefore appropriate. Divinity is present wherever an act of self-sacrifice takes place. A sacrifice is at its zenith when the *Jivatman* dissolves himself completely in the Paramatman. With the surrender of his individuality, his individual consciousness gives place to Cosmic Consciousness which is the Paramatman. Therefore, wherever *Adhiyajna* takes place, the presence of the Lord is patent there. Further, Divinity is also patent in perfected beings. This is due to their having made oblation of them-