

BRAHM IN RIG VEDA.

TO CHHANDAS.

VISHNU IN RIG VEDA.

PAASHAAN, SOMA.

CREATION IN PURANAS.

MAHA MRITYANJAYA MANTRA.

PAASHAAN, SOMA.

RUDRA IN RIG VEDA.

MANYU IN RIG VEDA.

VISHNU.

Oneness of God called by any other name, ParaBrahma, the INTELLIGENT MODEL/ DESIGN FOR UNIFIED CREATION IN RIG VEDA – THE SHIVA LING, and the beginning of dualism from Brahma, Shiva, Vishnu.....

1. The universe has a Unified scheme, a well-set organization, an order and a purpose. Hence it is evident that the universe came in to existence as an Intelligent Design.

The “Intelligent Design” begins with the fiery end of the universe when every thing is dissolved.

“The end of the universe is in *Vedi*.” (*Vedi* corresponding to the “Intelligent Design” – that is “*Trloki*”/three worlds.) [R.V. 1.164.33]

Sanatan Dharma, according to *Vedaanta* means eternal principle through which systematic knowledge gives the seeker an insight in to the principle of life, the knowledge of your true Self. The Self is essentially divine.

Vedaanta helps you to identify your divine Self to attain an absolute state of peace and bliss. Divinity is the core of every individual. This is the goal of all religions to discover your true nature.

The word “*Dharma*”, etymologically, means that which binds one to the origin of the universe by a scientific exposition in the personality of *ParaBrahm* and also through Yoga without involving a preceptor. Its truth is in the authority that expounds the truth methodologically and logically. (The Eternities: Vedaant Treatise by Swami Parthashastry)

Modern sciences especially astronomy has reached a stage which makes it easier to apply universal principles of truth realized by scientific observations. We wonder if our ancestors had

actually traveled in space far back as 30,000 years in the human history. Thus is so because now we know the structures like the animals in space as photographed by NASA. More so because their observations permit us to understand and interface the knowledge enshrined in the Vedas with modern astronomy integrated with all sciences and arts. That period is called the Man *Krita Yuga*. [Matsya Purana 144.79]

2. THE ONENESS OF THE SUPREME PARAMESHWARA:---

The Supreme *Parameshwar* is the only one beyond comprehension because it is the one without a second in its fullness. By implication there is no other substance or entity except the Divine. The Supreme has no color, no form, no texture nor pattern. All that we see, feel and observe in the natural world are engulfed from outside and inside by Him.

The universe as we see does not exist. Only the Supreme exists. It is He who observes and gives meanings to what we perceive and discover. *Ishwara* bridges the gulf between the Absolute and the empirical world. The realization of God as the 'Prime Mover' establishes the factual character of the world we live in. *Ishwara* is the Absoluteness and the light of knowledge remains invisible for He does not incorporate the body of the human or in any other living form. The Supreme creates a world of form and structures. He observes meanings and *Gunas*/qualities/traits/modes of the cosmic world. Thus there is a potential to God to oneness.

Apart from the Creation, we observe consistency in the oneness of God as the precursors of the qualities in the Divine. Oneness of the Divine is expressed in the form of *ParaBrahma* who is the source of knowledge and is a singularity like the mathematical numeral one. *Brahm* as duality is expressed in the digital form as 0 and 1. There is no numeral one singularly. Digital (0, 1) proliferates into sequence of numerals from one to infinity *ParaBrahm*, revealing fully all knowledge within His Self is also without body. It is only revealed when He adopts the human form of *ParaBrahm*. The body with vision of knowledge is *Brahm*. Reality involves forms for expression and human form is the finest Hence this body is called the 'Temple of God' in the duality of man (*Brahm*) and woman (*Shakti*).

Nature has an exquisite way of providing a balance in Unified Creation. For every aspect, there exists one that is equal and opposite constituting the theory – the theory of opposites. There is duality in Nature

The study of matter leads to the sub-atomic particles existing in the form of *Aapah*/waters/plasma and radiations. Void is not entirely empty as it permits the transmission of waves of energy as in space. Void being the one dynamic in its individuality pervades the whole of the universe. The Supreme *Parameshwar* is not even the void that manifests material phenomena at the time of creation. Since the time of creation is shrouded in uncertainty, the time of dissolution is also undetermined. Nothing new is created or destroyed in the universe.

One primordial principle pervades the entire universe. This is the Divine as the original whole of the cosmos called by any other name (God, *Ishwar*, *Purush*, *Akaal*, Allah, Jehovah, etc., as the ultimate reality of science, logic, philosophy and all intelligible and unintelligible knowledge. The ultimate reality belongs to all irrespective of artificial divisions of religion or

race, creed or caste, region or nationality. [*Eka sada vipra bahudha vadanti* {R.V.1.164 46} and the different forms of Devataas and Rishies are that of Brahm.

BRAHM IN RIG VEDA.

THE SIGNIFICANCE OF LING:---

Before we discuss the Unified Creation, *Brahm* and the *Shakti* in Rig Veda, it is pertinent to know the beauty of the Sanskrit language. Sanskrit has a unique quality merge the language of sciences into that used in the human/biological parlance. The interactions of matter yielding the products in sciences are merged with the biological process. And we say that a father (male) and a mother (female) interact to produce a child by biological means involving sex organs/ *Ling* in Sanskrit. The symbols in biological science merge with the positive and negative charges of the subatomic particles in unified creation.

“*Na sthaanatoapi parasyobhayaling sarvatra.*” [Brahm sutra 3.2.11]

Assuming the universe to be perpetual, the *Roop*/form of *Ishwar* is presumed to be a composite phenomenon of duality and non-duality.

In the unified creation of the universe the *Parmatma* in his duality of Brahma is *Aling* being without sign, unknowable remains alone without the procreative powers because He supports the qualities of NATURE (female *Mahashakti*). *Prakrati*/Nature is the main Ling in *Saguna* form (human form because “God created man in His form .He then created women”-Genesis, The Holy Bible) leading to the progressive Creation of the universe.

“He is the base of the *Ling*, that is Nature. *Ling* means unexpressed NATURE.” [Ling Purana 1.3.1]

“It means to be absorbed in Himself and the *Udbhavaka Parichayaka* (as a preamble/introductory symbol of the all pervading Soul of the universe.” [Ibid 1.19.19]

He is present as the one who lives as the consciousness engulfing the universe transmitting consciousness to everything. In fact, in this process involving a number of sequential creations He is named *Parabrahm*. In the beginning of creation was hidden just as the leaves, trunk, branches, flowers, colors, seeds, roots, etc. are genetically inherent in a seed of a plant. In the beginning the contents of the seed are unexpressed till it sprouts in proper environment to find expression by the seminal powers by the consciousness.

“*Ling* is *Gulfa*/ankle bone”. [Ibid, Swarga Khanda, 32-35]

The living beings have not yet been produced from the bare atoms by the biologists.

Mythological story about Ling in Ling Purana:--

Vishnu was sleeping in the ocean at the time of dissolution of the universe. Brahmā came and told him that He is the creator of the universe. *Vishnu* replied that He is the sustainer of the universe and that *Brahmā* is born from his *Ansha*/part of the whole. Just as they were lost in the debate, they were made conscious by the noise while a *Jyotirling* arose to distract their mind. The *Jyotirling* was extremely brilliant and crystalline and both Brahmā and *Vishnu* were excited to know as to what it was that appeared in their midst. *Vishnu* took the form of a boar and went downwards while Brahmā flew on his vehicle ‘*Hansa*’ to find the ends of this ling

upwards. But they could not find the extremities of this Ling. When they solemnly folded their hands in salutation, they were astonished to hear the sound of **Om/Aum** ॐ (shown in the following **Ling** at **Neelkanthdham** by a blowing **Dundubhi**/bugle).

They saw the **Akaar** (form of the Sanskrit letter A) on the right, **Ukaar** (form of the Sanskrit letter U) on the left and '**Ma'kaar** (form of the Sanskrit letter Ma) in the center of the **Jyatirling**. The forms '**Akaar** was shining like the **Surya Mandala**, 'U'kaar like **Agni** and **Makaar** was shining like **Chandra**/Moon. Above these three **Varnas**/letter forms, they saw the **Bhagawaan Shankar/Shiva** appearing in a brilliant and clear crystalline form. **Shiva** expressed "I have created both of you and I am pleased". He then blessed them with a boon (veneration/faith/ worthy of being worshipped). They were advised to proceed with the task of (Unified) Creation.

The cosmic dance of Shiva and **Shakti** creates, sustains and dissolves the universe. Knowledge of Absolute is the **Nirakar** (formless state) of **Brahm** that can be experiences by enlightened seekers in the form of awareness of the self. When Karma and thought are dissolved, the radiance of the soul is revealed. The flame represents our **Atma Jyoti**, the effulgence of the Soul. Divinity sometimes becomes the awareness of our soul.



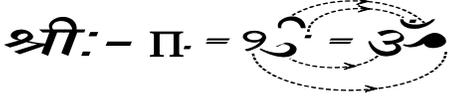
LINGAM AT NEELKANTHA
DHAM

Shiva manifests as a **Jyotirling** or subtle column of the blazing light of knowledge. He is the source of power because He contains the energy of the whole cosmos and yet remaining unmoving and stable with no trace of negative energy and **Shakti** is dynamic creative energy.

[Om or Aum symbolizes the essence of Hinduism. It means oneness with the Supreme, the merging of the physical being with the spiritual. The most sacred syllable, the first sound of the Almighty - the sound from which emerges each and every other sound, whether of music or of language. In the Upanishads this sacred syllable appears as a mystic sound, regarded by scriptures as the very basis of every other sacred mantra (hymn). It is the sound not only of

origination but also of dissolution. The past, present and future are all included in this one sound and all that transcends this configuration of time is also implied in Om.]

The letters *AUM* corresponds to *UMA* on rearrangement of alphabets representing the *Shakti* of Nature (wife of *Shiva*). The name of *Shiva* is *Om* ॐ in the physical form of the Grand Unified Field and with *Shri* (alike the alphabetic/graphic *Om* on rearrangement) corresponding to *Shabda Brahm*, *Naad Brahm* and *Akshar Brahm*. The summation of *Om* and *Shri* acquires a magnified field in the wisdom of Brahm.]



ॐ (Parabrahm) = ॐ Physical (Devataa)
+ ॐ Shabda Brahma (Shri)
+ ॐ Nada Brahm (Shri)
+ ॐ Akshar Brahm (Shri)
+ ॐ Wisdom of Brahm

Akshar Brahm in RigVeda :---

ORIGIN THE SANSKRIT LANGUAGE AND COMPUTER: ---

With the intervention of human intelligence, there is evolution of music from the x-ray ripples in the cosmic background radiations emanating from the Perseus galaxy as was done by Mark Whittle and the evolution of language [using alphabets derived from *Surya*, *Chandra* (Moon) and *Agni* [*Surya Purana*] as part and parcel of communication of thoughts and feelings.

It is necessary to know at this stage the methodology involved in Vedas. The universal key of knowledge – the three-in-one *Varna Meru* situated in the *Prathivi* called *Vasundharah*, dictates the three systems of the ancient computer codes. They are: —

- i. *Anka Meru* (Numeric code),
- ii. *Maatrik* code involving the binaries *Laghu* (I) and *Guru* (S) that correspond to the 1s and 0s, respectively, and
- iii. The *Akshar* (alphabetic) code.

Vedas use the *Akshar* code/*Chhandas*/resonances. And the *Chhand* can be identified and a *Mantra* acquires meaning by counting the number of alphabets therein. There are sub-classes revealed if the necessary number is more or less than the main *Chhand*. [Agni

Purana, ch.335; Vedic *Meru*- A Step Towards Unification Of Knowledge, M.K.Dave, World Sanskrit Conference, New Delhi, April 2001].

The Sanskrit *Chhandas*/computer system used in the hymns of Rig Veda are coded as given in 1.164.23-25; 10.130. This helps in enlarging the meaning of the meaning of the Intelligent Design at all levels of Creation and usage. The *Prathivi* “*Vasundharah*” needs to be discussed separately along with “*Varna Meru*”, the *Vasundharah* of *Shri Ganesh* which is similar to the modern computer system.

TO CHHANDAS.

The most important *Akshar*/alphabetic Chhand is that involved in “Intelligent Design” which is as follows: ----

Jagati chhanda reveals activities in *Aakash* / sky,

Tritup chhanda reveals activities in *Antariksh* /space

Gaayatri chhanda reveals activities in *Prathivi*/Earth

In the unification of the space with our Earth, the topography of our Earth is mirrored in space to achieve similarity in view and bring about compactness.

For this brevity, names and the words carry various generalized meanings, e.g., the generalized word *Prathivi*, *Rasa*, *Salil*, etc. bear different meaning and the context in which they are used need to be understood in the unified version. Only those words need to be used which have relevance in astronomy

Sukta 1.164: ---- *Vishwadeva Prabrati* *Chhand: Trishtup, Jagati, Prabrati*

41) “**Vidhyut**/electricity that inspired **Aapah**/waters/plasma/X-ray ripples in the cosmic microwave background radiations became the utterances of sound in *Antariksh*/space and began to articulate in series of the vibrations of sound. It rose in the high *Aakash*/sky in the form of constructed hymns/music (as perceived by Mark Whittle from the biggest *Prathivi* /black hole cum white hole (in consonance with the universal computer system inherent in *Varna Meru*) at Creation.) Thereby it initiated the series of one, two, four eight and nine *Padas*/meters and transformed in to the *Padas*/meters of 1,000 *Akashar*/alphabets.

42) “The oceans flow because of the same *Vidhyat*/electricity producing the four directions. The very same electricity causes the rainfall from the clouds and because of it the universe appears alive.

43) “ I have observed the smoke produced from within the cow dung from a distance. I have seen *Agni*/thermal energy in the midst of the smoke that enveloped all the four directions. *Ritwajas* drank *Soma* (C. M. B. Radiations!). This was their first *Karma*/work/performance.

44) “Three *Devatas* with lock of hair on their heads reveal themselves in accordance with the rules. One is born as year, the other *Devataa* looks at the universe from the *Aapah*/waters/plasma and the *Roopa*/ appearance/form of the third *Devataa* is invisible [These represent the *Surya*/sun, *Agni*/thermal energy, *Vaayu*/wind respectively].

45) “The *Vaani*/speech is of four kinds and the wise know it. The three *Padas* are unknown. *Manushya* speaks in the fourth *Pada*.

46) “He is called *Indra*, *Mitra* or *Varuna*. The same is *Surya* in *Aakash* and the same is *Agni*, *Yama* and *Maatarishwa*. The learned men describe one *Brahm* in many forms {*Eka Sadvipra Bahudha Vadanti* –[R.V. 1.164.46]. The One is called by any other name is Brahma}.

The *Puranic* Gods who had their seeds and roots in the Vedas gave rise to the concept of *Trimurti*. Thus emerged the transition of Hindu mythology from Vedic Gods-[the *Cosmic Trinity*: (*Agni*, *Vaayu* and *Surya*) to *Puranic Trinity* of (*Brahmā*, *Vishnu*, *Mahesh/Shiva*).

The description and appearance and unity of *Brahmā* and other *Devatas* is given by *Shiva* himself in Shiva Purana: On the spot where the pillar of fire arose (*Jyotiling*) arose between Vishnu and *Brahmā*. *Shiva* suddenly appeared along with *Uma*. He had five faces, each with three eyes, with Moon on his fore head.

Coiled locks of hair crowned his head. On his white complexion and large eyes his body was painted with *Vibhuti* (ashes). He had ten arms, blue sign of poison on his throat in his *Shri Anga* (human body). His forehead bore a mark of *tripunda* (as on the *Ling* given below). Thus along with *Uma*, *Brahmā* and *Vishnu* their were four individual entities.

Shiva described his appearance in this manner from Nature. His body delivered *Vishnu* and *Brahmā* from his left and right parts of his body, respectively. *Brahmā* was created for creativity and *Vishnu* for the maintenance of the creation. Then creating the concept of infinity for Self by creating qualities from qualities, he created *Rudra* as his favor for *Vishnu* and *Brahmā*. He spoke thus: “ My major work functions are creativity, maintenance of creations, destruction, qualities/characteristics in *Saguna* form (in human form) and *Nirakaar* form/formless. His magnanimity lies in transforming a *Nirguna* into a *Saguna* form. I stand divided for Creation, sustenance and dissolution form/and transferred it to *Brahmā*, *Vishnu* and *Rudra* by names. They will be born in the *Lokas*. With a more brilliant form of *Rudra* from my part, he will not be less than myself. Hence his appearance should not be considered as that of mine.”

Primeval force of Creation - *Maheshwar/Shiva* is *Aling* without qualities. *Prakrati*/Nature is the main *Ling* in *Saguna* (human) form that creates the universe in its entirety.

The entire universe is born according to the *Ling* (with three horizontal line indicating *Trilok*, (With a dot in the center that is the *Surya* in *Antariksh*/space. *Trilok* is the “Intelligent Design” of *Vishnu* and God created the universe while standing in *Antariksh*/space (= *Trishtup Chhand*) [R.V. 10.81.2], in the form of infinite *Jyotirling*. *Ling* has no form or shape but it is regarded as an idol.

[VISHNU IN RIG VEDA.](#)

According to Skanda Purana: ---

Aakash is *Ling*, *Prathivi* is its *Pithika*/seat/pedestal and this is the *Aalaya*/residence of all *Devatas*, in which everything dissolves. Hence it is called '*Ling*'.

The *serpent* is the *Surya* in *Aakash* [R.V.1.164.1].

The *Ling* and the *Pithika* acquire the real meaning when we under the role of Paashaan in Creation

PAASHAAN, SOMA.

The *Trishul* (trident) is the unified form of the arrows of time as in astronomy, namely the thermodynamic and electromagnetic arrow with the cosmological arrow as in the center where the black hole cum white hole is placed. The *Damaru* represents the Time Cone defined in astronomy.

CREATION IN PURANAS.

/The *Aapah*/ plasma/waters flow according to the *Ritu*/ menstrual cycle of Nature even in virginity [R.V. 1.164.15] in to *Antariksh*/space from the *Pithika*/seat of Nature in the Prathivi/white hole to form galaxies (like our *Aakash Ganga*/Milky Way). This flow of plasma (into *Antariksh*) [R.V. 10. 98. 5,6.] at Creation constitutes the seventh /*Ritu*/ menstrual cycles in Nature,

The plasma is accompanied by *Soma*/the Cosmic Background Radiations (CBR) as the footprint of past creation because the creation has to be the same as before "*Yatha Poorvam Akalpayat*" [R.V.10.190.3], that is in accordance with the results of computer results of Loop Quantum Cosmology. There is a tradition of going around an idol in full circle after worship. But in worshipping the ling the worshiper goes around only half of a circle and coming back to avoid trespassing the *Soma sutra*/the channel through which the *Soma*/CBR/CMBR flows out in to *Antariksh*/space.

MAHA MRITYANJAYA MANTRA.

PAASHAAN, SOMA.



Brahmā, Vishnu, Shiva,

Brahmā:---

“*Narayana* in fact is *Brahmā* that is the fire residing in the waters.”

Hanumaan is the son of *Maruts*.]

Agni is *Brahmā* (the lord of Creation). [2.1.1]

RUDRA: ---

Brahma, *Vishnu*, *Rudra*, *Indra* and *Devaganas*, *Prathivi*, *Jala* /waters/plasma, *Agni* /thermal energy, *Vaayu*/solar wind and *Aakash*, directions, *Kaala*/time, *Vedas*, *Yagna*, *Surya*/Sun, *Chandrama*/moon belonging to different *Kalpas* can not attain the status of *Sachidaanada* (*Sat Chita Anand*) form of *Parmeshwar* (according to *Siddha Siddhanta Paddhati* by *Nityanath*).

The name *Rudra* as "the Wild One" or "the Fierce God" or "Terrible".

The word "*Rudraksh*" (Sanskrit: *Rudrākṣa* = *Rudra* + *Akṣa* "eye"), or "eye of *Rudra*", is used as a name both for the berry of the *Rudraksha* tree, and a name for a string of the prayer beads made from those seeds. *Rudraksh* is supposed to have medicinal value

He is asked not to afflict children with disease [R.V. 7.46.2] and to keep villages free of illness [R.V. 1.114.1]. He is said to have healing remedies [R.V. 1.43.4], as the best physician of physicians [R.V. 2.33.4, and as possessed of a thousand medicines [R.V. 7.46.3]. This is described in *Shiva's* alternative name *Vaidyanatha* (Lord of Remedies).

In the *Rigveda* *Rudra's* role as a frightening god is apparent in references to him a "terrible",. He is "fierce like a formidable wild beast" [R.V. 2.33.11, R.V. 1.114] where he is referred to as "mighty *Rudra*, the god with braided hair."

In [R.V.7.46], *Rudra* is described as armed with a bow and fast-flying arrows. *Rudra* discharges "brilliant shafts which run about the heaven and the earth" [R.V. 7.46].

The verse R.V. 233.9 calls *Rudra* as "The Lord or Sovereign of the Universe" (*Isānādasya Bhuvanasya*)

The verse [R.V. 6.49.10] calls *Rudra* as "The Father of the Universe" (*bhuvanasya Pitara*) {*Rudra* by day, *Rudra* at night we honour with these our songs, the Universe's Father.....}

Rudra is used both as a name of *Shiva* and collectively ("*the Rudras*") as the name for the *Maruts* characterizes the *Maruts* as "storm gods", associated with the atmosphere specially of the *Surya*/Sun. The number of *Maruts* varies from two to sixty (three times sixty in RV 8.96.8.)¹

The *Maruts* are the "sons of *Rudra*" *Rudra* is referred to as "Father of the *Maruts*" in [R.V. 2.33.1]. *Dhenu* (cow) is the mother of *Marut Ganas* [R.V. 8.94.1].

Rudra is mentioned along with a litany of other deities in [R.V.7.40.6].:

RUDRA: -

Sukta 1. 114: -

- 4) “*Rudra* provides the successful completion of *Yagna* and moves in a zigzag way. —
6) “He is the creator of *Marut Ganas* (atmosphere of Surya within the *Aakash Prathivi*). —
(2.31.1)
8) He is the father of *Marut Ganas*. — “

Sukta 2.33: -

- 5) “Anger is his quality. —
9) He is ferocious, having different forms. An extra-ordinary *Tej*/radiance illuminates him. He is the lord of *Bhuvanas*.”
“*Rudra* is the chief of *Vasus*.”[7.35.7]

RUDRA IN RIG VEDA.

Manyu :---

In Puranas he is one of the names of Rudra.

Satapatha Brahman 99.IX-1-1-6 says :

"From *Prajapati*, when he had become enfeebled, the deities departed. Only one god, *Manyu*, did not leave him, but continued extended within him. He *Prajapati* wept. The tears that fell from his eyes remained in that '*Manyu*'. He became *Rudra* with a hundred heads, a hundred eyes, and a hundred quivers. Then the other drops that fell from him in unnumbered thousands entered into these worlds. They were called *Rudra* because they sprang from him when he had wept. This *Rudra* with a thousand heads, eyes, and quivers, stood with his bow strong, and arrows on the string, causing terror, and demanding food. *The Devatas* were afraid of him. They said to *Prajapati*,: 'We are afraid of this being, lest he destroy us.' *Prajapati* said to them: 'Collect for him food, and with it appease him.' They collected for him this food, the *Satarudriya*."

MANYU IN RIG VEDA.

VISHNU:

The Puranic Gods who had their seeds and roots in the Vedas gave rise to the concept of *Trimurti*. Thus emerged the transition of Hindu mythology from Vedic Gods (the *Cosmic Trinity: Agni, Vayu and Surya*) to Puranic Gods (the Hindu *Trinity: Brahmaa - Vishnu - Mahesha*).

Vishnu is a friend of *Indra* and more so because *Vishnu* is *Yagna* [Yajur Veda 2.4 ; Krishna Yajur Veda 3 .52 ; Aitereya Brahman 1.15 ; Matriya Brahman 4.6.2 ; Satpath Brahman 1.1.2.13 ; Taitariya Brahman 6.2.8.7 ; Thousand Names of *Vishnu* serial numbers. 17, 18] *Vishnu* is *Yagna* depicting Dharma [1.164.50; Yajur Veda 31.16]. His three feet represent *Prathivi, Antariksh* and heavens which s with *Agni, Vidhyuta* (electricity) and *Surya/Sun*, respectively. The three *Gunas* (qualities) of *Prakrati* (nature) *Sat, Raj, Tama* rule the vast universe.

VISHNU IS YAGNA

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Brahmā, Vishnu and **Mahesh** who appear as three individualized supreme soul constitute only one form capable of adopting any one, two or all the three of the forms **Prathivi** at Creation in **Antariksh**). Our galaxy is the only place of human dwelling and other living species in the biosphere. The space (**Antariksh**) in between the **Aakash** and **Prathivi** that is the biosphere constitutes a mini- **Triloki** – the “Mini-Intelligent Design”. Thus it in not only the **Aakahs Prathivi** h but also the **Triloki** at Creation and is capable of moving to any other place of choice.

In the vast universe, **Aakash Ganga** galaxy is famous and is the most suitable mini-model of the grand design of God for the studies of the time and seasons, beings and non-beings in the outer deep space for studies of **Jivaatmaa** and **Aatmaa** which merges as a singularity in **Paramaatmaa** - the ultimate reality and the single cosmic consciousness of which everything is apart and parcel. He is the knower of all the creations supervising the continuity of Creation.



DR.RUPNATHJI (DR.RUPNATHJI)